

Mary Gill H R Booke

Mary

5



TO THE RIGHT HONORABLE AND HIS SINGVLAR
GOOD LORD AND MASTER THE LORD

*Burghley, high Treasurer of England, Knight of the most Noble
order of the Garter, and one of the Queenes Maesties most
honorable priuie counsell. P. B. wisheth all health, with long
life and encrease of honor.*



H^e chiefest thing (Right Honorable and my
singular good Lord) that emboldneth men to
dedicate their labors vnto any personage, is
the affinitie betweene the matter of the work
which they offer, & the mind of him to whom
it is presented. And as the ancient comicall
Poets were wont to pen such Enterludes, as
they thought would be plausibly heard of their
auditorie: so our common writers do fashion
and shape the subiect of which they entreat,
according to the affectiō of him, whose patro-
nage they require in countenancing their wri-
tings: this (I say) though it be practised of all writers now a daies, and might
haue serued as a fit president for me to haue followed: yet haue I swarued and
digressed from so generall a custome, in preferring this labor of mine to the
view of your Honor (the matter so far dissenting from your Honors dispositi-
ons) so that as it may perhaps not without some colour be obiected, that I
might haue prouided far better (had I bene any way sufficient) both for the ac-
ceptation of my labor, and also for the fit answering of your Honers affection,
if I had treated of the politike gouernement of our countrie, and of the weil-
ding of a common wealth: to the necessitie of which calling, not Fortune the
Queene of the old Philosophers, but God himselfe hath called, or rather en-
forced you, if that opinion of Plato be true, that euery good Magistrate taketh
vpon him his office vnwillingly. But that obiection will soone be taken away,
if we consider how foolish a thing it were to instruct him with his imaginarie
precepts, whom (besides a great light of nature) most happie experience hath
made a perfite and absolute gouernor. Plato that most graue and wise deemer.

THE EPISTLE

of the state tyrannicall, was so manie times conuicted of follie, how often he aduentured in the presence of kings to discourse of the regiment of a common wealth. Dionysius (of whom it was doubted, whether he did more harme by his extreame crueltie, or good by his prouident wisedome which both he left alike to his successors to imitate) called that notable Philosopher (whom I euen now named) in Scicilia of purpose to heare him, and with great patience listened to him, as he disputed of mans felicitie, and admired him as he handled those morall vertues, which Socrates his master was feigned to haue brought from heauen, and as he treated of the frame and machine of the world: but on a time (taking aduantage by the kings attention) when he had stolne into the discourse of pollicie, Dionysius felt himselfe so moued, that he had exercised his tyrannie against him also, if Dio and Aristomanes had not recovered him out of his iawes, and so ridde him out of the land, by selling him to Polis the Lacedemonian marchant. And this was the verdict, that the wise king (when his furie was somewhat calmed) gaue of that most learned Philosopher for his holesome counsell (as he thought) namely, that his discourses seemed vnto him to be the prattles of idle old men: so much experience disdaineth to be controlled by arte, and so impatient is he of institution, whose knowledge is acquired, *Vsu & Memoria*, (the two ancient parents of wisedome.) What a great argument of folly therefore shall he giue, that shall go about to lay a plot for your Honor, from whence you may deriue an example of gouernement, who haue so manie yeares in so troublesome a common wealth, and to the most wise & vertuous Princeesse in the world bene reteined as a most honorable and graue counsellor? I will not say, as Zopyrus vnto Darius, or as Cineas vnto his Pyrrhus, or as Cresus vnto his Cyrus, the one of which by pollicie aduised his king to circumuent his enimies, the other allured them to his subiection by his eloquence, and the third by his owne vnfortunate experience directed him how to conuey any dangerous enterprise. All which serued their Princes to none other vse, but to help them to purchase the worst part of glorie by bloodie oppression: but rather as a Nestor vnto his Agamemnon, as a Zenophon vnto his Cyrus, and as a Plutarch vnto his Traian, which thought it not so glorious to tie their enimies to them by forced feare, as their friends and neighbors by peaceable amitie, the strongest gard that Princes can trust vnto. I must needs confesse that these comparisons do faile in representing so much as I do conceiue, for that I may not feare the suspicion of flatterie in so manifest a truth, can the whole Scene of mans life so gorgeously and stately set forth by the historians of seuerall ages, shew vs at one time, on one stage two such notable actors (namely) so redoubted, so peerelesse, and so vertuous a Princeesse holding the scepter, so graue, so wise, & so prouident a counsellor sustaining the person of Eubolus? I would I might (my credit saued with your Honor) persue your praises yet farther, but I know verie well, that you (who with an vnwearied affection do not cease continually to comit such vertuous deeds as deserue to be eternized for euer, are soone tyred, whē you hear thē remembred by another. And truly I would not haue spokē so much for feare of offence, but that I know for a certaintie, that you ascribe the being of your vertues to God the giuer
of

DEDICATORIE

of al good things, before whom to extenuate our graces, I know not whither it be more blame worthy, then shamelesly to assume vnto our selues, whatsoeuer is wrongfully attributed vnto vs by our flattering friends. But to what end (will you say) are all these words? namely to this: to excuse my selfe, in that I haue not labored to fit your affection in the presentment of this my labor, which is so impossible, in respect of your singular knowledg in al kind of good learning, that there is no mā so selfwise or loffie, which feareth not to come vnder your learned censure. Which excellencie of yours when I had looked into, and had found my self altogether vnable to answere: I purposed (as I thought) more politically to assay your humanitie, which (indeed) graceth al the rest of your vertues, which (I thought) I might soone abuse in offering such a subiect, in which some study & industry (besides many years had made me in part able to iudge) & such a one, as the earnest affaires of the Common wealth, in which you are alwayes busied, together with the inconuenient vneasines of the studie hath kept your Honor from being acquainted with. Which bold attempt of mine, your wisdom shall so much the easier be brought to pardon, by how much the more earnestly your rare clemencie encouraged me to enterprise it: for I do plainly confesse, that I haue not thought this Booke of mine worthy to be perused of your Honor, as well because of mine owne vnabilitie, who am altogether insufficient to performe any thing that your Honor may like of, as also in respect of those manifold graces, wherewith the Lord hath filled you: by the vertue of which you could in a tongue (far more eloquent then this of ours) discern and know the secrets of Physick which I haue now in part reuealed: If the common weale of vs all did not rather carrie you away, than that delight which is otherwise reaped by priuate study. And yet neuerthelesse, when I consider with my selfe, that it was not the affection of any popular praise, but an honest zeale to benifite my countrimen, which begot in me this desire to publish this worke, and also (if I may without the suspect of vaine glorie seeme to diuine of the issue of my labors) perceiuing that they might bring some commodity vnto the more ignorant sort of our cōmon Practitioners & Æmperiques (if they were with diligence perused:) & thirdly, when I perceiued in my selfe a certaine earnest willingnes which I haue alwaies had (though of late it hath bene more vehemently inflamed) to cōmend some peece of seruice vnto your Honor: (I say) these causes meeting thus together did especially adduce me (though many doubts stept afore me in mine enterprise, offering to reinforce my ouer presumptuous determination) with such a bold confidency as it were to rush into your presence, & to demand without any shew of merit, your Honors most fauorable Protection, that this booke of mine (vnable of it self) may run vnder your Patronage, which as it were Gorgon his buckler, I will obuert and turne against all the venomous bitings of slanderous tongues. The Lord God, (who hath made you a notable instrument to work the aduancement of his glory, the furtherance & propagation of good learning) lengthen and protract your life beyond your fatal period, & giue you a wil to liue, a desire still to beare vp that burthen, which her Maiestie hath laid vpon your shoulders, and with these, al good successe in this world, & eternall happines in his kingdome.

Your honors most humble seruant,

PHILLIP BARROUGH.



The Preface to the Reader.



When God had perfected that wonderfull worke of his (I meane the frame of the world) and had ascribed to euery part thereof his speciall dutie: namely to the water to harbor fishes, to the aire to vphold all feathered foules, to the earth to foster beastes, and to produce and bring forth good and holtsome herbes and trees: and ouer all these, as regent and gouernor, had appointed man his last and noblest creature: he demanded of his Angels who were present with him at this worke, what might be desired in this so rare and strange a workmanship: who answered, nothing but a tongue to vnfold the secreats of his labors, to talke and commune of them, with the which also, he, as workman of all, might be extolled and magnified, who partly moued with this suggestion, perceiuing it to be a notable meanes to aduance his glorie, as before he had infused into man a conceauable minde, apt to vnderstand his misteries: so now he gaue him a tongue, able to vtter the sundrie conceptions of the heart whatsoeuer it imagined. This fable proceeding (I know not from what braine) is remembred of Philo the Jew, in his treatise of the world which seemeth to implie thus much, that as there is nothing within this mortall circuite, that God hath, as it were kept to himselfe, and not made subiect to the industrious capacite of man: so there is no meanes by which a man can approach neerer vnto the perfection of that nature which he first enjoyed, and then lost by his fall, then by the painefull indagation of the secretes of nature, or any way, whereby he may more truly glorifie his maker, then in his life-timewith his tongue to communicate that knowledge which he hath by his industrie atchined, and to haue a care also, that it may be faithfully commended to his posteritie. And doubtlesse this was the consideration, that moued the wise king Solomon to wade so farre in the searching of the causes of things, who abandoning all those glistering shewes which his riches and kingdom profered him, applied his minde to the studie of nature, and compiled a great volume, wherein he largely discoursed not onely of birds and beasts, but of all herbes and trees, euen from the cedar of Libanon, to Hysop that springeth out of the wall. And the selfe same opinion of the excellency of that kinde of life, hath from time to time inuaded the mindes of many kings and noble personages, vowing to themselues without any light of their forefathers, to go through the cloudie darkenesse of nature. And although they sometime stumbled, yet are they to be pardoned, if we consider both the obscuritie and the length of the way they went in. Zoroastes the reputed sonne of Noie was the first, that of manie confused experiments, beganne to fashion out and as it were to delineat the beginning of an arte by setting downe certaine preceptes of the same, and after him Osiris the king of Egypt, and Zefostris also king of the same country (though rudly) laid the foundation of Astronomy by demonstration of the course of the heauens, and of phisicke by opening the nature of manie herbes, and also of the secretes of their water of Nilus. To the worthines of which secrete, Plato that great Philosopher did willingly subscribe, when falling into a grienous maladie in Egypt, and being not able by his owne experiments (though he had assaied many) to cure himselfe, he was preserued by the Priestes of that countrie, who taught him the vertue of their water, whereas after, in remembrance of this benefite, he wrote this verse, rehearsed by Laertius:

TO THE READER.

Laertius: Mare vniuersa proluuit hominum mala: the sea doth wash away all the infirmities of man. So that by this we may see, that this noble and learned Philosopher had neuer brought vs newes out of *Ægypt*, either of their pollicie and gouernement of their countrie, or of the rare and exquisite knowledge in *Astronomie*, if he had not tasted of the benefite which the *Physicke* of that time afforded him. But we will remember some of those kings, who had an especiall fantasie to this arte, whose names are deuolued and brought vnto vs by the succession of ages, though their workes haue not escaped the wracke, but haue perished in the sea gulf of antiquitie, which hath swallowed the doings of many men. And *Mithridates* the king of *Pontus* shall be the first, who at one time vndertooke two mightie battailes, the one with the *Romanes*, the other with nature. In the last of which the more dangerous he preuailed like a conqueror, and in the first he dealt so valiantly, that the glorie of his forepassed victories suppressed and killed the remembrance of his last overthrow. The which (as *Plinie* remembreth) was a like profitable to the common wealth, and to mans life: for in his manour where he lay, there were found manie bookes written by his owne handes, both of the vertues of herbes, and of the constitution of mans bodie, with remedies of manie infirmities of the same. *Euax* also the king of *Arabia* wrote a booke of the effectes of simples, which he dedicated to *Nero* the Emperor. But what should I reckon particularly the names of euerie one, when in former ages there was no king, either of *Æthiopia*, *Ægypt*, or *Arabia*, who did not himselfe either write somewhat concerning this arte of *Physicke*, or else by his liberalitie encouraged others to imploy their times in the same? which may make much (no doubt) to the credite of the arte, when as kings haue appropriated it to themselves, and haue thought themselves honored by the profession of the same. And as many arguments do induce me to beleue besides the witnesse of the *Historians*, that *Physicke* is the art, wherein many kings haue travelled and delighted: so nothing more strongly then this, that whereas other gods were tyed to their seuerall glaces, as *Iupiter* to *Elis*, *Diana* to *Ephesus*, *Apollo* to *Delos*, and so forth. *Æsculapius* the sonne of *Apollo* by the daughter of *Phlegias* made a god for his cunning in *Physicke*, hath his temple and altars euery where in *Corinth*, in *Lacedemon*, in *Athens*, in *Thebes*, in *Epidaur*, in *Arcadia*, in *Messenia*, and in many other countries (as *Pausanias* remembreth) all which honors which were done to him (no doubt) were instituted by the kings & rulers of those countries, who especially fauoured that arte, thinking it great reason, that he who inuented an arte so generally available for mankind, should be generally honored of all men. And (I pray you) how much inferior was the renowne of *Hippocrates*, who descended of his lyne, sauing that the one was placed amongst the gods in heauen, and the other reuerenced as a mortall god vpon earth? Did not he make *Coos*, the place where he was borne, of an inglorious Iland, a famous countrie, onely by the accessse of other nations, who were brought thither by the report of his wonderfull skill in *Physicke*? what familiaritie had he with kings? what estimation among the *Philosophers* of that time, as *Democrates* and other? and to conclude, how was his fame spread vniuersally throughout all *Greece*? I will not tarie vpon the recitall of the famous *Physitions*; who haue liued before vs in seuerall ages, as *Dioscorides*, *Galen*, *Paulus Aetius*, *Ægmata* and others. For it will easily appeare of what credite this noble science of *Physicke* was in times past, if you consider the insolencie and pride of ancient *Physitions*, whereof manie of them disdained the fellowshippe of kinges; and some of them emboldened onely by the credite of their science purchased amongst men, grew to such impudencie, that they would haue ceremonies and rites performed vnto them as vnto gods. One such was *Themison Cyprius* the daintie of *Antiochus*, another was *Thessalus*

THE PREFACE

whom Galen maketh mention of, who went about to innouate and change the method of Physicke set downe by Hippocrates and others. But the most famous of all was Menecrates the Syracusan, who foolishly vsurped the name of Iupiter, oftentimes boasting, that by his Art he could breath life into mortall men, after the manner of Iupiter, which arrogant title the people neuer went about to derogate from him, but rather supposed that it was deserved on his part, because he cured manie of the falling euill, which disease especially raigned in his time. This Menecrates in a certaine epistle which he wrote to Phillip the king of Macedone vseth these words: Thou art king of Macedon, and I of Physicke, it lyeth in thy power at thy pleasure, to destroy men which enioy their health, and in mine to preserue sicke men, and restore dead men to life, and to keepe the health of men vnspotted, euen vnto their old age, if they will obey me. Vnreasonable surely and monstrous was the pride of this man, and it was so fedde with the applause and approbation of his citizens, who wondred at his rare cunning, that he marched in the citie with a traine of gods after him: one in the habite of Hercules, another in the shape of Mercurie, another tooke vpon him the forme of Apollo, and he himselfe supereminent in the midst resembling Iupiter, woare a purple robe, and a crowne of gold vpon his head, and held in his hand a mightie scepter. The opinion of this science did so possesse the mindes of the people in those dayes, that they imagined the professor of the same to be sent immediatly from heauen, for the commoditie of the whole countrie, and for the preservation of mankind: which made them not to doubt to doe vnto them all superstitious reuerence that might be, whereof grew this excessiue pride, which hath arrested as it were the mindes of manie Physitions. I would not wish that the Physitions of our time should draw this vnto an example, but rather with all lowlynesse to visite euen the poorest, when their helpe is required: for seeing that the life of the most miserable vassall is as deare in the sight of God, as the life of the most renowned Monarch, shall not the Physition looke to haue a shrewd checke at Gods hand, if either he hath proudly denied his helpe to the poore, or negligently visited them? I will not descend into this common place, though (to speake the truth) the arrogancie of many of our Physitions might giue me sufficient occasion, wishing them to leaue off to imitate the swelling insolencie of Menecrates and the rest, and to tracke rather in the steppes of Hippocrates and Galen, of whom it is thus written, that they neuer disdained to shroud themselves vnder the simplest roofoe in their countrie, to do the poorest man good. And as they themselves said (besides the glorie that they purchased by their curteous benignitie) they added alwayes to their cunning, and by experience confirmed their arte and knowledge, which might well stagger, if you respect the infinite varietie of diseases, and the strange diuersities of mens dispositions. And truely if nothing else, yet the enriching of their knowledge which is gathered especially by long experience, might be cause good enough to attract and draw them to lay hold of anie occasion to go to the diseased person. And in mine opinion, the neglecting of this, which proceedeth either from couetousnesse or pride, hath bene the onely cause, that euen from the beginning, there haue bene reckoned so few good Physitions: For (exempt onely Hippocrates, Galen, Auicen, Aegineta, Aetius, and Soranus, though the number of common Physitinos hath bene great) you shall not finde any that haue climed vp to the perfection of their science, nay farre from that which might challenge the fift or sixt place. which although some men will ascribe to the laborious difficultie and confused vastnesse of this art especially: yet I dare boldly affirme, that there hath not bene nor is, any such blocke or stay, which hath impeached so much their endeours,

TO THE READER.

endeavour, as the defect of experience. And truly I cannot more fitly compare our empiriques and practitioners, then to him that purposeth to be a seaman & traualer, who though he studiously striveth to attaine to the perfection of his arte, though he carefully busieth about the cosmographicall mappes, though he industriously peruseth the bookes of Navigation, nay (that which is more) though he diligently conferreth with verie expert sailers: yet when he hath forsaken the quiet haven, and lanced out into the rough seas, and hath taken vpon him the gouernment of the ship, when he shall behold so manie horrible mountaines of water, the roaring of so manie huge waves, and the outraging surges of the disquieted monster, he will then confesse that he onely dreamed before, when he imagined of the course of the seas, that his bookes were lame scholemaisters, that the tales of his companions were a great deale lesse then the things themselves: when he shall cast vp his eyes, and thinke that euerie starre which he had hoped to haue vsed as guides and directions, had threatened his ruine and destruction, when he shall looke downe and tremble at the rising of euerie wave, when he shall turne him about, and with great feare seeke to eschew those rockes, which he had red were couched in that part of the sea, & to conclude, when he shall consider the hugenessse of the Ocean sea, and the smalnesse of his barke, he will thinke sure the least pirrie or gale were of force to ouerwhelme him, notwithstanding his great cunning he had thought he had gained on the land: Euen so fareth it with our common phisitions, who, while they containe themselves within the compasse of their little studie, where they doe as it were, *in tabula pictos ediscere mundos*, where they perceiue their science redacted into a method, where they see Galen reaching his hand to them to lead them throughout the whole bodie of phisicke, by whome they are taught the constitution of the bodie, the diuersitie of temperature, the varietie of diseases, the causes, signes, and symptomes of the same, they straigh tway imagin, that they haue runne the race, and that they haue acquired as much knowledge as becommeth an Aemperique. But after that, when they shall go into the commonwealth to practise, when they shall meet with diseases, which Galen neuer dreamed of, when they shall view the maruellous and secret affections and proprieties of mens bodies, the sodaine and momentarie changes of the same (which a man can scarcely follow with his minde) when they shall perceiue, that in respect of the strange temperature of the bodie, and the violent alteration of the same, they scarcely can aime at the disease, when they shall strike vpon so many rockes, besides their great paines and watchfull industrie: will it not (thinke we) amase them? will they not confesse then, that their arte is vnperfect? will they not acknowledge (thinke you) that as experience was the ancient beginner of phisicke: so, that now it is the true and sincere accomplisher of the perfection of the same? Since therefore the case so standeth that arte is weake without practise, and that (as Galen saith) experience is gotten *longo rerum usu*: let the Phisition (if he doth not preferre lying fame and vile lucre before true and absolute knowledge) let him (I say) that his mind may be enriched, not leaue the poorest house vnfrequented. But to say the truth, there is nothing derogateth so much from the excellling in their science, as doth the opinion of perfection, which is especially gotten by the iudgement of the multitude, the peruerse determiner of things. For when a man knoweth his name to flie amongst them, he sitteth still, and admireth himselfe, thinking then, that he hath studied enough both for himselfe and his countrie, when he hath gotten his name enrolled amongst the number of excellent phisitions by that ignorant and vnadvised register. I haue spoken this by the way, and the interiection of these fewe lines hath not made me to forget (good Reader) that I before discoursed of the glorie of this science, and how it hath bene accomplished of in times past: the dignitie whereof, though it be something lessened and empaired

THE PREFACE

(which whether it hath happened by the ignorance of our phisitions, or by the sinister opinion of the world I will not now discusse) yet if we will vprightly wey with our selues, we may perceiue that the iudgement of men hath not anie whit detracted from the true dignitie of the thing it selfe. For truely what can be more noble then to preserue the body of a man in a good estate, which of the Philosophers is termed a little world, in respect of the varietie of his severall functions? what can be more excellent then to be able to maintaine and keepe in order that best workmanship of God, and (that which is more) to correct, reforme and amend it, and as it were a cunning Pylot to gouerne and rule it as a little vessell cast out into the great Ocean, subiect (I doe not know) to how manie rockes and dangers, if it be not vprightly weilded? And seeing there is nothing giuen vnto vs of God, more acceptable then the health of the bodie, howe honorable must we thinke of the meanes, by which it is continued and restored if it be lost? Pirrhus the king of Epir did sacrifice vnto no other God or goddesse, but onely vnto health, to whome he erected a famous temple in his own country, calling it Templum sanitatis. He contemned or at the least neglected all oracles which other princes busily sought after, as predictions of the euents & successes of the battailes which they attempted, or anie other the like enterprise. He craved nothing at the hands of the gods, but onely the fruition of his health, thinking that industrie and diligence, meeting with the health of the bodie, were able to atchaine any thing, were it beset with neuer so manie dangers. And in mine opinion (as the Historian verie grauely discourseth) men do foolishly erre, when they complaine of nature, for limiting the age of man within the compasse of so few yeares, as three or foure score: when as truely, if the matter were well expended, we would confesse, *Industriam potius quam tempus deesse* (as he saith) and that there is no arte or science, be it neuer so difficult, but might be perfectly knowne within that short precinct, if the greater part of our life did not passe and vanish away in darknesse (slouth and ignorance drowning and overwhelming in vs all light of nature) or if the course thereof were interrupted and cut off by vntimely death, which is hastened on our partes by our inordinate and heedlesse living. The yoong man flourishing as it were in the Aprill of his age, cockereth in himselfe a foolish imagination of his owne lustinesse, and reputeth it as a discredite to him to seeme to feare the approach of any disease, leauing the prouident government of the body to decrepite and withered old age. In the meane time he layeth the reyne vpon his affections, and exposeth himselfe to anie inconvenience: either he wel,ereth in idlenesse, or is tyred with immoderate exercise, or (that which is incident specially to that part of our age) he admitteth vnreasonable watchings, surfetting bankets, and the vnstate executing of the follies of *Venus*, thinking indeed that there is nothing lesse agreeing vnto youth and adolescencie, then to be pliant and obedient to any commendable and wholesome method of life: yea many of them are of this mind, that the time of their youth is infamously ouerslipped, when they do not rush in their voluptuous and inordinat demeanour at what time the lustie prime of their age doe somewhat crable and support them: and if at anie time they be overtaken with any infirmitie (which often happeneth) as vnwilling to be beholding to the science of phisicke, they leaue it to be worne away by the strength of their body, which indeed I confesse hideth many diseases, and for the time taketh away the sence of them, but it neuer vtterly extinguisheth any: for although in the infancy of the infirmitie, in respect of the weakenesse of it, it be easily depressed and overmaistred by the valure of the body (which in youth is something puissant and forcible) yet when age comming on with his stealing steps, or else recklesse life doth detract from the force of the one, and maketh way for the other to spread and gather power, the disease being as it were the suruiour possesseth the whole body, and at the last

procureth

TO THE READER.

procureth his vtter subuersion. And manie times it happeneth that a disease breaketh out in olde age, the cause whereof perhappes was giuen in our youth. And it fareth with vs, as it doth with them which are bitten with that little serpent of Arabia, which striketh a man, but so secretly, that he neuer feelth it, neither doth he know it but by the wound which sheweth it selfe a long time, after the foundation thereof was layd. The opinion that the ancient Phisitions had of the effect of snowe mater is of force to perswade this, who haue written, that if snowe resolved into water be dronken of a yong child, it will as it were maintaine warre against naturall heate, and that with such continuance, as it will not shew hys effect, vntill he hath attained vnto extreame olde age. I doe not altogether beleene this, although the great cold which is naturally in that water, may leade me to thinke, that it is of a mightie operation. But there is nothing more certaine then this, that manie men, reposing too much trust in the strength of their bodies, and so being carelesse in gainstanding and resisting the beginnings of manie maladies (which their dissolute order of life hath begotten and engendred) haue bene yoked by olde age before the course of their yeares did require it, and haue brought it so to passe that their bodies haue bene nothing else, but storehouses and mansions of diseases. which kinde of men I may well compare to an euill and negligent tenant, who being settled in a faire dwelling house by his Landlord, suffereth it to ruinate, and in the end to fall vpon his owne head for want of repairing: so they, when God hath bestowed their bodies vpon them as gorgeous palaces or mansion houses, wherein the minde may dwell with pleasure and delight, doe first by their euill demeanour shake, and disrase them, and then being altogether carelesse of repairing the do suffer the to run to destruction, or else while they go about too late to vnderpropt them declining to ruin, (as he that is lodged in an old cabin feareth, least with euerie puffe of winde it should be ouerturned) so they quake at the least alteration of their bodie, and at euerie litle paine, do expect a finall dissolution: then will they confesse vnto you, that while they ryoted vmaduisedly in their youth they did but build matter for repentance in age. And what doe they else but by their examples giue vs to learne, that as the interception and prescision of diseases is verie auailable, which carrieth a man throughout his race with pleasure and delight, (so that nothing commeth more nere vnto the goodnesse thereof then (if by chance when we be plunged into anie disease) carefully to provide that the beginning thereof may be impeached: the which that thou mayst the better doe, I haue (good Reader) for thy benefite, collected out of sundrie authours, as it were a breuiarie or abridgement of phisicke, and togither with those deductions, I haue interlaced experimentes of mine owne, which by long vse and practise I haue obserued to be true. Throughout the whole booke I haue bene more curious in prescribing the sundrie curations and waies to helpe the diseases, then in explaining the nature of them, my reason was, because if my booke should come to the handes of the vnlearned a little would suffice (the former being more necessarie.) Againe I knewe, that the learned would not be contented or satisfied with it, though it had bene neuer so great: and yet I haue not omitted anie necessarie signe, that the disease may appeare easily to anie capable braine. I shall seeme boldly to haue aduentured the edition of this labour, seeing that I shall runne into the babble of our countrie Phisitions, who thinke their arte to be discredited, when it is published in a base toong, and againe, are loth to haue the secretes of their science reuealed to euerie man. In deede I know that vnder some colour they may obiect somewhat, but yet they may vnderstand, that I haue followed the example of manie learned phisitions both of our English men and other countremen also, who published their practises in their mother toong, and in other Countries especially it is so rise and common, that in Italie and France you shall not finde

THE PREFACE

anie learned phisition, that hath not written as much, (nay rather more) in his owne countrie language, then in Latine: yea we haue manie bookes in phisicke, that haue first bene set out in French and Italian, and afterward for the commoditie of other nations, haue bene translated into latin, and so made generall, which before the writer had as it were bequeathed to his countremen. And no doubt they were all touched with an especiall care to profite their owne countrie, being willing that all men (as indeed it concerneth all) should reape the commodities of their labors. For I cannot see, how that saying of Quintilian can be verified in this one arte (which is this) that then all artes should be truly happy, when the professors of the same should onely iudge of them: but I haue alwaies bene of this mind, that it beho- ueth euery man to be cunning in his owne constitution, and to know so much as may serue to forestall the coming of many ordinary diseases, which commonly light vpon the ignorant: yea and sometime to be able to chase away a maladie when it hath alreadie caught hold of the body: my reason is, both because euerie man may iudge best of his owne body, and per- ceine the declining and alterations of the same. And again we know, how many haue died, and doe die continually for want of help, (the phisition being not alwaies at their elbow) whereas in the beginning of their sicknesse, a litle knowledge might haue stopped the passage of the infirmitie. In the old time when phisicke was brought vnder no forme, but consisted onely of a few experimentes which passed from hand to hand, yong children togither with o- ther arts did receiue certain precepts and rules, how to order and gouern the body, and lear- ned also preseruatiues against poison, and the receipt of salues to cure any greene wound, and the meanes to help certaine ordinarie diseases, which (in deed) were but few (the age of man being then farre more strong.) we read howe Linus, who was schoolemaister to Hercules when he had instructed him in the arte of wrestling, (which then was honoured especially) and in musicke, that he gaue him the receipt of a certaine balme, which he often vsed in many of his aduentures. And what was it, that gaue matter to the fable of Achilles, how his mother Thetis had made his bodie impenetrable, but that knowledge of his which he had learned of his maister Chyron the Centaure, who taught him the vertue of an herbe, which to this day beareth his name, by which he healed all his wounds he received in battaile? what an honorable mention doth Homer make of Machao & Podalirius the sons of Aescu- lapius, in that they could cure themselves, when they were at any time hurt of the enemy? This cunning also had Mithridates, and Fabricius the Romaine he that vanquished Pir- rhus, and also Marcus Curius and many other who are recorded by histories, whose names I would remember, if I did not see the enlarging of this common place by examples to be al- togither vnneccessarie, when there is no man which so farre swarueeth from commonsense, that will not confesse it to be verie expedient and needfull for all to know the estate of their owne bodies. I will therefore forsake the proving of so manifest a thing, and returne vnto thee (good Reader) whome I haue alreadie offended in exceeding the iust length of a Pre- face, like vnto that waifaring man, who when he had purposed to vndertake a long iour- ney, stumbled euen in the verie threshold of his doore. But if it be an offence, I did volunta- rily runne into it, choosing rather to be carped at of the Rhetorician for vsing too manie wordes, then to be worthily reprehended of the Readers for being to sparing in vttering the reasons, whereby I was first adduced to publish this my labour. For I know not how it com- meth to passe, yet we see it dayly, that ridiculous toyes and absurd pamphlets being put forth without anie colour, be neuerthelesse plausible and pleasingly accepted: where as a man moued with an honest care to profite his countrie, being willing to leaue a testimonie of the same behind him, when he offereth to publish anie worke, if it hath not a delectable subiect,

it be-

TO THE READER.

it becometh him to shew manie graue and substantiall reasons of his doings, or else they will not yeeld their hoped for benefit, which is to be benigne and construed and perused with humanitie, so that if a man couet to haue his bookes fauourably accepted and read, he must be haue himselfe so in writing, as Solon did in framing his lawes, who (as Plutarch saith) did not fashion them according to the true line of equitie, but set downe such as he thought the people would willingly obserue: euen so the iniquitie of the time hath brought to passe, that those bookes which are generally perused and read throughout, must not serue the time, but must satisfie the opinions of men. A man may easily discourse of this, but the fantasies of men are too variant to preuaile a whit in dissuading them. For mine owne part (that I may now end) I haue not sought or hunted after anie vaine glorie by the edition of this my labour, but onely I haue endeouored by this meanes (being vnable anie way else) to doo some good to my countrey men, which desire of mine shall sufficiently comfort mee, though I want the outward approbation of the world. And yet this one thing I would craue at the handes of the learned, that if by chance my bookes come vnder their censure, they will either giue the their good word, or else suffer themselves to bee iudged of by persourning the like labour. And as Martial pretely sung.

Cum tua non edas, carpis mea carmina Leli,

Carpere vel noli nostra, vel ede tua.

though indeed this supplication of mine may rather more fitly be preferred vnto the vnlearned, who thinke they haue gotten a goodly meanes to purchase their owne credit, when they can vnder some colour maligne the dooings of anie man, as though others well dooings were as impeachmentes to their estimations, or the errours of other men the subiect and matter of their praises. Those kinde of serpents (I say) which doe nothing else but picke quarrels with aithours, I would aduise either to speake themselves, or (if their ignorance will not let them) to lay their finger on their mouth till other men tell their tale, and not to make their harvest of other mens offences vnwillingly committed, whilest they themselves rest vnable to doe anie whit of good. And thus (good Reader) I will abruptly end, expecting thy fauorable acceptance of these my labours, which expectation of mine (if it be not deluded) I shall be further encouraged to consecrate the residue of my studies to thy commoditie.

Philip Barrough.

AN

AN INDEX OR TABLE OF ALL THE
evils and diseases with their causes, signes, iudgements, and
cures, vniuersally contained in the five booke following.

A.		Of the Dropſie.	156	Of headach cauſed of cho-	
Of the Apoplexie.	31.	Of the dropſie anafarcha.	157	ler.	8.
Of the Aſthma.	82.	Of the dropſie Aſcites.	158.	Of headach cauſed of ſteam.	10.
Of abhorring of meat.	108.	Of the Dropſie Tympanites.	159.	Of Headach cauſed of win-	17.
Of a doglike appetite.	110.	E		dineſſe.	17.
Of the cure of abſceſſiōs.	278.	Of Exulceration of the priuie		Of headach cauſed of the	12.
Of a tumor called Aquoſum		members.	178.	ſtomach.	12.
Apoſtema.	317.	Of exulcerat. of the wombe.	199.	Of headach cauſed by drom-	13.
Of the ſwelling called A-	255.			kenneſſe.	13.
B		Of a feuer Ethicke.	242.	Of Headach cauſed by fea-	14.
Of bleardneſſe of the eies.	56.	Of the generall method of		uers.	14.
Of black and blew marks.	58.	curing the abſceſſions cal-		Of inueterate Headach.	15.
Of bleeding at the noſe.	66.	led Exituræ.	273.	Of the Hæmorrhoides.	137.
Of the ſtone in the bladder.	169.	Of Eryſipelas and other tu-		Of an Hæmitryce feuer.	245.
Of bloud broken out of the		mors cauſed of choler.	302.	Of herbes both miliaris and	
bladder or cruſſed in it.	170.	Of the ſignes and tokens of a		exedens which doe aſſo-	
Of vlcers of the bladder, and		true Eryſipelas.	304.	ciate Eryſipelas.	309.
his necke.	173.	Of the cure of Eryſipelas	305	I	
Of the remedie againſt Bar-	201.	F		Of Impoſtumes breeding in	
C		Of the Frenſie.	21.	the eares.	65.
Of Carus or Subeth.	29.	Of the falling ſickneſſe.	40.	Of Inflammations of the tō-	76.
Of Congelation or taking.	ibid.	Of great Famine.	112.	ſils.	76.
Of the Crampe.	42.	Of the Fluxe Diarrhæa.	120.	Of Inflammation of the loongs	85.
Of a Catarracte.	51.	Of the Fluxe Lienteria.	123.	Of Inflammatio of the paps.	101.
Of the inflammation of the		Of the Fluxe Dysenteria.	125.	Of Inflammation of the ſto-	107.
Columella.	74.	Of the cleſtes of the funda-		mach.	107.
Of a looſe Columella.	75	ment.	140.	Of the Iliaca Paſſio.	132.
Of the Cough.	80.	Of womens Fluxe.	190.	Of Inflammation of the li-	144.
Of Choler.	119.	An Expoſition of feuers.	215.	uer.	144.
Of the Colicke.	119.	The Table of feuers.	219.	Of Inflammation of the ſplene	149.
Of Cachexia, or euill ſtate of		Of one dayes feuer.	220.	Of the Iaundife.	151.
the body.	154.	Of a diary Feuer laſting mo-		Of Inflammation of the reins.	161.
Of the loſſe of carnall copu-		laies.	224.	Of Inflammation of the blad-	171.
lation.	182	Of a rotten Feuer called Sy-		der.	171.
Of ſore trauell in childbirth.	204.	nochus.	226.	Of Inflammation of the	197.
Of the Carbúcle, the Cancre		Of a continuall Feuer.	228.	wombe.	197.
and the euill called Spha-		Of a burning Feuer.	230.	Of tumors aboue nature cal-	
ſcelus.	292.	Of the euils called Formicæ.	314.	led Inflationes.	24.
Of the cure of a Carbuncle.	294.	G		L	
Of a cancrus tumor called		Of the gout in the ſeete and		Of the Lethargie.	24.
Cácer Apoſtematoſus.	273	ioyntes.	210.	Of the weakneſſe of the Liuer.	140.
D		Of the euil called Gangrena		M	
Of Dead ſleepe.	30.	and Sphacelus.	297.	Of obſtruction of the Liuer.	143.
Of Deafeneſſe and ſlow hea-		Of the cure of Gangrena and		Of the Mygrime.	17.
ring.	64.	Sphacelus.	299.	Of Memorie loſt.	26.
Of diſtillation, reume, and		Of the diſeaſes called Gland-		Of the Maare.	43.
horſeneſſe.	68.	dulæ, Nodi, & Strumæ.	330.	Of Madneſſe.	44.
Of euill Diſeſtion.	113	H		Of Melancholie.	45.
		Of Headach.	1.	Of lacke of Milke.	98.
		Of Headach cauſed of heat.	2.	Of	
		Of Headach cauſed of cold.	3.		
		Of Headach cauſed by dri-			
		neſſe, or moyſture.	6.		
		Of hedach cauſed of bloud.	7.		

THE TABLE.

Of abundance of Milke. 99.			
Of Milke that is curded. 100.			
Of stopping of Menstruis. 185			
Of flowing of Menstruis. 189.			
Of the Mole in the Matrice.			
195.			
Of straitnes of the Matryce.			
200.			
O			
Of Oedema, and other phleg-			
maticke and flatuous tu-			
mors. 317.			
Of the cure of Oedema. 319.			
P			
Of the Palsey. 33.			
Of Panicles. 54.			
Of the Palsey in one mem-			
ber. 38			
Of Pustules or bladders in the			
eies. 37.			
Of paine in the eares. 62.			
Of paine in the teeth. 70.			
Of the plurisie. 83.			
Of the Pristicke. 91.			
Of Panting of the heart. 93.			
Of vntemeasurable pissing. 166.			
Of difficultie of pissing. 176.			
Of the pestilence. 246.			
Of a true Phlegmone, and of			
other tumors engendred of			
blood. 282.			
Of the causes, signes, & iudge-			
ments of Phlegmone. 283.			
Of the order of curing of			
phlegmone. 284.			
Q			
Of a Quartaine feuer. 338.			
Of a quotidian feuer. 241.			
	R		
	Of Reines that send forth		
	bloudy vrine. 160.		
	Of the stone in the Reines.		
	163.		
	Against vlcers of the reines.		
	168.		
	Of bursting or Ruptures. 183.		
	S		
	Of skin growing in the eyes.		
	56.		
	Of sound or noise in the eares		
	63.		
	Of a stincking mouth. 72.		
	Of the Squinancie. 78.		
	Of spitting of blood. 87.		
	Of ipitting of matter. 98.		
	Of sounding. 90.		
	Of the Syncope. 110.		
	Of weaknes in the stomach.		
	101.		
	Of paine of the stomach. 106.		
	Of windines of the stomach.		
	115.		
	Of dampure of the Splene.		
	147.		
	Of hardnes of the splen. 150.		
	Of obstruction of the splene.		
	151.		
	Of the strangurie. 175.		
	Of shedding of sperme. 180.		
	Of the Sciatica. 207.		
	T		
	Of Trembling & shaking. 240.		
	Of teeth that be blacke and		
	loose. 71.		
	Of malignant vlcers of the		
	Tonsils. 77.		
		Of immoderate thirst. 105.	
		Of Tenasmus. 127.	
		Of the falling out of the tuel.	
		193.	
		Of a pure intermitting Ter-	
		tian. 232.	
		Of a bastardly Tertian. 236.	
		Of the differences of those	
		Tumors which chance be-	
		sides nature. 257.	
		Of the causes of Tumours a-	
		boue nature. 263.	
		Of the signes of Tumors be-	
		sides nature. 269.	
		Of hard and Scirrhouz Tu-	
		mours ingendred of me-	
		lancholie. 346.	
		V	
		Of Vertigo and swimming of	
		the head. 18.	
		Of vlcers in the nose. 66.	
		Of vlcers in the mouth. 71.	
		Of stopping of the vrine. 177.	
		Of the iudgements and cure	
		of the euils Verrucæ. 315.	
		W.	
		Of a Web or Cataract. 51.	
		Of wormes. 134.	
		Of stragling of the wombe. 191	
		Of falling out of the wombe.	
		194.	
		Of windinesse in the wombe.	
		198.	
		Y	
		Of yelking and vomiting. 104	
		Of Yelking or hicket. 117.	
		Of the continuall standing of	
		the Yeard. 179.	

The Table of the sixt booke, containing the method of ma-
king of Medicines.

Of Suppositaries. 36.	Christi. ibid.	Of making Emplastrum. 386.
Of making Nodulus. 862.	Of making conditum, & con-	Of making vnguenta. 387.
Of making Pessaries. ibid.	serua. 379.	Of making a Liniment. 388.
Of Clysters or Enema. 362.	Of making Pasta Regia, or	Of making Frontale. ibid.
Of making Syrups. 365.	Mazepane. 381.	Of making Cucufa, & Semi-
Of making luleps. 368.	Of making a Lohoch or E-	cucufa. 389.
Of Dolis, siue Potio. ibid.	cligma. ibid.	Of making Suffitus. 390.
Of making Bolus. 373.	Of making Balneum and Se-	Of making a Collirium. ibid.
Of making Pilles. 374.	micupium. 382.	Of making Nasale or Erthi-
Of making Apozema. ibid.	Of Epithema or fatus. 383.	num. ibid.
Of making Mulsio. 375.	Of making Sacculus. 384.	Of making Apophlegmatif-
Of making powders. 366.	Of making Scutum. ibid.	mus. 391.
Of Eiectuaries and cōserues,	Of making a Cataplasme.	Of making Distillations re-
of Lorenges, and manus	385.	storatiue. ibid.

FINIS TABULÆ.



OF VVEIGHTES.

A brieue declaration of the notes of all those kindes of weightes, which are generally vsed and contained throughout this whole booke, and of the quantitie of them.

FOrasmuch as the true and perfect knowledge in compounding of medicines cannot be attained vnto without the knowledge of the quantitie of weights, which are at this present day most commonly vsed in making of medicines: I will therefore here briefly declare the vse of them: for seeing that the weight of some medicines be so iustly and certainly ordeined and made, that if anie man doe chance rashly to erre in the true quantitie thereof, he doth much hurt to the bodie, and manie times putteth the life in ieopardie: you must therefore diligently endeouour and apply your mind to studie and consider of the medicins, that so you may haue the more full and perfect knowledge thereof. The notes which I (following the order of other Physitions) haue vsed in this my booke in writing of weightes be these, as followeth.

1. Grana.	} haue this note.	G.
2. Scrupuli.		℥.
3. Drachmæ.		℥.
4. Vnciæ.		℥.
5. Quar.		qr.
6. Libræ.		℔.
7. Semis.		℔.
8. Manipuli.		M.
9. Pugilli.		p.
10. Ana.		ana.

A graine is a barley corne taken in the midst of the eare.

A scruple is twentie barley cornes.

Three scruples containe a drachme.

Eight drachmes containe one ounce.

Quart signifieth a quart of any thing.

Libra is a pound.

Semis is the halfe of euery weight.

Manipulus is a great handfull.

Pugillus is a small handfull.

Ana. signifieth of euerie one alike much.

THE



THE METHOD OF PHISICK, CONTAINING THE CAUSES, SIGNES AND CVRES

of inward diseases in mans bodie, from the
head to the foote.

The first Booke.

The first Chapter of headach.

CALLEN the prince of Phisitions, affirmeth, that there are onely three sundrie paines in the head: wherof the one is called of the Greeks κεφαλαγια, *Cephalalgia* and of the Latines *Capitis dolor*, the barbarous sort of Phisitions call it *Soda*. In English it is called commonly the headach. The second kinde is called of the Greekes κεφαλαια, and in Latine likewise it is called so *Cephalaea*. In English it may be called a long continuing or inueterat headach. The third is called of the Greeks ημικρανια, *Hemicrania* also is the Latine name for it. In English it is called the migrieme. Of the two last kinds shal mention be made hereafter, for now we wil intreate of the first kind, declaring only in this chapter, what it is, and what be the generall causes thereof, and then in the chapters next following, shal the signes and cures of ech cause be declared. Understand therefore first, that *Cephalalgia* is nothing else but a laborious and painfull sense, and feeling newly begun in the whole head, through some great mutation thereof, this word newly is added to make it differ from *Cephalaea*, which is an old paine that hath long continued: and the whole head is added to make it differ from *Hemicrania*, which occupieth but the one half of the head. Note also that by the head we meane so much as is couered with haire, wherein paine is engendred, sometime without the scull and sometime within, sometime in all the outward parts, and sometime in all the inward parts, sometime not in all, but in one part, as in the Arteries onely, or the vaines, or sinewes, or the filmes, or the skin, or in the braine it selfe, but these differences, as Galen testifieth, be very hard to know. But this may easily be known whether the paine be within the scull or without it, if you consider well the headach: for if the paine be extended to the rootes and bottome of the eyes, the paine is within the scull, for vnto the eyes are certaine branches deriued from the braine, and from the filmes, & other vessels that are about it: so that the paine will quickly

*Differences of
paine in the
head*

1

2

3

*What Cepha-
lalgia or Soda
is.*

*The diversitie
of places that
paine is in.*

*Whether the
headach be
within the scull*

or without it.

LIBER I

2

*Causes of
headach ge-
nerall.*

*Causes of
headach spe-
ciall.*

*Signes of the
cause of head-
ach generally.*

come from the to the rootes of the eyes, but if the paine that is felt, do not extend to the eye rootes, then is the ach without the scull. This paine of the head generally (as also all other paines) is caused of an vnequall distempure coming with humoures or without, especially when it is hote or cold, or it is caused by solution of partes coherent, or of both. But as for particular & speciall causes of the head, there be very many. For sometime it commeth only of a simple distempure without any humours, and sometime it commeth through the euill quality of humours, sometime it commeth through great abundance of humours, sometime through humours that stoppe the passage of the vapours and moisture in the head: sometime through windines ingendred in some part of the head, being weake. Also sometime headach is caused of some disease in the stomacke: sometime of an outward cause, as of heate of the Sunne, of great cold, of drunkennes, or of some stripe, or wound. Hereby it appeareth that the headach is ingendred of seuenundry causes, which are to be knowen by their proper signes, whereof we will speake more at large in the chapters following, for in this chapter they shalbe but briefly touched. Note therefore that the headach, which is caused of a simple distempure without humours, is not easie to be knowen, except a man be wellexercised in Physicke, & by much and diligent looking of the grieffe: but that paine of the head is most vehement, which is caused of a simple distempure being hote or cold. The headach that is caused of drinesse, is moderate. As for a moist distempure alone doeth cause no headach, except it be ioyned with heate or colde, or with abundance of humours, or sharpnes of them. If paine of the head doth come through abundance of humours, contained in one part of the head, or in two, or in all partes, the paine is more vehement, that commeth of hote humours, or of cold, that which commeth of drie thinges is more moderate, if there be no manifest heat or colde ioyned with them: as for moyst thinges touching their qualitie, doe cause noe paine at all, but with their quantity they may fill the passages & so cause paine. If abundance of all foure humours equally, or of bloud alone doe cause headach without obstruction & stopping of the passages, it maketh the head heauie and full, as it were stretched out and swolne, but if the multitude of humours be with obstruction, it causeth moderate paine if the obstruction be but litle, but if the obstruction be great, there shall be very great paine. Also if the multitude of humours haue a sharpe and biting qualitie, according to that qualitie the paine will be pricking and shooting, if with the heauines or stretching of the head there be beating, & as it were a pulse, it betokeneth inflamacion in the head. But if the stretching be present without heauinesse or pulse, it declareth abundance of windy Spirits, and in this kind of headach, there will be noise in the eares. Those that haue headach comming of an externall cause, as of heate of the Sunne, cold of the ayre, drunkennesse, stripes, or of any hote saours, can easily tell them selues the cause thereof. Seeke for signes more particular in the Chapters next following.

CHAP. II

Of headach caused of heate.

Causes.

VNderstand, that by heate, in this chapter, is meant a hote distemper without any kind of humour. It is engendred for the most part of the burning
heate

LIBER I

heate of the Sunne in Sommer, when any body hath taried long in it. Also it is
 sometime caused of immoderate mouing, or by hoate bathes, or by being long
 nigh the flame of the fire, or through anger, or furiousnes, or last of all through
 hoate diseases, or hoate fauours of outward things. The signes which declare *Signat.*
 headach by burning heat of the Sunne, are, that besides vehement paine, you
 shall feele their head hoate as sone as you touch it, and their skinne drier then
 it was wont to be, their eyes doe looke redde, and they are delighted with the
 sprinckling, or annoynting of cold things, and doe feele great ease by them. As
 for the other causes, they may be knowen by relation of the sicke. For the cure *Diet.*
 of this kind of headach you must first prouide, that the ayre and the chamber *Ayer.*
 wherein the sicke abideth, be very cold of nature, or else it must be made so by
 your diligence, as by strowing in the house, flowres, & branches of cold things
 (as roses, violettes, water lillie flowres, and vine leaues, bryer boughes, willowe
 and such like.) Also it will coole the ayer well to sprinckle cold water in the
 house, or to poure it out of one vessell into another. Great respect must be had *Sleepe.*
 to his sleeping, for he must sleepe longer then he was wont to doe, he must al-
 together eschue long watching, and keepe him selfe quiet: he must not re-
 taine his excrementes, but auoid them by and by after sleepe if he can, or let
 nature be helped to expel them by a lenitiue clister, for their retentiō encrease
 paine in the head. Let him eschue carnall copulation, exercises, and bathes.
 Let him eschue all perturbations of the mind, especially anger and fury. Let
 him haue but litle meate, of good digestion, and let it be cold in operation, as *Meate.*
 is bread dipped in cold water, iuice of ptyfan, lettuse, endiue, purselaine, flesh
 of chickens, hennes or pigeons, with verinyce made of grapes. Fishes are good
 that come out of stony riuers, and that are tender. Also almond milke, pome-
 garnettes, raisons and ripe peares may be giuen to him. He must abstaine from
 milke, and meates that fume into the head, or that be hard of digestion. For
 his drinke, let him vse water altogether, if his stomacke will beare it, if not *Drinke.*
 seeth a litle Cynamon in it, or Coriander seed preparete, or mixe with the wa-
 ter iuyce of sower pomegarnettes, or syrupe of Endyue, or *Syrupus acetosus sim-*
plex or *oxy saccharum*: or if they can not abide that, you may giue them smale
 wine well alayed with water. The paine of the head caused of heate, is cured *Cure.*
 with such things as doe coole, without manifest restriction, especiallie if they
 be of thinne & piercing substance. Therefore in the beginning nothing is bet-
 ter then to poure vpon the head good oyle of roses, made of vnripe oyle, and *Oyle of roses.*
 if a litle viniger be added to it, it will pearce the faster & the deeper. The places
 that you must poure or annoynt it on, is the fore part of the head where the
 seame goeth ouerthwart, for it is the thinnest place of the skull, and the seames
 haue pores in them, also you must vse it on the toppe of the forehead, where
 the haire leaueth growing, and on the sides of the temples, where the haire
 groweth towards the eares. The best thing next oyle of roses is oyle of cam- *Oyle of cam-*
 momill to be vsed in likwyse, especially in those bodyes, that we would not *momill.*
 coole to much, as womens, eunuches, children and other that haue softe flesh,
 and are whyte in colour. If there be need of greater cooling, you may adde to
 the oyle of roses iuyce of houselike, or purselaine, or knotgrasse, or of vnripe
 grapes, or nightshade, or sorrell, or psillium, or such like. Vse not iuyce of pop-

LIBER I.

4

pye, or of mandrage in this cause, for they doe hurte: you may make medicines of the former things, or such like in this sort. R^x. oyle of roses. ℥. ij. rose water. ℥. j. strong vinegar, ℥. ℞. or iuyce of houselike, or purselaine, or lettuse. ℥. j. and so commixe them. Or thus, R^x. distilled water of houselike, lettuse, & nightshade. ana. ℥. ij. water of cammomill. ℥. j. ℞. vinegar. ℥. j. commixe the and dip a cloth in it, and lay it all ouer the forehead, and the temples where the haire groweth not. But let not this medicine touch the hinder part of the head, for that part cannot suffer cooling without hurt, because the marrowe of the backe bone beginneth there. Those medicines which you will vse for cooling, especially in Sommer, must stand a while in very cold water. This also is good for aboundance of humoures, and vapoures, that be lifted vp into the head. In like manner also you may vse other oyles that haue vertue to coole, as oyles of quinces, violettes, water lillies, and gourdes. Neither will it be vnprofitable to vse a liniment made in this sort. R^x. Of the mucilage of the seedes of quinces, and great mallows, or of psilium. ana. ℥. iij. iuyce of purselaine. ℥. j. ℞. iuyce of nightshade. ℥. ℞. Oyle of roses. ℥. j. commixe them and make a liniment: or by putting to wax and other medicines make an ointment in this sort. R^x. Vnguenti populeon. ℥. j. oyles of violets and roses, of ech ℥. iij. drie flowers of white water lillies and of red roses. ana. ℥. j. waxe as much as is sufficient, and make an ointment, and annoint it vpon the forehead and the temples. It profiteth also to vse embrocations (that is decoctions made of certaine things to poure vpon any member by litle and litle, or to let it droppe downe) they may be made of roses, violets, floures of water lillies, willowe leaues, vine leaues, purselaine, barley & such like. You must not apply stupefactiue things to the grieve, because they coole not without hurt, and therefore opium, iuyce of popye, and mandragora are to be eschued. Iuyce of nightshade also because of his stupefaction is not to be vsed at all, or very litle of it at once, as we doe vse in the liniment aforesaid. Also those things that haue manifest astriction & binding with their cooling are to be refused, except necessitie require it, and therefore the iuices of sweete pomgarnettes, quinces, and medlars are to be auoyded, but iuyce of sower pomgarnettes is good because it cooleth more.

Hytherto we haue declared what medicines are to be vsed in the beginning of this grieve. Afterward you may vse to mixe with the medicines that do coole and driue backe, such things as do mitigate and digest. Make therefore an embrocation after this sort, R^x. flours of roses and violets. ana. M. ℞. leaues of willow, cammomill, and mellore, ana. M. j. seedes of mallows. ℥. iij. barley husked ℥. j. seeth these in two pound of water, till the third part be consumed, and make an embrocation. Or thus, R^x. mallow leaues, violets, roses. ana. pug. ℞. the flours of water lillies. ℥. iij. vine leaues, or the wreathes that they wind about things withall, purselaine, or houselyke of eche. M. j. cammomil, melilote, and fenugreke. ana. ℥. iij. seeth them as is aboue said, and make an embrocha, adding to a litle vinegar, especially if the paine be within the skull. Last of all you maie vse most of the discussiue medicines, withdrawing the aforesaid repelling things, such be Althæa, dill, sothernwood, butter, cammomill, barley meale, fenugreke, lynesseed, lupines. &c. Of these and such like things you may make quiltes, or embrocations, or oyntments as you list. For inward medicines (espe-

A Liniment.

Vnguentum.

Embrocha.

Stupefactiua

Nota.

Embrocha.

Alia.

LIBER I

5

cially if the headach be caused of exercise, anger or such like) minister Iulep *Inward medi-*
 of violets or roses, or their conserues, or manus Christi, or giue the sicke ij. or *cynes.*
 iij. houres before meate in the morning. ℥. j. and ℥. of syrupe of infusion of ro-
 ses, or of syrupe of water lillies with. ℥. ij. or iij. of water of borage, or cichorye. *Odo.*
 It is good for the sicke to smell rose water, mixed with a litle vineger, also it is
 good to snuffe it vp into the nose.

CHAP. III.

Of headach caused of cold.

BY cold is ment in this Chapter, a cold distempure simplic without the fluxe
 of any cold humour. This paine in the head is caused of outward cold, as *Cause.*
 when the ayer is very cold, especially when any body tarieth in it long tyme
 bare headed, as also it may be caused by the sodaine applying of any cold thing
 to the head. The signes of headach caused of cold, are contrary to those signes *Signa.*
 that are caused of hore distempure. For in this, though the paine be vehemēt,
 yet the head when it is felt, is not hoate, nor the face and eyes doe not looke
 redde, nor their face is not drye and shruncke, but contrarywise full and pale, &
 their eyes are swollen and swart. Also they neither desire cold things, nor doe
 feele ease by them. Concerning the diet of those that haue this kind of head- *Restrictio.*
 ach, they must eschue cold ayer, and abide altogether in hore ayer. They must
 sleepe moderately, but not longer then they were wont. They must vse mo-
 uing of the whole body, especially walking and riding. Let their bodies be solu-
 ble, rather then costiuē, so that they may ech day haue a siege either by nature
 or by art, as by a suppositary or a clister. Let them eschue sadnesse, and deepe
 cogitations, and other immoderat affections of the minde. Let them eschue
 all meates and drinckes that be cold in operation, as milke, fish and such like.
 Let them eate reare egges, and flesh of hennēs, chicken, partrich, & fesaunts
 and such like. For their drinke let them vse wine that is thinne of substance, for
 that doth moderatlie extenuate & heate. For the same cause also hore bathes
 are to be vsed, and generally for the cure hereof you must vse things that be *Cura.*
 hore in operation. But yet in applying medicines to the head you must diligent-
 ly consider the naturall temperature of the braine, for it is such a thing, as cā-
 not suffer medicines vehement hore, nor yet vehement cold. Therefore as (Ga-
 len affirmeth) if oyle of rewe be powred hore vpon the fore part of the head, it
 healeth the patient perfectly. But if there be need of greater heating, you may
 put pepper, or euphorbium into the oyle, or you may mixe some oyle of pep-
 per, or oyle of euphorbiū with the oyle of rewe, or in the steed of oyle of rewe,
 you may vse oyles of laurell, yreos, dill, or cammomill, of spiknarde, serpillum,
 marioram, and such like. Herewith you may annoynt the forehead also, & the
 nostrils & the holes of the eares. Of the aforesaid medicins you may make an
 oyntment after this sort. R. Oyles of yreos, and rew. ana. ℥. ℥. marioram, be- *Unguentum.*
 tony, pepper. ana. ℥. j. of Euphorbium. gra. v. waxe as much as is sufficient, &
 make an oyntment, and annoint therewith the forehead and the nostrils, or
 make an oyntment thus. R. of oyle of rewe, cammomill, and nardinum. ana. *Aliud.*
 ℥. j. hysope, lauender, and flowers of stēchas. ana. ℥. ℥. masticke & franken-
 sence, of ech. ℥. j. waxe a litle, & make an oyntment. You may sometime adde *Embroche.*
 to it, if you will, Castoreum. ℥. j. Also embrocations profit much, if they be made

Saccalus.

Pomum odoriferum.

of flowers, of melilote, and cammomill, marioram, origan, betony, sage, laurell leaues, stechas, and such like, sodden in water. It is good for the sicke to drawe vp the vapours of such decoctions by his nosethrils. Also a quilt made in this sort profiteth much. R^x. leaues of laurell, serpillum, and marioram. ana. M. ss. floures of rosemarie. M. j. Rew. M. ss. cloues & stæchas. ana. ʒ. j. peniroyall and calamint. ana. ʒ. j. ss. beate these to powder, and sew them in silke, or fine linnen cloth, and make a quilt, which must be layd to the head warme, and first sprinckled with vinegar. It is good also to vse a pomander made in this sort. R^x. of storax calamite. ʒ. ij. cloues, maces, wood of aloes. ana. ʒ. ss. lauender. ʒ. ij. gallia moschata. ʒ. j. ss. of musk and amber. ana. gra. iij. pouder them and serce them, and with water of marioram, and storax liquida as much as shall suffice, make pomanders.

CHAP. IIII.

Of headach caused by drines or moisture.

Cause.

Signa.

Victus.

Curatio.

BY drynes is ment in this place a drie distempure of the qualitie alone, and by moisture, a moist distempure of the bare qualitie. Neither of these qualities alone, except heat or cold be ioyned with them, doe cause any headach at all (as Galen teacheth in the 5. Chap. of his first booke *de symptomatum causis*.) Therefore we do not make mention here of these distempures, as though headach might be caused of them alone, but that the studious in phisick might haue store of medicines, when headach cometh of heate and drines, or moisture with heat, or whē cold mixed with drines, or moisture causeth headach. Headach through drynes is caused through drines of the ayer, or by dry medicines, by hunger, exercise, lechery and perturbations of the mind. And headach of moisture is caused by moistnes of the ayer, or by moistening medicines, by bathes, hote waters, & other things that moisten ouermuch. Drynes is knownen by these signes, if there come fewe excrementes, or none at all out of the nose, if the eyes be hollowe, and the patient haue watched much before. These be signes of headach of drynes, also in it the skinne of the head is dryer when it is felt, then it is wonted to be, and some drye diet hath bene vsed. Also in this kind drye medicines doe not ease the paine, but rather encrease it. Moistnes is knownen by these signes, much filth cometh out at the nose, the eyes be puffed vp and swolne, & the patient sleepeth much: but of this distempure alone there doeth no headach ensue. Those that haue headach caused of drynes, let them remaine in a moist ayer, and let them eate meats, that doe moisten, and that be of good iuice, as the yolks of egges, cocks stones, and the brothes of them, phesants, partriche, and such like thinges, that doe nourish much and moisten. Let them drinke thinne wine alayed with water. Let them sleepe largely. Let them eschue motion of the body and exercise, and vse quietnes and rest. Let them eschue carnall copulation, hunger, thirst and all thinges that doe drye. Let the vse bathes of sweet waters that are warme. Let them be mery, and eschue all other perturbations of the mind. If headach be caused of moisture, you must vse the contrary diet to this that is before prescribed (that is, all such thinges as doe drye, which you may easily know by that which hath bene said before.) For paine of the head caused of drynes, you must annoynt the former
scame

LIBER. I.

7

scame of the head with oyle of sweete almondes, or with oyle of gourdes, or with oyles of violets, and cammomill mixed together. It is also good to droppe some of these oyles into the nosethrils. You may also mixe very well with the said oyles goose grease, hennes grease, calues grease, or fresh butter after this sort. R. oyles of violets, and water lillies of eche. ʒ. iij. calues suit, hennes grease and fresh butter ana. ʒ. ij. commixe them and make a linyment, and therewith *Linymentum.* annoynt the head. Furthermore embrocations profit not alittle, if they be made of violettes, mallowes, and other herbes that haue vertue to moisten. Against headach caused of moisture you must vse medicines cleane contrary to the afore named, which must differ according to the heat or cold which is ioyned to the moisture. You may find sufficient store of such remedies out of the former chapters.

CHAP. V.

Of headach caused of blond.

Hitherto we haue spoken of the cure of headach, which cometh through alteration and distempure of the bare qualitie, but now we will speake of *what is ment* that which is caused of fullnes, and abundance of bloud: we call plenitude in *by plenitude.* this place that which the Greeks cal in their tongue *plethora*, it chaunceth whe *in Swex.* all the foure humours be encreased in their proportion, or when bloud alone doth abound. This kind of headach is caused of all such things as do engender *Cause.* great abundance of humours in the body, as meates & drinckes of great nourishment being plentifully take, as also the neglecting & omitting of exercises, bathes, sweatings, & other natural & artificial vacuations be causes of the said plenitude. The signes be these. The face and the eyes be ruddie, the vaines are *Signa.* swolne, so that the least & smalest may easily be sene, the pulse is great & vehement, the vrine reddish & thick, the vaines of the temples beate, the paine in the head is a heauines. Concerning diet, let the sicke be in a cold & drye ayer. Let *Victus ratio.* him eschue flesh, reare egges, and such thinges as nourish plentifully. Let him vse prisan made of barley, or alica made of barley, let him vse cold herbes, as endiue, scarioll, purcelaine, lettuce and such like. Let him eschue wyne, and let him drinke water, wherein a litle Cinamon or barley hath bene sodden. Let him vse meane exercyse. Let him be rubbed, let him also vse bathing often, but so that his body be first emptied, and the patient free from a feuer. Let his *Curatio.* sleepe be meane. Let him be mery and ioyfull, and let him abstaine from all other perturbations of the mind. The cure must be begun with bloudletting as soone as can be. You must open the vttermoost vaine, which in the arme is called *Vene sectio* *humeralis*, or *Cephalica*, it must be on the arme which is of that side, that the griefe is most vehement. For this vaine is so annexed to the head, that not only by it, you shall pull backe bloud into a contrary part, but also you shall empty out that bloud by it, as Hippocrates. & after him Galen, & Rhases doe teach. But if age or weaknes doe prohibyte bloudletting, you must vse boxing, not to *Cucurbita.* the head it selfe, but to the parts adioyning as the shoulders and breast, to the *Ventose.* intent to pull backe the bloud. These being done, you must apply to the head, *Localia.* medicines that be cold and astringent, whereof we haue made mention before sufficiently in the second chapter, so that they need not here to be repeated.

*Decoctum
purgans.*

Discutientia.

Furthermore the Phisician must haue speciall regard in this case, that the patient be kept soluble. Therefore if the patient be any thing costive, you may minister this decoction or some such like. *Rx.* floures of buglosse, borage, roses, & violets. ana. *M. ss.* the foure great cold seedes husked. ana. *℥. ij.* sebestē, damaske proins of eche in number 12. great railons, tamarindes. ana. *℥. j.* barks of mirabolanes, citrinorum, indorum, chebulorum, emblicorum, belliricorum. ana. *℥. iij.* liquoryce. *℥. j.* fumitory, maiden haire. ana. *M. j.* tamariscus, harts tong. ana. *℥. iij.* sene, & polipodie of eche. *℥. ss.* agarick chosen. *℥. ij.* ss. ginger. *℥. ss.* Seeth all these in a sufficient quantity of water, vntill halfe be consumed, then straine it and presse it hard. Ad to that decoction suger sufficient to make it sweete, purifie it with the white of egges, and make a potion, whereof the patient shall drinke eche morning. *℥. iij.* fasting. And if so be that the patients costiuenesse require a stronger medicine, then you may adde to foure ounces of the aforesayd decoction. *℥. j.* ss. of fine reubarbe beaten to pouder, and spycknard. *℥. ss.* or you may dissolue in it *casta fistula*. *℥. j.* ss. newly drawen or. *℥. j.* of manna, or of diaphenicon. *℥. iij.* For the same purpose also it is good to minister vnto the patient syrupe of violettes, and *Acetosus simplex*. After this you must applie such medicines to the head, as be able to disperse the remnant of the paine and disease. As is seedes of mallowes, fenugreke, cammomil, & melilote floures. Also oyles of cammomill, dill, and such like, whereof the Phisition may at his choise make liniments, oyntments, or emplasters in manner aforesaid. Note here further that if much bloud abound after you haue let bloud of the *Cephalica*, you may also strike the vaine in the forehead: as also for that purpose it is good to vse clysters sometime very strong, and you may vse frictions & bindings of the nether parts to pull backe the humours. Moreouer gargarising & sneesing may be vsed in time conueniēt, & boxing in the hinder part of the head with scarificatiō at the discretion of the Phisition, as occasion & time shal serue.

CHAP. VI.

Of headach caused of choler.

Cause.

Signa.

Viscuratio.

Headach comming of cholerike humours is caused of all such things as do heat and dry the whole body and especially the head vnnaturally, that is, such things as do ingēder choler: (to wit, care, anger, paine, labour, exercise, watching, abstinence, famine, and eating of meates that be cholericke, as garlike, onions, and such like.) The signes be these: the paine is like theirs that haue headach caused of burning heat of the Sūne, but they haue a more sharp and pricking paine, their head is moderately hote, their face is pale & wane. Sometime there followeth bitterness of the mouth, drynes of the eyes, nose & tounge. Moreouer this euill chaunceth most of all to flourishing yeares, a hote complexion, and to them that take ouermuch businesse in hand and such like. Let the patient abide in a cold & moist aier, which may be the rather procured by arte as is taught before in the second chap. by sprinkling the floore of the chamber continually with water, or by strewing about of floures and branches that are cold & moist in operatiō. Let his whole diet be moist, let him eat moist meates that be of good iuice, giue him lettuce, & purclain, and small fishes of fresh waters. Let his drinke be water alone, or water wherein a litle Cynamon hath

LIBER I.

9

hath bin sodden. Let him altogether abstaine from wine. Let him be quiet, and vse long sleepes, bathes that be temperate, vnctions are good for him, let him be mery, and refraine from all perturbations of the mind. The cure must be begunne with purging of the cholerike humour straight way, because choler is thinne & moucable, & therfore will easily purge out. But if it chaunce, that the cholerike humour doth rest quietly in some part of the body, and so doth waxe hote, and burne that part, and by that meanes doth prohibite hote medicines (as purging things be) then before the purgatiō, you must minister such things as doe quench and concoct the heat and burning of choler, that is such things as doe alter it. For digestion that we speake of now is nothing else but an alteration of the humour that causeth the disease. Therfore such medicines must be ministred ech morning fasting before you do purge, vntill good concoction appeare in the vrin: For by this meanes choler being concoct, and as it were tamed & made myld is made so obedient vnto nature, that it will soone without any grieve be drawn of the purging medicine to cōuenient places, that it should auoid by. You shall therfore for a preparatiue vse this or such like medicines. *Rx.* Syrupe of Violettes. \mathfrak{z} .j. syrupe of water Lillies. \mathfrak{z} . β . distilled waters of Endyue, succory and Roses. ana. \mathfrak{z} .j. commixe them, & let them be drunke in the morning fasting. For this purpose also you may minister Iulep of Roses & violets, or *Syrupus acetosus*, or the decoction of seedes of Cucumbers, Gourds, Purcelaine, Endyue, rootes also of Endyue and Succorye, Roses, Violettes, water Lillies, Lettuce, Damaske proynes, Sebesten, Iniubes and such like. You may purge the cholerike humour either by infusion of wormewood, or of Aloes, or with *Hierapicra* ministred alone, or a litle scāmomy mixed with it, or with Pilles made of Aloes. Or you shall not doe amisse to take of the purging decoction prescribed in the former chapter. \mathfrak{z} .iiij. and to dissolue therein. \mathfrak{z} .iiij. of *Electuarium de succo Rosarum*, or as much of *Electuarium de Psillio*, & so minister it. It is good also to minister infusion of rewbarbe made after this sort. *Rx.* fyne Rewbarbe. \mathfrak{z} .ij. Spickenard. \mathfrak{z} .j. cut them small, and infuse them in distilled waters of endyue, doddie, and buglosse. ana. \mathfrak{z} .j. pure wine. \mathfrak{z} . β . the space of 12 houres, then straine it hard, and put thereto of *Electuaries de succo Rosarum* & *Psillio*. ana. \mathfrak{z} .j. β . commixe them and make a purging potion. Also you may vse *Pilula auree*, and *Alephangine*, or Pilles of Rewbarbe, or of *Hiera simplex* and such like, or else *Diacatholicon*, or *Diaprunes solutivae*. For them that are delicate, you may vse this bole. *Rx.* of *Diagridium*. \mathfrak{z} . β . of Maces, Cynnamon, and Masticke, ana. gr. 2. conserue of Violettes and water Lillies. ana. \mathfrak{z} .j. Suger as much as sufficeth, and make a bole. Further it profiteth now & then to vse clisters made in this or like sort. *Rx.* Mallowes, Althea, Endyue, Succorye, Violettes. ana. \mathfrak{M} . β . whole Barley. \mathfrak{z} .j. the foure common small cold seedes (that is) Lettuce, Purcelaine, Endyue, and Scarioll. ana. \mathfrak{z} .iiij. Seeth all these in running water to the third part, straine them, take of that decoction. \mathfrak{ss} .j. of the pulpe of *Cassia fistula*. \mathfrak{z} .j. of *Hierapicra*. \mathfrak{z} . β . of oyle of Violettes. \mathfrak{z} .iiij. of *mel rosarum*. \mathfrak{z} .j. of salt. \mathfrak{z} .j. β . commixt all together, and make a clister. After purging of the cholerike humour you must apply medicins outwardly, which can coole & strengthen the head, wherof you shall find store in the second chapter. If the sicke can not sleepe, annoint the fore part of the head with oyle of water lillies, and oyle

Cura. 10.

Zulapium.

Purgatio.

Dilutum Rhabbari.

Bolus purgant.

Clyster.

Localia.

Sleep.

of poppye: to them you may for a neede adde a litle opium, that sleepe thereby may be prouoked. Note, that boxing without scarification and frictions of the armes and legges may be well vsed in times conuenient.

CHAP. VII.

Of headuch caused of fleume.

Causa.

Signa.

Vicius ratio.

Curatio.

Zulapium.

Decoctum extenuans pituitam.

Purgatio.

Pilule.

Clyster

Headach coming of fleume, is caused of all such things as engender fleume in the head, as a cold and moist ayre, meates that be cold and moist, as fyshes, milke, rawe herbes, fruite, idlenes, and sleeping vpon a full stomake & such other like. The signes hereof be fullnes and heauynes of the head, whitenes, and moistnes of the face. Moreouer the sicke will easily fall a sleepe, he is slowe, his senses are dull, and his head aboundeth with excrementes, as also the signes declared in the. 3. Chap. agree with this kind of headach. Let the sick remaine in an ayer that is hote and dry by nature, or if that cannot be had, let the ayer be made such by certaine odoriferous things, as with Cynamon, frankinsence, cloues, wood of Aloes, and such like. Let his meate that he eateth for the most part be rosted, and let him eat spices with it. For his drinke let him vse thinne and small wine, let his exercise be meane: to be short, let him vse such diet as is prescribed in the third chap. of this booke. The cure must be begun with extenuation and digestion of the flegmaticke humour. Therefore you must minister such medicines as are able to extenuate, make thinne, cut, and deuide humours, such be mel rosarum, oximel simplex and compositum, and scilliticum, syrupe of stachades, distilled waters of hysope, betony, marioram, sage and such like, minister therefore vnto him a medicine made in this sort. *Rx.* Of oximel scylliticum. \mathfrak{z} .j. of syrupe of stachades. \mathfrak{z} .ss. of distilled waters of hysope, percelly and marioram. ana. \mathfrak{z} .j. commixe them and make a potion. Or if the vsing of syrupes & distilled waters doe not like you, you may minister this or such like decoction. *Rx.* of the rootes of fenell, percelly, & asparagus. ana. \mathfrak{z} .j. rootes of piony. \mathfrak{z} .ij. seedes of annise, fenell, siler montanum. ana. \mathfrak{z} .iij. stichados, organ, serpillum, marioram, calamint, betony, sage. ana. \mathcal{M} .ss. fyne cinnamon, maces. ana. \mathfrak{z} .i. ss. Seeth all these in sufficient quantity of water vntill halfe be consumed, then straine it, and adde sugar sufficient to make it sweet, clarify it with the whites of egges, then put therto syrupe of hysope, & oximel simplex. ana. \mathfrak{z} .iij. commixe them all together and make a potion. When the humours are extenuate, & made thinne and prepared to be purged, then must such medicines be ministred, as are able to purge fleume, for the which cause let the sicke haue these pilles ministred vnto him. *Rx.* pilularum coctuarum. \mathfrak{z} .j. ss. pilularum hiera composita. \mathfrak{z} .j. pil. alaphanginarum. \mathfrak{z} .ss. agarike made into trochistes \mathfrak{z} .ij. Mirabolanorum, chebulorum. \mathfrak{z} .j. fyne turbith. \mathfrak{z} .ss. stichados and ginger. ana. gr. v. mastike gr. vij. seedes of piony in number. iij. Castorei. g. iij. with lauender water make pilles. It is good for them, that are thus affected to be purged not once only, but twise or thrise, because the grosse and clammy humours will not straight follow a suddaine purgation, but they must be drawen out by litle and litle with often purging. Also clysters are good, not only because they empty out such thinges as are contained in the intestines, but also for that they pull backe such humours and vapours as ascend to the head. For clysters therefore

LIBER. I.

11

fore the decoction before prescribed is good if you take thereof. ℞. xij. and dissolve therein *benedicta laxative*. ℞. ℞. Electuarij indi maioris. ℞. iij. diaphenicon. ℞. ij. *mel rosarum*. ℞. j. oyles of laurell and rewe. ana. ℞. j. ℞. sal. gennie. ℞. j. commixe them together and make a clister. After the whole body is purged, you must minister such medicines as can purge the head, as be Gargarises made in this sort. ℞. long pepper and nutmegs. ana. ℞. ℞. seed of stauisacre, pelitory, *Gargarise*. ana. ℞. ij. mustard seede, organ. ana. ℞. j. beate them to powder, & put thereof in a linnen cloth, & chewe it, or with masticke or hony make trochiskes like lupines, and let the sicke chewe one of them almost halfe an howre. Also the head may be purged by iuyce of mariorame, blitum, coleworts, and such like. You may also for this purpose minister gargaryses made of the distilled waters of hisope, betony, organ, with hierapicra, & oximel compositum, or in this sort. ℞. pellitorye, long pepper of eche. ℞. j. ℞. seede of stauisacre. ℞. ℞. marioram, *Gargarismus*. peniroyall, hysope, organ, betony. ana. M. ℞. seeth all these in sufficient quantity of water vnto the third parte, straine it and adde to the licour *mel rosarum*. ℞. j. ℞. *oximell scilliticum*. ℞. ℞. commixe all and mak a gargarise. Also medicins to prouoke sneefing are good in this case. You may make them after this sort. ℞. marioram. ℞. j. nigella. ℞. ℞. cloues, white pepper, cubebes. ana. ℞. j. nutmegges, graines, castoreum, heleborus albus. ana. ℞. ℞. beat them into very fyne powder, and prouoke sneefing therewith. For them which are riche you may adde muske and amber. ana. g. ij. It profiteth also to hold hore and sweet odours to the nose of the patient, or a pomander artificially made, such a one as we prescribed in the end of the third Chapter. Further you may take *nasalia* (as they call them) things to put into the nose sharpe at one end and great at the other like a steeple after this sort. ℞. stauisacre, pelitory and white pepper. ana. ℞. ℞. nigelle, nutmegges. ana. ℞. ij. heleborus albus. ℞. ℞. powder them, and with rosin and waxe make nasales. After the purging of the head you may vse oynments, embrocations, dry quiltes, and such like other medicins to disperse the remnant of the humour remaining in the head, wherof ther be examples sufficient in the third Chapter before. You may commodiously minister inwardly, cubebes, condite, or diambra, diamoscha, aromaticum rosaceum, diacuminū, dianthos, theriaca, mithridatum, diacorum, conserue of marioram, rosemary, betony, with syrupe of stichados. Or minister these lozenges which are specially good. ℞. powder of *Electuarium de gemmis*, dianthos. ana. ℞. j. cubebes, maces, of eche. ℞. ℞. woodes of Aloes, cloues, and fenell seed. ana. ℞. ℞. fine Cynamon. ℞. ij. stichados. ℞. ℞. with suger molten in the distilled waters of piony flowres and lauender make lozenges. And thus much for the cure of headach caused of flegmatick humours. But if so be that headach be caused of a melancholic humour, then you must prescribe such diet, and vse such cure as shall be declared in the chapter of melancholy, or madnes. And therefore it should be superfluous to entreate hereof in this place, repaire therefore for cure of headach coming of melancholy vnto the 28. chapter in this booke following. *Of headach coming of melancholy*.

CHAP. VIII.

Of headach caused of windines.

If headach be caused of windines, the diet vsed before was such as did engender wind besides the nature of the body, & other circumstances were such as

Cause.

Signa.

Vicius ratio.

Cura.

Clyster.

Localia.

were apte to engender wind. The signes be these, if there be felt discention and stretching in the head without heauines & beating, and if ther be a sound and noyse in the eares, then doth it betoken windynes in the head. The diet of the patient must altogether be such as doth not engender windynes. For the cure, if the windynes be not only bred in the head, but doth ascend from some part beneath: first of all you must vse such medicines, as do repell and driue back, such be vineger, pomgarnet rindes and flowres, wormewood, melilote, mints, plantaine, walwort, bursa pastoris, nutmegges, purcelaine, houslike, laurell leaues and such like. Which being moderatly vsed a while, you must then adde to those repulsyue things, some such medicines as doe mitigate, concoct and digest, as be fenugreke, linsseed, cammomil, yolkes of egges, saffron, hennes grease, goose grease. &c. Last of all ad discussyue medicins, oyles of dill, & rewe, barley meale, lupines, lillie rootes, nigella, &c. It is good therefore first of all to empty the belly with a strong clyster, but that must be made of a decoction that doth dissolue windines, by seathing in water anyse seeds, & caraway seeds, fenel seed, comyn, dry figges, branne & such like: herein you must dissolue *benedicta laxatiua*. ℥.iiij. or *Electuariū nidum* in like quantity, or *Diaphenicon*. ℥.iiij. or *Diacatholico*, or *hierapicra*. ℥.vij. Such kind of clysters do not only purge the intestines, and the partes about the lyuer, but do also pull back such things as ascend to the head. Afterward you must strengthen the affected member, that it doe engender wind no more, whether it be the stomake, the lyuer, the splene, the intestines, or any other member: which being done, if heat abound in the head together with the windines, then apply oile of roses, which is both repulsyue, digestiue, & discussiue, & adde to it vineger which is both repulsyue and discussiue also, & doth extenuat besides. Also rose water or iuice of purcelaine, knotgrasse or nightshade may be vsed & applyed with a litle vineger. If ther be cold in the head with the windines, the vse oiles of cammomil or dill, mixed with a litle vineger: or if the grieve encrease, apply the iuice of rew with vineger & oile mixed together, or apply the iuice of the roote of floure de-luce with vineger: or iuice of laurell beryes & rew mixed with vineger is good to be applyed. Likewise bitter almonds beaten with vineger & oile, & applied to the forehead in a linnen cloth, are very good whē the grieve doth first begin to encrease. And if you had rather vse dry quiltes, you may make them at the first of milium, roses, willowe leaues, knotgrasse, nightshade, & purcelaine, & so apply the to the forehead, & for part of the head. Afterward you may ad to the aforesaid marioram, serpillū, hisope, rewe, tender leaues of laurel, ciperns & such like. It is good also to vse odors & smelles, as castoreū, muske, amber & such like. To prouoke sneesing, & to minister inwardly to the sicke is good, either *Diacuminum*, or *Diarsifum*. ℥.j. or as much triacle, or *Mithridatum* profiteth. But if the wyndines be caused through imbecillity of some parts of the head it selfe, then you shall not neede to vse repulsyue medicines, but rather concoctiue and discussiue medicins, such as are before declared. As for inward medicines they auaille or profit litle in this case.

CHAP. IX.

Of headach caused of the stomake.

Hitherto we haue declared the causes, signes, and cures of headach caused principally in it self, now it remaineth that we intreat of paine in the head, which

LIBER. I.

83

which cometh by consent. And first of that headach which cometh through euill affection of the stomacke. And that is caused most commonly when some sharpe humour aboundeth in the stomacke especially in the mouth of it, from whence corrupt vapours arysing doe ascend to the head. It may be known by the gnawing and byting paine that they feele which haue that headach, & by the desire to vomit that the patient hath. Especially if the mouth of the stomacke be affected. Moreouer in this kind of headach, if the sicke fast, and suffer hunger long, the paine is more vehement, for through long abstinence the malyce of the humour encreaseth. You must cure those that are thus grieved, not by applying remedies to the head, but to the humours in the stomacke, which raise vp vapours to trouble the head. Therefore you must with speed purge the noysome humours that are in the mouth of the stomacke. They may be purged out by drinking of warme water, if so be the patient can easily vomit: if not, he must thrust his finger or a fether into his throte, and so prouoke the stomacke to vomit. Note that yelow, or pale choler, because of his naturall lightnesse, doth readily ascend to the mouth of the stomacke. But the humours that be flegmaticke, or soure, or salt, doe rather remaine in the midst of the stomacke, then in the mouth of it. It is best when such humours are in the bottom of the stomacke, for then they will easily auoid the stomacke & passe into the guts. It is worst of all when noisome humours do cleaue so fast to the filmes & tunicles of the stomacke, and doth so furre them, that they can scarcely be scoured out. Therefore if any humour doth furre the tunicles of the stomacke, minister *Hierapicra*, which is a soueraigne medicine therfore. And after purging let the patient haue good meates easie of digestion, and holesome for the stomacke. And for asmuch as lacke of good digestion, and weaknes of the mouth of the stomacke, be the greatest causes of encrease of noisome humours in the stomacke, it must be provided that good digestion be procured, and that the mouth of the stomacke may be strengthened by such medicines, as be astringent, and haue vertue to strengthen, whereof you shall find plenty hereafter in the third booke, and therefore it were superfluous to recite them here. As we haue in this Chap. spoken of headach caused of the stomacke, and referred the cure to the third booke, so vnderstand likewise if headach be caused of the disease of the liuer or spleene, or any other member: for the affectes of those membres being cured ceaseth the headach.

CHAP. X.

Of headach caused by drunkennesse.

The causes and signes of drunkennesse are euident enough, chiefly hote wines, & strong drinckes are causes therof, for that they fill the braine with vapours, and that so much the more (as Galen said) if the braine be hote by nature, sometime also hote humours ascending to the head doe cause drunkennesse. The cure of drunkennesse generally consisteth in two pointes: that is in euacuation, & refrigeration. Therefore if the wyne be yet vndigest, & doe flowe in the stomacke, cause him that hath the headach to vomit by drinking of hote water. But and if the headach doe remaine after digestion, you must vse medicines, that doe refrigerate, and driue backe vapours which ascend to the

Cause.

Signa.

Curatio.

Hierapicra

Note.

Cause.

Curatio.

warm water,
and a litle syr.acetose com-
mixed causeth
vomit.

Preservatio

Vitalis ratio.

Diet.

Irium.

Nardinum.

Cause.

Cura

head. As is oyle of roses alone, or mixed with vinegar, or with iuyce of iuyce or colewortes. Also the leaues of colewortes steeped in warme water, & bound about the head doe naturally resist drunkennes. Moreover the broth of colewortes being eaten, is good for that purpose. To preserve one from drunkennes (as *Aetius* saith) let him eat v. or vij. bitter almonds fasting, or let him drinke wormwood wine first of al. But to take away drunkennes that is present, giue the decoction of centory the lesse to drink, or hartes horne or the seede of veruaine boyled in water. You must haue a speciall regard and procure that the patient doe sleepe, and rest, which being done all day at night bath him in a bath of sweet water, & when thou hast washed him let him eat meates of good iuyce, but not ouer hote. Let therefore his food be ptisan brothe, souppings made of *alica*, bread dipped in water, reare egges & such like. For pot hearbes lettuce is of good iuyce and cooleth, and colewortes dryeth vp vapours. For drinke let him vse water only, if he hath bene accustomed therto, and can well beare it, otherwise giue him small drinke or a litle small white wine. After his meate giue vnto him of a pomgarnet, or a peare, or a quince, or raisons. To conclude let all his diet be meates of good iuyce, pleasant to the stomack, and that driue away vapours. Let him abstaine from dates, for their property is to cause headach. And if it chaunce that of the vapours and humours ascending to the head, there remaine part of them impact and stuffed in the thinne pores, and so doe cause headach after two or three dayes: then leaue oyle of roses, and vse first in steed of it oyle of cammomill moderately warme. Afterward apply oyle of yreos. After that if need require, you may apply things, that heat more, comixing with the oyle of yreos, oyle of narde, or *oleum castium*: or other oyles and ointments of that sort.

CHAP. XI.

Of headach caused by feuers.

IF headach do molest those that haue a feuer, you must diligently examyne and consider, whether the same began at the first beginning of the feuer, or whether it sprong the feuer increasing, for if the headach began not with the first fit of the feuer, but afterward while the feuer encreased, and came nigh to the Crisus: then seeke not to remedy it, for it portendeth & fortelleth that vomit, or a decretory fluxe of bloud at the nose will followe shortly, as *Hippocrates* declareth in his booke of predictions, and *Galen* in his third booke *De Crisibus*, and in his first booke ad *Glaucanem* Cap. ultimo: if the headach began at the first with the feuer, it commeth of vapours or humours dispersed abroad through the greatnes of the feuer, and as it were boiling hote eleuate vp to the head, and partly also through weaknes of the braine. Therefore if the paine doe come of abondance of humours, you must let him bloud after the first or second fit (if nothing prohibite it) especially in lusty bodyes, & in such as abound with bloud. Also you must drawe the humours a contrary way, and pull them back by sharpe clysters, such as shall be prescribed in the Chap. of *Apoplexia*, & by often binding and much frication in the neither partes. Moreover you may set cupping glasses to the hinder part of the head, or to the necke. You must apply to the head irrigations and oyntments, that haue vertue to repell & driue backe

LIBER I.

15

back from it, and afterward you must vse discussive medicines, last of all such things as doe strengthen the braine. To repell and driue back, vse oyle of roses, and other such like as are rehearsed before in the 2. Chap. vse them in Sommer time, and in hote complexions, cold and mixed with a litle vineger, but in winter season, and in cold complexions apply them bloud warme. If the feuer be vehement, and ouer much watching doe trouble the sicke, vse irrigations made of poppy heads, houslicke and such like medicins as haue vertue to coole and prouoke sleepe in this sort. R^x. flowers of violettes, water lillies, and roses. ana. M. j. hulled barley. ℥. j. heads of poppy. ℥. ℞. houslicke. M. ℞. seeth all these in sufficient quantity of water, vntill the third part be consumed, and make an embrocation. Or if the paine continue vehemēt take greene leaues of henbane or poppy, with oyle of roses, a litle vineger and crommes of bread, commixe them and apply them to the forepart of the head, & to the forehead. When the braine is sufficiently cooled, then apply those things which can heat the head againe, and so auoid and disperse the humours that remaine. And therefore you may vse oyles of cammomill, dill, or ireos, or decoctions of cammomill, or Althæa, or such like. And if the humours be grosse, & tough, you may boile with thasore said things *Serpillum*, peniroyall, calamint, mintes, or such like. Last of all the head must be strengthened by oyle of roses, & such like (that is) betony, cammomill, melilore, &c. The rest of the cure of headach caused through the vehemency of the feuer, is to be sought out in the treatise of feuers.

CHAP. XII.

Of inueterate headach.

CEphalæa both in Greeke and Latin is the name of headach which is exceeding painfull, continuing long, and hard to cease, which vpon light occasions hath very great and sharpe fittes, so that the patient can neither abide noise, nor loud speach, nor cleare light, nor drinking of wine, nor saouours that fill the braine, nor mouing, but he desireth for the greatnes of the paine to sit or lye quiet in the darke, supposing that his head were stroken with a hammer. Also some of them doe feelee those things, that are about their head as though they were brused or racked. In many the paine proceedeth vnto the rootes of the eyes. This disease sometime doth continue painfull alwaies, sometime it hath fittes & intermissions either ordinate or inordinate. For in some there is intermissio in the fittes, as is in the falling sicknes, so that for a time they seeme to be perfectly whole. This disease doth vexe women more then men, because of their long hiare. In some of them the filmes that couer the braine are pained, but in some onely the filme that couereth the skull is grieved. It is caused of abundance of bloud and other humours, or by the sharpnes of humours or vapours contained within or without the skull, and inflaming the head, or it is caused through weaknes of the head. The paine that inuadeth the sick with grauity and heauines, declareth plenitude and abundance of humours: if it come with pricking, gnawing & shooting, it betokeneth sharpnes of humours or vapours: if it beate like the pulses, it betokeneth inflammation: if there be felt distension and bolning in the head without heauines or beating, it declareth

*Embroscha.**New.**Signa.**Cause.**Signa.*

Note.

Fistula ratio.

Curatio.

Vena sectio

Remedio.

Localia.

Note.

Verbenacea
recta.

windines. But if there be beating with it, there is inflammation in the filmes of the head: and if there be heaviness with the distension, then it declareth abundance of humours within the filmes. And if the pain be felt superficially, as it were outward, then it betokeneth that the filme which couereth the skull is grieved. But if it be felt deepe within, the filmes of the braine are vexed. Note that those that haue paine within the skull, they feele griefe at the rootes of their eyes, because that the tunicles of the eyes haue their beginning of the filmes of the braine. And if so be that a putrified humour in the head doe waxe hotter and hotter, then there is a feuer ioyned with the headach. They also are vexed with a feuer, which haue headach caused by inflammation. As for diet to be vsed in this griefe, you may easily prescribe it out of the former Chapters, according to the diuersity of the causes therof: and therefore I omit it here willingly, lest I should vse a fond repetition of one thing often. The cure doth differ according to the diuersity of the cause. For if you finde aboundance of humours or vapours to be the cause, if it be engendred of plenitude of the whole bodie, you must beginne with euacuation of the whole bodie. And therefore you must let him blood on the *Cephalica* on the same side, if his strength will suffer it, and no other thing let it. But if the head doth receaue the humours and vapours that doe ascend, for that is weake: then you must pull back the matter vnto the whole bodie, and so remedie the part affected. Therefore you must vse very sharpe clisters, & bindings of the armes & legges, and many frictions of the nether parts, and sometime also in this case you may let blood in the arme. And if after that blood do seeme stil to abound, you may open a vaine in the nostrils, and drawe blood from thence, as much as shall be requisite. Shortly after you must purge the bodie with *Hierapicra*, or other things that are prescribed in the former Chapters. After purging of the whole bodie, you may safely come to purging of the head, and in the end vse medicins to strengthen it. The head is to be purged with Gargarismes, and with medicins put into the nose, as iuice of leekes or of *Cyclaminus*, or such like which be rehearsed before in the vij. Chapter. To the head it selfe you must first apply things that doe repell and driue back, (such be) oyle made of vntripe olives, & oyle of roses alone, or applyed with vineger, also oyle made of poppy heads and of luie bearies, and of greene mintes, and such like, whereof we haue spoken before. But note, if the humours that abound in the head be cold & crude, then apply the former midicins warme, but if the humours abounding be hote and cholericke, then applie those medicins cold. Afterward you must applie those medicins that doe discusse and disperse humours, as be oyles of camomill and dill, and such like before rehearsed, but if the humours abounding be thicke and tough, boile serpillum, or peniroyall, or calaminr, or mintes in oyle, and thou shalt extenuate them by applying thereof. Besides these things doe strengthen the part affected, and therefore they are to be vsed vntill the Cure be finished. Aboue all other things veruaine doth disperse humours, & mightely corroborate the head, especially being greene. Also being dry, & boyled in ale, rootes and altogether, with serpillum, it doth the like, if the head be anointed therewith. Moreouer if you boile veruaine alone in oyle, & do sprinkle the head therewith, it helpeth all paine of the head of long continuance, if it were

LIBER. I.

17

were caused of cold, or of grosse and viscous humours, as *Galen* witnesseth. Lib. 2. *de comp. medicam. secundum Locos*. Also for the same it profiteth much to vse oyle, wherein sowes, called in Latin *Millipeda* be boyled. And thus much of the cure of *Cephalea* comming of plenitude. As for the cure therof comming of other causes, you may gather it out of the former Chapters.

CHAP. XIII.

Of the Migraine.

Hemicrania is a painefull euill remaining in one halfe of the head, either on the right halfe or on the left, & is distinguished by the seame that runneth a long in the skull, from the midde forehead to the hinder part of the head, this grieve in English is called the Migraine. This paine cometh often by fittes, and in some the grieve is felt without the skull, in some within deepe in the braine, and in some other nigh to the temples in the muscles there. This paine is caused by ascending and flowing of many vapours or humours either hote or cold, either by the vaines, or by the arteries, or by both. Sometime they only proceed from the partes contained in the skull, that is, from the braine and his filmes, which thrust out their excrements and superfluities from them, and sometime from the partes of the body beneath the head, which send vp corrupt vapours & humours from them selues to the braine. The signes wherby you should know whether vapours or humours do abound, and whether they be hot, or cold, are to be gathered out of the former chapters. As also to know in what part of the head the grieve is, whether within the skull or without, read the former chapter of *Cephalea*. Only this I adde here, that if in this disease, the filme that couereth the skull be affected, then is their paine so vehement, that they cannot suffer to be touched with ones hand, so that it seemeth the skinne it selfe is affected in this euill. As for their diet what they should vse, and what they should eschue, may redily be gathered and prescribed out of the former chapters, according to the diuersity of causes: but specially let the patient refrain from such things as doe send abundance of sharpe vapours vp to the head, as be garlick, oynions, mustard, radish rootes, and such like. The cure is diuerse according to the diuersity of causes. And therefore when you will cure the migraine, consider diligently first whether the patient needeth bloudletting or purging. For if the grieve come through plenitude and abundance of bloud & humours, then cut the *Cephalica* in the arme on the same side that the grieve is: but if the migraine be caused of abundance of one humour, then purge that humour by conuenient medicins, which are prescribed in the former chapters. The whole body being purged, you may come to local & outward medicins, & first cause the patient either with his owne fingers, or with a linnen cloth, to rubbe and chafe the halfe of his forehead which is greiued, and specially about the muscles of his temples, vntill it be red and hote, and this must be done before the fit of paine cometh. After the fit (as *Galenteac* heth in the end of his second book, *De compositione medicamentorum secundum locos*) you must apply medicins which of the old Phisitions were called *Hemicrania*, for that they were vsed for the migraine: noting this alwayes, that if with the paine there were much heat felt, then you ought to apply such things as would somewhat coole. But

*Vnguentum.**Oleum.**Note.**Pilula.*

if there were no euident heat felt, then vse those things that are very hote. But you must commixe with either of these, somewhat that is restrictiue, and hath vertue to corroborate and strengthen. This ointment following is a very good remedy in a cold affect. *Rx.* Of oyles of dill and Ireos. ana. \mathfrak{z} . \mathfrak{ss} . of white pepper, and serpillum. ana. \mathfrak{z} . \mathfrak{ss} . of *Castoreum*. \mathfrak{z} . \mathfrak{ss} . of *Euphorbium*. \mathfrak{z} . \mathfrak{ss} . of waxe. \mathfrak{q} . \mathfrak{ss} . and make an ointment to be applied vpon the halfe of the forehead & the muscle of the temples. Also in this case it profiteth much to poure this oyle following into the eare. *Rx.* Sweete oyle oliue. \mathfrak{z} . \mathfrak{j} . *Euphorbium*. \mathfrak{z} . \mathfrak{j} . commixe them and droppe one droppe into the eare warme. You may put in more *Euphorbium* or lesse according as the body is quicke or dull in sense: but beware you vse not this medicine in those that haue the migrike engendred of hote vapours or humours. *Aetius* saith that *Euphorbium* dissolued in vineger, and applied to the left side of the head, if the right side be grieued, or contrarywise on the right side when the paine is on the left side, doth of a certaine hid propertie helpe the migrike. The same author also saith, that earth wormes beaten to powder, and applied to the grieue, as also the flesh of snails brused and applied doth profit much. The kernels of peaches bruised and applied vpon the grieue (as report hath bene) doth profit much. *Marcellus* saith that the dounge of a goat stamped & commixed with vineger squilliticke, if the forehead and temples be annointed therewith, it ceaseth the paine of the migrike for euer. Also his counsell is, if ther be sodaine paine of the migrike, take frankesence mirrhe, and an egge, beat them together and apply that to the forehead and temples. If the migrike be caused of hote humours or vapours, then vse those remedies which we prescribed before in the cure of headach comming of heat or of cholerick humours. Here I think it requisit to prescribe certaine pilles, good to be vsed against inueterate headach and the migrike. First if choler abound. *Rx.* powder of *Hiera simplex Galeni*. \mathfrak{z} . \mathfrak{ij} . *pilularum arabicarum*. \mathfrak{z} . \mathfrak{ij} . trochiskes of *mirabalanis citrine*. \mathfrak{z} . \mathfrak{j} . \mathfrak{ss} . *reubarbe*. \mathfrak{z} . \mathfrak{j} . \mathfrak{ss} . *spicknard*. \mathfrak{z} . \mathfrak{j} . commixe them with sirupe of violets, and reserue the composition. When need requireth minister. \mathfrak{z} . \mathfrak{j} . or. \mathfrak{z} . \mathfrak{iiij} . fise or sixe houres after supper, & let the patient slepe vpon it. This you may do once in tendayes, or once in fiftene daies at all times (sommer excepted). But if fleume aboundeth, make your pilles thus. *Rx.* of *Agaricke trochiscate*. \mathfrak{z} . \mathfrak{iiij} . *pilula arabica*, and *Hiera simplex Gal.* ana. \mathfrak{z} . \mathfrak{j} . \mathfrak{ss} . floures of *stachados*, and trochiskes of *mirabalanis chebulorum*. ana. \mathfrak{z} . \mathfrak{j} . with sirupe of *stachados* and oximel, commixe them, and when occasion serueth, minister \mathfrak{z} . \mathfrak{j} . or. \mathfrak{z} . \mathfrak{iiij} . at eche time in forme abouesaid. But if melancholy be cause of the migrike, *Rx.* of the aforesaid *Pilula arabica*. \mathfrak{z} . \mathfrak{ij} . of powder of sene and *Epithimum*. ana. \mathfrak{z} . \mathfrak{ij} . \mathfrak{ss} . of *Hiera simplex Gal.* \mathfrak{z} . \mathfrak{j} . \mathfrak{ss} . of trochiskes of *Mirabalanis indorum*. \mathfrak{z} . \mathfrak{iiij} . with sirupe of fumitory and balme water make pilles, and when neede requireth, minister them in forme aforesaid.

CHAP. XIII.

Of Vertigo and swimming in the head.

That which the Latines call Vertigo, is a disease, wherein the patient doth imagine that his head is turned round about. There is another disease somewhat like vnto this, which in Latin is called, *Tenebriosa Vertigo*, & that is when the

LIBER. I.

19

the patient doth think that all that he seeth turneth about, and sodainly with it, his sight faileth him, he supposing that he is compassed about with mist and darknes. It is commonly of the Phisitions called *Scotoma*. *Fuschius* doth think that they erre greatly, that make a difference betwene the former kinds, but it may be confirmed out of good authors Hippocrates, Galen and others. Both the aforesaid kinds be engendred after one sort, and that is through the inordinate mouing of windy vapours and spirits, contained in certaine partes of the braine. This disease is caused either of the braine it selfe being distempred and euill affected, or of the mouth of the stomacke offending the braine. The braine it selfe is affected euill, when a grosse & tough humour is contained in it, from whence a vaporous & windy spirit being resolued by weake heat, is moued inordinately about in the braine. The mouth of the stomacke doth affect the braine, when through corrupt humours being gathered abundantly in it, vapours and windy exhalations are caried vp to the braine, and so turne about the animall spirits contained in it. Those that are troubled with this disease, a darknes and mist appeareth before the eies vpon euery light occasion, specially if they turne about. For it chaunceth to them by turning once about, as it doth to other when they turne often, & therefore the patient many times falls downe. Also it doth astony him, if he see another man, or a wheele, or any such thing turne about, as also if he see whirle pooles in the water turne about: for the visuall spirits beholding a wheele that turneth about, or any such like thing, doth also turne about in like sort, and so the mouing of the humour and the spirits are troubled vnequall and inordinate. When this disease doth proceed of the braine being euill affected, then there proceedeth sound of the eares, vehement paine in the head, and heauines therin. Also the smelling and the other senses proceeding from the head are hurt. Their fit is then chiefly when the Sunne doth heat them, or when their head is hote by some other meanes, and so the humours being dissolued, do turne about in the braine. When the disease proceedeth from the mouth of the stomacke, then they feele before it, a gnawing in the stomacke, as it were the hart burne, and a dispositiō to vomit. This disease may be discerned from the falling sicknes, for that this doth neither take away the senses from the patient, nor it causeth nor the crampe and writhing of members in the fit. This disease is not to be lightly esteemed, for the *Vertigo* (as Galen saith) is nigh to the falling sicknes and the *Apoplexie*. And therefore it would be well looked to. For the *Vertigo* and *Scotoma* will quickly be changed into pernicious diseases, for that they are very nigh to them, specially to the falling sicknes and the *Apoplexie*. And if those things that the patient doth imagine to see before his eyes, appeare bloudy and red-dish, he is apte to fall into madnes, but those that seeme to see purple colours, are disposed to the falling sicknes. The *Scotoma* or darke vertigo becometh most vehement in winter, or in the beginning of the spring. Besides in many it is a signe that the falling sicknes will followe. And many do vse to call it a litle *Epilepsie*. As concerning diet: let the patient remaine in an ayer, that is temperate, pure, bright, and cleare, and let him eschue grosse & cloudy ayer. Let him eschue windes, especially south windes, let him also auoid the beames of the Sunne and the moon: as also let him not behold things that moue swiftly,

Causa.

Signa.

Prognostica.

Victus ratio.

as running waters, or things that turne about, as wheels, and such like, or to looke into deepe pits is euill for him. Let him eat meates of good iuyce, and of easy digestion, and such as engender no windines, as partrich, capon, pheasant, chicken, veale, scaly fishes and such like, that be easie of digestion. And let him vse to eat but moderately of them, for satiety, as also long fasting is not good for him. He must eschue all things that cause vapours to ascend into the head, as oynions, garlick, leekes and such like. And therefore if he drinke wine, let it not be very old, small white wine may be permitted him. After meat it is good for him to eat some restrictiue thing to stop the vapours that they ascend not to the head, & that specially if the stomack be cause of this disease. Let his exercise be moderate, let him eschue sleepe of the day, neither let him sleepe within two houres after meate. Let not the place be to hote where he sleepeth, nor let him not keepe his head to hote. In his exercises let him not stir his head much. And therefore it is good for him to vse frictiōs oftē, especially in the morning before he riseth, begin at the vpper parts, and end with the nether. He must refraine from perturbations and affections of the mind, specially from anger, feare, and sadnes, as also from loud crying, and singing. Carnall copulation is not good for him. If he hath not a stoole once in a day, you must helpe nature either by clister or suppositary. For the cure if the fit be present, you must reuiue the patient againe with sweet and odoriferous smells, & with frictions and such like. At which time also if need be, you may vse a suppositary or a clister. Afterward if the party be strong, and no other impediment present, let him bloud on the *Cephalica* vaine, whether it be the beginning of the disease or otherwise. But take heed that you drawe not much bloud at once, for the patient will quickly fall through euery light occasion. Therefore you must drawe away the bloud at sundry times vntill you haue sufficient. But if any thing doe hinder you from bloud letting, first you must purge him with a sharp clister, wherof you shal haue exāple afterward in the chap. of *Apoplexy*. Afterward minister a purgatiō according as the humour abounding doth require. But forget not first to vse a preparatiue, whē the whole body is sufficiently purged, you must vse locall things to the head, and first apply cupping glasses to the hinder part of the head with sacification. Afterward vse to minister gargisimes, & sternutations to drawe rewme from the head. Poure into the nose iuyce of chickweed, betes or cyclaminus. Also nitrum beaten with nigella and mixed with old oyle, purgeth well by the nostrils. Also odours made of the decoction of marioram, hisope, & floures of stæchados, a litle *Castoreum*, muske, and vineger being added is good. After that let the patient enter into a bath, specially a naturall bath that is of alome, and if his head be ouer hote in the bath, you must coole it often with oyle of roses and vineger applyed in clothes to it, specially on the fore part of the head, and about the forehead and the temples. And if the disease doe cease by these remedies, then vse no other. But if it continue still, you must cut the arteries that be nigh the temples aboue the eares, specially if the disease come of hote vapours ascending to the braine by the arteries. And this is not only the precept of Galen, but also of *Ætius* and *Paulus Ægineta*. How the arteries should be cut you shall learne of the said *Ægineta* in his 6. booke and 4. Chapter. Albeit Galen affirmeth that
some

Curatio.

Vene sectio.

Localis.

Some haue not bene helped by cutting of the arteries, partly for that the hote and vaporous spirits do sometime ascend by deeper arteries into the braine, and partly for that a windie spirit may be engendred by an inequall distemper of the braine. And therefore if the disease be caused by any of these meanes before rehearsed, the patient shall feeble small ease or none by cutting of the arteries. And therefore be diligent to enquire of the aforesaid causes, before you cut the arteries. It profiteth much to apply this cauterie behind the eares. *Rx. of* *Cauterium.* cantarides, their heads, wings and legs being cast away. *℞. j.* sharpe leauen. *℞. ss.* with vineger and *aqua vita*, commixe them and apply them. If the vertigo be caused by the consent of the stomack (that is) if humors contained in the mouth of the stomacke, do send vp vapours to the braine, and so cause the vertigo: it must be cured by vomit, which you shall prouoke in this sort. *Rx. of* dill a hand- *Cure of the* full, seeds of radish and rapes. ana. *℞. ij.* roots of radish. *℞. ss.* boile them in suffici- *Vertigo that* ent quantitie of water, vntill the third part be consumed, then straine it and put *cometh of the* thereto *oximel scilliticum*. *℞. j.* commixe them and make a potion, and minister *Vomitum.* it bloud warme after meat immediately. And if this suffise not, it is good to purge him with *Hierapiera Galeni*. Or with pilles that be good for the stomacke, called *stomachica* for that cause, or with decoction of mirabolanes citrine or chebuli, or with *mana*, or syrupe of roses solutiue, according to the diuersity of the humour abounding. Let the patient vse commonly after meate to eat some restrictive thing that wil close the mouth of the stomacke, & hinder the ascending of vapors vp to the head, as is *Diacotoneon sine speciebus*, & quinces, or restrictive pears, or such like. *Marcellus* saith, the iuyce of blacke beetes annointed vpon the temples helpeth the vertigo. Also if sothernwood be boyled in wine, or in oximell, and dronke warme, it is a most effectuall remedie to cure it perfectly.

CHAP. XV.

Of the Frenesie.

PHRENITIS in Greeke and in Latine is a disease, wherein the minde is hurt, and doth differ onely from madnesse, which is called in Greeke and Latine *Melancholia*, or *Mania*. For that a feuer is ioyned with the frenesie, and therefore the frenesie may be called a continuall madnes and furie ioyned with a sharpe feuer. *Galen* saith that the frenesie is an inflammation of the braine or of the filmes therof. *Aetius* saith that it is an inflammation of the filmes of the braine with an acute feuer, causing raging and vexation of the mind. There be three kinds of frenesies (as *Galen* doth witnesse in his fourth booke *de locis affectibus*, cap. 40.) according to the internal senses, which be three in number, that is imagination, cogitation and memorie, which may seuerally be hurt. Two of those kinds be simple, and the third is compounded of those two. For some be freneticke, which can iudge rightly of those things that they see as touching common sense and imagination, and yet in cogitation and fantasie they erre from naturall iudgement. Some other being freneticke are not deceaued in cogitation and reason, but only in imagination they erre. There be other some freneticke which do erre both in sense and cogitation (that is) both in imagination and reason, and do therewith all loose their memorie. The frenesie is caused either of abundance of bloud, or of cholet, occupying the braine or the

Three kinds
of frenesies.

Causes.

Signa.

filmes thereof. And if the choller wherof the disease engendreth be burnt, then the frenesie is most vehement and more pernicious then any other. Those that be freneticke haue a continuall feuer, & be madde, for the most part they cannot sleepe. Sometime they haue troublesome sleepes, so that they ryle vp, and leap, & cry out furiously, they bable wordes without order or sense, being asked a question, they aunswere not directly, or at the least rashly, and that with loud voice, especially if you speak gently to them. Their eyes be bloudshoten and bleared, they rub them often, sometime they are dry, and sometime full of sharpe teares. Their tong is rough, and bloud will often drop out at their nose. Moreouer they pull motes & flockes from the bedding & clothes about them. Their pulses be small & weake, and somewhat hard & sinowy, they fetch their breath but seldome. Note that they which haue the frenesie, caused of bloud, they laugh in their madnes. But those that be freneticke through choler, they rage furiously, so that they can not be ruled without bands, & such doe vse to forget all things that they doe or say, so that some of them, when they require the chamber pot, doe forthwith forget to make vrine, or when they haue done it, they remember not to restore the vessell againe. As touching the prognostication of this disease. Galen and all other learned Physicians doe confesse that it is most sharp & most perilous, and is in deed vncurable & deadly for the most part. Hippocrates saith in the 72. aphorisme of his fourth booke that vrine white and cleare in those that doe raue, is a very euill & deadly token. Concerning diet let the sicke be vsed in this sort. If it be winter, let him lie in a warme place, if it be sommer, let his lodging be in a coole place, let the aier & light be moderate, and let there not be diuerse pictures in the place. And for that some be troubled with the light, and some with darknes, it is best to trie them in both, and to lay him in the light, which is afraid of darknes, and contrary he that is offended at the light let him be in a darke place. But if the sicke person do find no difference in the places, then, if he be strong, let him haue light, if weake, kepe him in a darke place. Let his dearest friends come to him, & let the sometime speake gently & softly vnto him, & sometime rebuke him sharply. Let his meate at the first be pisen broth, or husked barley boiled, or the crumme of bread dipped often in ~~agrayu~~ (that is) water and hony sodden together, or in hony of roses. Boile in his brothes, endiue, succory, lettuce, mallowes, and such like, which haue vertue to coole and moisten. When the disease decreaseth, you may giue him scaly fishes, such as liued in grauelly riuers. If he be very hote within, you may giue him pomegranets, and cheryes. Let his drinke be water, wherein a litle Cinamon or barley hath bene boiled, you may commixe with it sirupe of violets, or of roses, or of water lillies. But beware you giue the not to much at once, nor oftentimes, but seldome, & litle at once. When signes of concoction appeare in the vrine, and the yehemencie of the feuer is flaked, if then the sicke lack strength, you may giue him small white wine alaid with water. Moreouer let the sicke be kept quyet without mouing as much as is possible, if he be rich let seruants hold him, if poore, bind him, for inordinate mouing diminisheth strength. Also a bath of sweet water is good for him, if the body be dry and rimped, but he must vse it bloud warme. For so it cooleth and moisteneth, and by that meanes it cureth the drines and ouermuch watching,

Prognostica.

Vt curatio.

but

LIBER II.

23

but take heed you vse not bathing before the body be purged. Moreouer perturbations of the mind doe hurt freneticke persons exceedingly, & therefore you must suffer them to vse nothing, that will make them sad, or engender choler in the. For the cure, if the strength of the patient will suffer, let him bleed forth with, for there is none so present a helpe. You must cut the vttermost vaine of the arme called *Cephalica*, and if that appeare not, take the middle vaine, and draw out as much bloud as strength will suffer. But take heed you let him not bleed vntill he sound, as many rashly doe, for it is better to take lesse then you should doe, the bodie being much weakened by vehement motion. You must take good heed, lest the sicke doe priuily take a way the band of his arme, or loose it. Afterward also you may strike the vaine in the midst of the forehead. But if age or strength doe forbid bloudletting, then vse cupping with scarification, behind in the necke & on the back bone, which be profitable, for that they draw back the humours that flow to the braine. For that purpose also clisters are specially to be vsed made in this sort. *Rx* Mallow leaues, violet leaues, endiue, & lettuce. ana. *M. j.* of barley decorticate. *℥. j.* sebesten. num. *i. i.* seeds of gourdes, melons & cucumbers. ana. *℥. iij.* seeth all these in sufficient quantity of water, vntill the third part be consumed, then straine it & take of the decoction. *℥. xij.* of *casia fistula* newly drawn. *℥. j.* of *mel rosarum*. *℥. j.* of oyle of violets. *℥. iij.* of salt. *℥. j.* commixe them all and make a clister. If you will haue it to purge more strongly, put to it of *Hierapicra* or of *Elcum de succo rosarum*. *℥. i.* binding of the extreme parts of the body profit much to diuert the humours from the head. Also *Mahiolus* doth greatly commend *stubi* with the conserues of roses, & I my self haue proued it in this order to be most excellent as followeth *Rx* *g. i. z.* made in very fine pouder & put it into claret wine. *℥. iij.* and let it stand hours. *30.* & euery 6. or 7. houre shake it. And at the 30. hours end, poure it from the pouder, and let him drink it with a litle suger. This doth mightily purge the superfluous humors from the head, as also to rub the feet with salt & vineger & such like. You must sprinkle the head with oile of roses, or vineger of roses being bloud warme. For the braine or his filmes being enflamed, can not safely abide actuall cold, nor vehement heat. For the same purpose also you may vse iuice of nightshade, & of plantaine, or the distilled waters of them, or such like herbs. If the euill be very vehement, moisten his face continually with oile or water, wherein the tops of poppy haue bin sodden. You may also vse odors to his nose, of roses, violets, water lillies, & such like. Also annoint his nostrils within, and his forehead with the iuice of the asoraid herbs. For you must endeuer to astonie & dull the braine, which burneth extremely by cooling it. If the sick watch ouermuch, then you must apply such things as do prouoke sleepe, as this ointment following, or such like. *Rx* *Vnguenti populeon*. *℥. ij.* oile of violets. *℥. iij.* seed of henbane, & bark of mandrak roots. ana. *℥. ss.* of opium *gr. ij.* of saffro. *g. iij.* vineger a litle, white wax as much as is sufficient, make an ointment, and annoint the temples therewith. Also this embrocation may be vsed blud warme to the head. *Rx* floures of violets, red roses, & water lillies. ana. *M. j.* barley decorticate. *℥. j.* seeds of white poppy. *℥. ij.* seeds of lettuce. *℥. iij.* seeth them in sufficient quantity of water vnto the third part, & make an embrocation. You shal make the decoction of more force, if you ad to it leaues of henbane, nightshade, poppy heads,

Curatio.

Vene sectio.

Clister.

Apurging position.

Localia.

Vnguentum.

Embrocata.

Discutientia.

mandrak apples, or rootes, & a litle vineger. You may also lay vnder his pillow, poppy heades, or mandrake apples. You may also for the same purpose, giue him to drinke water wherin poppy or henbane seed hath bene sodden, or some somniferous compound as is regines *Nicolai*, or *philonium*, or such like, in ministering wherof you must obserue, that you giue them not in the vehemencie of the fit, but in the declining therof. Besides note that you must eschue continually vse of stupefactiue medicines aswell inwardly as outwardly also. For in this disease, by ouermuch cooling you may turne the frenesie into a lethargie, wherby you may cause him to sleepe so, that you can awake him no more. Also if the patient be weake beware how you minister stupefactiue things to prouoke sleepe, for in such as be weake (as *Trallianus* saith) somniferous potions doe no small hurte, and sometime they kill. At the last when the disease is aswaged, and waxeth more gentle, which for the most part, chaunceth the third day: you may apply discutiue medicins which haue vertue to disperse the remnant of the disease. And for that purpose you may apply the aforesaid embrocation, adding to it before, floures of cammomill, dill, melidote, marsh mallowes, and such like. There be some that at this time (the disease declining,) doe apply to the head, hennes or whelpes cut in the middes, or the louns of a wether hote. But take good heed, that no such thing be applied in the beginning of the disease, or in the vehemencie therof, for so you should encrease the inflammation and the feuer, and make the sick in more perill. Morcouer if the euill continue long, you may boile in the embrocation *serpillum*, that is, wild time or sauery. Also in the declination of the inflammation (as *Galen* teacheth) you may vse *Castoreum*, for that it is of subtrill substance, and will worke his force through the skul. When the frenetick person is recovered, let him eschue drunkenness, idleness, variety and corruptions of meates, and especially the burning heat of the sunne. Hereby you may learne not only the cure of the frenesie, but also remedie against immoderate watching, and rauing in any sort engendred by feuers, when the patient is so vexed by the, (although they come by consent & be but accidents of the feuers) that it is necessarie to remedie them lest the brain in time be therby affected.

CHAP. XVI.

Of the Lethargie.

Lethargus in Greeke and in Latin also, is a disease contrary to the frenesie for it causeth sluggishnesse & an inexpugnable desire of sleeping, some call this disease in Latin *Veternus*. They that be taken with this disease, do forget all things, where vpon it hath that name. For *Lethe* in Greeke is forgetfullnes, and *Arges* is slouthfull or dull, so that *Lethargus* is nothing else but a dull obliuion, and therefore may be called in Latin *Oblivio iners*. It is caused of fleume, which cooleth the braine ouermuch, and moisteneth it, and therby prouoketh sleep. The fleume doth putrify in the brian, & therby causeth a feuer which is alwaies annexed with this disease (as *Galen* testifieth in his 13. booke de *Methodo medendi*. Also they haue alwayes a profound & dead sleepe. Their pulse is great, and striketh seldome, and is watery (that is) it beateth as it were full of water. They fetch their breath seldome and weakely they are continually sluggish & sleepy, and can scarcely by any meanes be compelled to aunswer. They will sometime open

*Λήθη.
αργής.
Cause.*

Signa.

LIBER. II.

25

open their eyes, if you cry loud to them, and shur them againe forthwith, they are forgetfull and doe raue. They gape and gaspe often, and sometime keepe their mouth open still, as though they had forgotten to shut it. Oftentimes being required to make water, & taking the chamber vessell, they forget to make vrine. For the most part their egestions be liquide: but contrarywise many are costiuē. Their vrine is like beastes vrine. Some of them do tremble & sweate all ouer. Let the chamber wherein the sicke doth lye be light and warme. Let his meates be such as doe extenuate, cut, and dry, and let them be seasoned with *apium*, anyse, commin, pepper, cinamon, cloues, and such like. Let the sick eat birds that liue vpon mountaines, and chickens, partrich, thrush, and such like. For pot herbes let him vse *Asparagus*, fennell, percelly, and such like. Also giue him broth made with Barley or oatmeale, or *alica*, with oximell or peniroyall. Let his drinke be hidromel (that is) water and hony sodden together, mead or watery, thinne white wine being astringent. After he hath eaten it is not amisse to bind the extreme partes for a certaine space, that the vapours doe not ascend to the head. For the cure (if strength permit, and nothing else doe let) it is good forthwith to let bloud. You must cut the middle vaine or the inward vaine of the arme, and draw out so much bloud, as strength will permit. But if you may not safely let bloud the must the bowels be scoured with sharp clisters, wherof you shal find examples in the Chapter of Apoplexia. Afterward the humour abounding must be prepared with decoction of hysope in hony & water, or with time, peniroyall, *mel rosarum*, or oximell commixed with syrupe of borage, or infusion of roses, and waters of hysope, betony, marioram, & borage. And afterward purge him with some medicine that will expell fleume, wherof you shall find examples in the next Chap. following. In the meane season apply to the head *oxyrhodium* (that is) vineger of roses, and that in the beginning, for the humour is to be repelled, and driuen back from the head, whatsoeuer it be. For the which purpose also, it is good to vse frictions with pellitory, pepper, salt, & vineger and bindings of the extreme parts. Moreouer apply to his nostrils odours which will awake him, as be these, *Castoreum*, the snuffe of a candle quenched, tarre, galbanum, sulphur, harts horne, sothernwood, or gotes horne burnt a litle, and holden to the nosethrils. You may pricke their legges, and their extreme parts, and pull them by the haire violently to awake them. Also you may boile tyme, peniroyall, and origan in vineger, and hold that decoction to the nose of the sicke, that the fume ascending to the braine may cut, & deuide the tough humours. Also annoint the pallat of the mouth with strong and sharpe medicins, as with mustard and hony, *mithridatum*, theriaca, powder of pellitory. And you must endeouour to plucke out the fleume that sticketh there with your fingers. Sometime also you may prouoke sneefing with *Castoreū*, or pepper, or *Eleborus*, and if they can vse it, let them gargarise. And if by this meanes the disease be not dissolued, then shaue the head, & apply to it bagges of salt, or milium, or such like. Or make this decoction following, & let it runne on high vpon the fore part of the head. R^x wild tyme, hysope, & sauery with a litle *Castoreum*, & boile them in oyle and vineger, and vse it. Moreouer it profiteth to apply a sinapismus, made of figges, and mustard seed beaten together with vineger. Afterward you must apply to the hinder part of the head cup-

Vt. The ratio.

Curatio.

Localia.

Castoreum.

ping glasses with great flame, about the first and second ioint of the neck, partly easily and partly with scarification. Also the head must be annointed with castoreum. (And as *Trallianus* saith) *Castoreum* dronke with oximel an houre before the fit, is exceeding good: for (as he saith) he hath knowne many by that one medicine restored to life & health. You may minister .ʒ. j. thereof with .ʒ. j. of oximel, or with so much whit wine astringent, or with *aqua mulsa*. Besides you must often prouoke nature to expel excrementes with clisters and such things that prouoke vrine. You must annoint the share with oile of rew, wherein a litle *Castoreum* is mixed, you must giue him in drinke such things as do extenuate & cut grosse and clammy humours, as be the decoctions of *Apium*, *fernell*, *maidenhaire* and such like. You must admonish the sicke to swallow downe such potions often, and therefore you may droppe it into his mouth with a suckling boxe. In the lethargie it continueth long, if strength do permit you may minister *Hiera ex colocynthide*, & prouoke him to sneeze with the medicines aforenamed. At the last whē the disease beginneth to decline, gestation on horseback, or in a litter is profitable, and bathing is exceeding good at that time, but the head of the sicke may not be wet by any meanes. And if the sicke for lacke of strength can not abide the heat of the bathe; at the least let him be washed at home in a vessell of warme water. Let him be scoured in the bathe with sharpe sope, as with wine lies burnt, with mustard seed, pellitory, pepper, laurell berries, quicke lyme, adding double as much nitrum.

CHAP. XVII.

*Of Memorie lost.**Causa.*

M*emoria deperdita*, the losse of memorie chaunceth sometime alone, and sometime reason is hurt with it. It is caused in the lethargie and other soporiferous diseases. It commeth to passe also that the soporiferous diseases being ended, there ensueth forgetfulness. Which whē it chanceth, then a cold distempure is the cause that the memorie is perished or grievously hurt. This coldnes hath sometime moistnes ioyned with it, and sometime drynes: sometime any one of the former distempures may cause this disease alone. Therefore the Phisition must diligently discern the causes. The causes of this disease be either externall or internal, if they be internal, either aboundance of fleume, or melancholy is cause of it. If there be no signes of those humours abounding, then must it needs come of some externall cause, especially if it come not through extreme old age. The externall causes you may learne by relation of the sicke, and those that are about him, as if any disease be newly passed, & so turned into obliuion, or if medicines were ministred inwardly, or applied outwardly to the head, which haue vertue to coole extremely: Or if it came of immoderate labour with study & watching or such like. If the memorie be but a litle hurt, it betokeneth that the braine is but litle cooled. If reason be lost together with the memory, then the affect is called *Fatuitas* or *stultitia*, (that is) foolishnes or doltishnes, and both these do come of one disposition, but that is more vehement where both are hurt. As touching signes, if only a dry distempure occupying the hinder part of the head do cause this euil, then ouermuch watching troubleth the sicke. If only a moist distemper be cause of it, then they are heauy and enclined to sleepe, & their sleepes be long and troublesome. If cold.

Sigma.

cold be ioynd with moisture, it engendreth the lethargy and *Carus*, wherof we will entreate in the next Chapter. Therefore in them that haue lost their memory you must obserue their sleeps, whether they be ouersleepy, or in a meane, or sleepe not at all, for so shall you finde what distempure doth most abounde. Besides you must marke whether they auoid any thing at the nose, or whether any thing distill from the head by their mouth, or whether those parts be altogether drie. For by them you may likewise coniecture the distempure abounding. And if fleume be cause of the euil, you shal perceiue it not only by immoderate sleepe, and abondance of excrements discending from the braine (as is aforesaid) but also by the disposition of the sick, by his age, & his complexion by the time of the yere, the region, the state of the aier, & the diet that he vsed before. For al those or the most part of them encline to cold & moisture. Likewise if melancholy abounding be cause of the disease, you shall know it for that the sicke is not sleepe at all, neither doth he auoid any excrements at all from the braine: besides the state of his body and all other circumstances aboue rehearsed encline to cold and drines. His diet must be diuerse according to the diuersitie of the causes. But whatsoeuer the cause be, let the aier that the sicke remaineth in, be inclining to heat, and let his lodging be light, let not his windows be north nor south, for the one cooleth and the other filleth the heade. Let him eschue much sleep, specially in the day time, and vpon a full stomake. But note, if the disease be caused of a cold & moist distempure, then the whole order of his diet must be hote and drie. But if the cause be cold and drie, then must the diet be altogether such as wil heat and moisten. As touching the cure if losse of memorie be caused by vehement purgations, or other immoderate euacuations, or by soundings often, & so ouermuch drines do hurt the memory, then minister no medicines, but onely restore the body by good diet. For the body being corroborate, & strength renewed, the memory will come againe. If you require to know what things are requisite for such a diet, you shal finde it in the Chapter of the feuer hectike. If the memory be lost by extreme age, then phisick wil nothing auail. But only they must content theselues with diet couenient, but if the memory faile sodainly, the other members of the body being safe, then the falling sicknes is to be feared, or the palsey, or the *Apoplexy*. And therefore in such a case you must prouide diligently by al meanes, that no such thing thace as is to be feared. You may preuent those diseases by the same remedies that you would vse in the cure of them being present. And if the memory faile by means of other diseases, as through the lethargy or pestilence, the medicines for cure thereof are to be vsed. The whole scope of curing the disease, if it come only of a cold distemper of the brain consisteth in heating. You must therefore minister medicines that haue vertue to heat as wel inwardly as outwardly. Outwardly you must annoint the head with warme oile, & that in sommer. In winter annoint it with oile of Ireos comixed with sharp vinegar, & sometime boil wild time, & calamint, & such like in the oile, & so vse it. Some do ad to it pepper, & laurel berries. Also *Castoreum* is profitable being comixed with oile, & annointed vpon the hinder part of the head. Also this ointment is very good R. of oil made of tyle stones, called *Oleum de Lateribus*, & oile of *Castoreum*. ana. ʒ. ʒ. roots of acorns, & valerian. ana. ʒ. j. pellitory and rew of ech. ʒ. j. ʒ. with waxe suffi-

*Victus ratio.**Curatio.**Vnguentum.*

oculus.

cient make an ointment, and annoint the hinder part of the head therewith being shaven, and apply this quilt vpon it. R^x. floures of rosemary, balme, and lauender. ana. M. ss. floures of Elder. M. j. stechas. ʒ. iij. nutmegges, wood of aloes, and macis. ana. ʒ. j. powder them, and stich them in silke, and make a quilt. You may make many such like medicines by examples in other Chapters. You may minister inwardly conserues of the floures of betonic, rosemary, lauender, spicknard & baulme, adding to the pepper, Cloues, Cinnamon, & such like odoramentes. If memorie be lost by cold and moistnes ioyned together, minister *Hierapicra*, which will purge out nothing that is good, but onely that which is noisome. Afterwardes let him vse gargarises, sternutations, & whatsoever doth purge by the mouth & the nose. Also a sinapismus may profitably be applied to the head. If obliuion be caused of fleume abounding, the you must first prepare, and concoct that humor, with *mel rosarum*, oximel, syrupe of infusion of roses, with decoctions of betony, maiorame, hysope, time, and such like: after the administration wherof, the matter being concoct and prepared, you may purge it with decoction of mirabolanes, chebulorum, and agaricke trochiscat, to the which you may ad of the syrupe of infusion of roses, or *Diacatholico*, or *Diaphenicon*. And if the matter through his grossenes, wil not sufficiently purge at once, then you must prepare it againe, & after purge it with pilles, *arabica*, *aurea*, or *aggregatiua*, commixing some of them with agaricke trochiscat, and so make pilles with hony of roses, or syrupe of stachados. After you may particularly purge the head with gargarises & sternutations. After purging it is good to minister vnto them *Castoreum* or shauing of iuorie. ʒ. j. with *aqua mulsa*, or as much *Confectio anacardina*, or *aurea Alexandrina*, or *diambra*, *diamoscha dulce*, or *misbridatum*, or *theriaca* with *aqua mulsa* or white wine. Afterward you may vse outwardly embrocations, and poure them downe from on high vpon the head being shaven, specially nigh to the seame, where the bone is loosest or thinnest. You may make your embrocation thus. R^x. of hysope serpillum, and time. ana. M. ss. betony, maioram, & floures of cammiomill. ana. pug. ss. floures of stachados. ʒ. iij. make a decoction, and adde thereto of *Castoreum*. ʒ. j. of vineger. ʒ. j. & make an embrocation. It is good also to annoint the first and second spondilin the necke, and the hinder part of the head, with *Oleum nardium*, oyles of nutmegges, of *Castoreum*, of pepper, or *Oleum costium*. And you may apply thereupon a quilt, made in this sort. R^x. hysope, maioram, and floures of stachados. ana. ʒ. j. *Castoreum*, nutmegs, spicknard, macis, ana. ʒ. j. the barks of frākinfence, massicke, and wood of aloes. ana. ʒ. j. ss. redde roses dried the waight of all, beat them to powder, and make a quilt. And if the euill cease not by this meanes, then last of all, vse a sinapismus. If memory be lost by abondance of melancholy, you must first prepare it to expulsion, by syrupe of borage, and fumitory mixed together, and adding syrupe of infusion of roses, and waters of betonic, hoppes and baulme and such like. Afterward minister this potion following. R^x. *Mirabolanorum*, *indorum*. ʒ. iij. sene, and epithimum. ana. ʒ. ij. floures of hoppes, fumitory, & borage. ana. ʒ. ij. ss. make a decoction in running water, & hauing strained it, dissolue therein of fine mania. ʒ. ij. of *Diacatholicon*. ʒ. vij. or *Diasene*. ʒ. ss. & make a potion. As touching outward medicines, let them rather encline to moisture the drynes As by adding to the ointments before prescribed, oiles of

Embrosia.

Sacculus.

Decoctio.

LIBER I.

29

of cammomill, dill, & sweete almondes. Likewise in making embrocations and quiltes, you may withdraw such medicines as drie, & adde moist things in their steade. Hereby a circumspect Phisition may not onely haue a reasonable Method, to cure ech kind of obliuion, but also to remedy any dulnes or weakenes of the memory. For that it commeth of the same causes that memory lost doth come, although they be not so vehement, where the memorie is weakned.

CHAP. XVIII.

Of Carus or Subeth.

CAROS in Greeke, and *Carus* in Latin is a disease, in which both sense & moving is altogether taken away, and yet their breathing remaineth safe. The *Carus.* *Arabians* call this disease *Subeth.* This disease differeth from the lethargie, for that they will answere to a question demanded, that haue the lethargie, & do not lie altogether down. But they that haue *Carus*, are occupied with deep sleep, and if they be stirred or pricked, although they feele, yet they will say nothing, nor once open their eyes. Besides as *Paulus Aegineta* noteth, a vehement feuer doth vse to go before *Carus*, and in the lethargie it followeth rather. Also *Carus* vseth to succeed other syntomats & accidents. For it commeth ofte in the fits of feuers, and in the falling sicknes, and in pressing of the braine, as well when the braine panne is crushed together, as also if the filmes that couer the foremost ventricle of the braine, be thrust downe. But the lethargie hath a certain peculiar consistence of himselfe. Also *Carus* doth differ from the Apoplexie, for that in it the breathing is very straight, so that the sicke can with much a do scarce breath at all. But he that hath *Carus* (as *Galen* witnesseth in his fourth booke *de Locis affectis*) hath his breath at libertie. *Carus* is caused of a cold, grosse, & viscous flegmatick humor filling the braine. You may easily know the signes by that which hath bene rehearsed before. For in this disease they are altogether in a dead sleepe, and their eyes alwayes shut. As for the diet, & the cure of those that haue *Carus*, it agreeth altogether with theirs, that haue the lethargy. *Cause.* *Signa.* *Victus.* *Cura.* Whereof we spake before (in the 16. Chapter) sauing that in this disease you must vse things that be of greater force to extenuate, cut, and deuide the grosse humors. Also you must apply emplasters, and other medicines to the stomake which haue vertue to heate, and corroborate it, for because it is stuffed with fleume which doth coole it and moisten it. Whereof you shall finde examples in the beginning of the third Booke.

CHAP. XIX.

Of Congelation or taking.

CATOCHÉ or *Catalepsis* in Greeke, in Latin may be called *Occupatio*, *Detentio*, & *deprehenso*. The new writers in phisick do call it *Congelatio*, in English it may be called Congelation or taking. *Congelatio.* It is a sodaine detention and taking both of mind & body, both sense & mouing being lost, the sicke remaining in the same figure of bodie wherein he was taken, whether he sit or lye, or stand, or whether his eies be open or shut. This disease is a meane betweene the lethargie and the frensy, for it commeth of a melancholy humour for the most parte, as shall be declared afterwad. Therefore in respect of coldnesse it agreeth with the lethargie, and in respect of drines with the frenesy. Here-

Causa.

Signa.

Vitis.

Curatio.

upon it commeth that they which haue this disease, are neither like the freneticke altogether, nor like them that haue the lethargie. This disease is caused sometime of abondance of bloud flowing to the head and replenishing it. But for the most part (as *Aetius* witnesseth) it is caused of a cold and drye melancholicke humour, troubling the hinder parts of the head and braine. This disease inuadeth a man sodainely, and taketh away speach and sense from him, he heareth nothing, he aunswereth nothing, his breath is scarcely to be perceived, but he lieth as he were dead. His pulse is small and weake and very thicke. His egestion and vrine are detained, or else they come forth in small quantity, and that is not in respect of drynes, for the sicke sometime doth abound with much moisture, but for lacke of sense. Their face is sometime redd, and that is when the euill is engendred of bloud, & sometime it is swart, and that is when melancholy causeth the disease. Moreouer the eyes in this disease remaine immouable, as though they were frozen. This euill differeth from *Carus* (as *Galen* saith) for that in it the eye liddes are euer shut, but in this disease they sometime remaine open. The diet in this euill must be diuerse according to the diuersity of causes. Let his food be ptisan broth, and such like. Let his drink be *aqua mulsa* well boiled, or thinne white wine well alaied, for such wine, seing it doth not fume into the head, doth much good. It is hurtfull for them to drink water, for it causeth windines, swelleth the spleene, and quencheth not thirst. As concerning the cure, if the face of the sicke be ruddy, and bloud seeme to abound, if strength permit and yeres, let him fourthwith bleed on the outwardmost vaine of the arme, and let him bleed according to his strength. Afterward if the head be hote, apply those things that coole. For that purpose you may boyle the shelles of poppy heads in oile, and annoint the head therewith. But in other, that haue their face swart, and so haue tokens of melancholy abounding, you must first cleanse the guts with clisters, made of floures of borage, buglosse, fumitory, tyme, epithimum, rootes of polipodie, leaues of sene, adding to it oiles of cammomill, and dill, and *casia*, *diacatholicon*, *diasena*, or *confectio hamech* in convenient quantity. Wherof you shall find examples afterward in the Chapter of *Melancholia*. And if the belly become not soluble by this meanes, then it is not amisse to boile in the former decoction rootes of *Eleborus niger*. The head must be annointed with oyle, wherein wild time is sodden, or with oyle of lillies or dill, or such like, and that you must doe chiefly when the head seemeth cold. Moreouer if his vrine appeare grosse and thick you must giue him to drink the decoction of dill, apium, calamint, and such like, as haue vertue to extenuate. It profiteth also to annoint all their whole bodie with oile of dill specially in winter. Also they that haue trembling with this disease may haue. ʒ. j. of *Castoreum* commixed with *aqua mulsa*, and poured into their mouth. The rest that concerne the cure of this disease may be gathered partly out of the Chapters of the frenesie and lethargie before, and partly out of the Chapter of melancholic following.

CHAP. XX

Of dead sleepe.

Coma.

Coma in Greeke, *sopor*, or *grauis et profundus somnus* in Latin. It may be called in English dead sleepe. It is a disease wherein the sicke cannot awake, nor keepe

LIBER I.

31

kepe open his eyes, but doth kepe his eyes continually close shut, & is in a sound sleepe. But there be two kinds hereof, the one wherof we haue already spoken, and that is called simply *coma* or *sopor*, or else *coma somnolentum*. The other is called *Vigilans sopor*, and it is an euill wherin the sick can not hold open his eyes, though he be awake, but he winketh in hope to get sleepe, and yet is altogether awake. Therefore you must make a difference betwene these two kinds. The sleeping *coma* (as Galen witnesseth) is sometime caused by ouermuch moistening of the braine, as it chaunceth to many drunken persons. Also in feuers only hote and moist vapours ascending from the inferiour parts, and moistening the braine doe cause this euill. Moreouer sometime only cold, occupying the fore part of the braine is cause of this euill. Sometime profound sleepe is caused of coldnes and moistnes ioyned together. The other euill called *Vigilans sopor*, or *coma* (that is) the watching drowfines, it is caused of fleume mixed with choler, and for the most part it commeth for lacke of strength, that they are not able to keepe open there eye liddes. The partie that is vexed with the soporiferous and sleepy *Coma*, doth sleepe with his nether iawe open, and as often as he is awaked, he falleth into a new sleepe forthwith. They that haue the watching *Coma*, they speake they wote not what, and they lye with their whole body out of order, & they haue partly such signes as appeare in the frenesie, and partly such as in the lethargie. The cure is of two sorts, according to the diuersity of the euills. For in the soporiferous and sleepy *Coma*, you must vse those remedies that are praescribed in the Chapters of *Carus*, & the lethargie, and to speake briefly after the whole body is purged, if the euill be caused of moistnes, then you must apply such things as will dry the braine made with sharpe vineger and roses, and cammomill commixed, and you may also let the fume therof go vp into the noserhils. If it be caused of cold, then apply oyle of dill, and cammomill warmed, and if the cold be great, you may sometime boile in oyle, peniroyall and dill and vse it. But if the euill be caused of cold & moisture ioyned together: then must it be cured, as the lethargie. If it come of weaknes and lacke of strength, then you must vse restoratiues to recouer it againe. Suppositaries are very good to be vsed in these kindes of diseases, for that they stirre and prouoke nature. For the watching *coma*, since it consisteth of mixed and contrary causes, it must be cured by contrary medicines partly as the frenesie, and partly as the lethargie. And to know which of them you must vse most, you may learne that by the humour most abounding. For if fleume abound more then choler, then you must vse most the remedies against the lethargie: but if contrarie wise choler doe most abound then must your remedies be for the most part such as are good against the frenesie. And therefore you may seeke conuenient remedies out of those Chapters, as occasion serueth.

CHAP. XXI.

Of the Apoplexy.

Apoplexia in Greeke and Latin is a disease wherin the fountaine and originall of all the sinewes being affected, euery part of the body doth suddenly loose both mouing and sense. Or it is a depriuing both of sense and

Cause.

Signa.

Prognostica.

Curatio.

mouing throughout the whole body comming sodainly with let and hurt of all
 voluntarie functions. If this stopping of the braine come in one halfe
 of the bodie onlie, then it is called *Paralyfis* in Greeke : in English the palsey,
 whrof we will speake in the next Chapter. The Apoplexie is caused of a fleg-
 maticke humour, that is cold, grosse and tough, which doth at one time abun-
 dantly fill the principall ventricles of the braine, which humour ouermuch
 crudities, and chiefly dronkennes doth engender. Also it is caused by a fall or
 a blow which shaketh and bruisseth the braine, and causeth humours to flowe
 thither. Also very cold ayer which doth thicke and congele the humidities and
 excrements of the braine doth sometime cause this disease : it may also be cau-
 sed of a grosse melancholy humour. Concerning signes there goeth before this
 disease a full and sharpe paine of the head, and a swelling of the vaines in the
 necke, the *Vertigo*, & brightnes before the eyes, also cold of the extreme parts
 without cause, panting of the whole body, slownesse to moue, and gnashing of
 the teeth while they sleepe. Their vrine is litle in quantity, black, like rust and
 canker in metall, and hath a residence like meale. They that fall into this di-
 sease doe lack sense altogether, they lye as they were a sleepe with their eyes
 shut, and doe snort. The vehemencie and greatnes of this disease may be dis-
 cerned by the impediment that they haue in breathing. For when it is verie
 much differing from naturall order, it ketokeneth vehemencie of the disease,
 and that it is a great and strong Apoplexie. But when there is a litle imped-
 iment in the breathing, then you may iudge that there is but litle hurt in the
 braine, and so you may acompt it a small and weake Apoplexie. The worst
 and strongest Apoplexie is, wherein the breathing is so diminished that it can
 very hardly be perceiued : and that is almost as euill, wherein the breath stop-
 peth for a while, and then is fetched with great violence. This disease for the
 most part doth chaunce to old men, which be of a flegmaticke complexion, &
 which do vse such a diet as encreaseth fleume. But if so be it inuade any yong
 person, and that in sommer season, it is most perillous. This disease is vncura-
 ble, or at the least is seldome cured. And therfore *Hippocrates* writeth in the. 42.
 Apho. of his second booke. It is impossible (saith he) to cure a vehement Apo-
 plexie, and not easie to cure a weake one. For it threatneth speedy death. Be-
 sides if it chaunce by medicins to be taken away, for the most part it departeth
 leauing the palsey behind it, either in the whole body, or in some part thereof.
 Often also it corrupteth the memory, wherupō we may conclud that remedies
 are not to be vsed against a strong Apoplexie, for that is of nature deadly. But
 if it be weake, which you may know by the signes aforesaid, although there be
 small hope to remedy it, yet (as *Galent* testifieth) conuenient remedies being
 ministred, it may perhaps be cured, as experience hath proued in some. Those
 therfore whose cure is not altogether desperate if there be signes of plenitude
 & fulnes, & strength permit also, must be let blood on both the *Cephalyca* vaines.
 But you must foretell the perill, for bloodletting doth either kill the or deliuer
 the : so that if after bloodletting (as *Aetius* saith) both mouing & sense come not
 vnto him again, there is no more hope. You must not draw away much blood
 at once, but rather at sundry times, and you must haue regard to his pulse, the
 colour of his face, & his breathing. Besides you must prouoke him to the stoole
 with

with sharpe clisters in this sort. *Rx.* sage, origan, betony, and rewe. ana. *M. j.* cala- *clyster acris.*
 mint, hysope and peniroyall. ana. *M. ss.* seeds of fenell, fefelis, and ammi, ana. *3.*
ij. centory the lesse. *M. j.* roots of polipodie. *3. vj.* fine agaricke. *3. iij.* pulpe of *co-*
loquintida. *3. ij.* boile these in sufficient quantitie of water, vntill halfe be consu-
 med: then take of that decoction. *3. xv.* of *Hierapicra*, and *Benedicta laxativa*. ana.
3. ss. of *Electuarium nidum.* *3. iij.* of *Diaphenicon.* *3. ij.* of *mel rosarum* clarified. *3. j. ss.*
 of oyles of laurell, rew, & *Castoreum*. ana. *3. j.* of sal gême. *3. j. ss.* commix them all
 and make a clister. Also the vse of suppositaries in this disease is very commen-
 dable, made of *Coloquintida*, agarick, black hellebore, & such like, after this sort.
Rx. of hony boyled to a height. *3. ij.* of *Colloquintida*, agaricke and hellebore. ana.
3. ij. of fall gemme. *3. j.* beat them into powder, commixe them with the honie
 and make suppositaries *vj.* fingers long, and hang a thrid in them, that you may
 draw them out when you list. You may also put into the suppositaries *Hierapicra*
 or pilles *Cochie*. Afterward annoint the whole bodie with a good quantitie of
 warme oyle, wherein wild time, calamint, dill, and such like haue first bene boy-
 led. Also the extreme parts must be bound strongly, & vehemently chafed with
 the decoction of the root of floure de luce, many cupping glasses must be faste-
 ned to the shoulders. The head must be shauen, & annointed with oyles of cam-
 momill, dill and rewe, or with oyle wherein the aforementioned herbs haue bene
 boyled. You must apply to the nostrils such things as by their odour can stirre
 and raise vp the sicke, as be *opoponax*, *castoreum*, *sagapenum*, *galbanum*. Also you
 may vse medicins to prouoke sneefing made of white hellebore, *castoreum*, and
 such others rehearsed in the former chapters. Or it profiteth much to vse em-
 brocations, made of cammomill, melilote, sage, peniroyall, marioram, origan,
 calamint, sauerie, & hysope boiled in equall portions of wine and water. But yet
 it is better to vse drie medicines to the head, as be *sinapismi* made after this sort.
Rx. *Olei costini.* *3. j.* oiles of *Castoreum* and *Euphorbium*. ana. *3. iij.* mustard seed. *3. ij.* *Sinapismus.*
Castoreum. *3. j.* *sagapenum.* *3. j. ss.* *Euphorbium.* *3. j.* vineger. *3. ij.* with sufficient quan-
 titie of wax, make an emplaister. Also you must open their mouth by force, and *Vomitus.*
 put into it your finger, or a fether dipped in oyle of Ireos to prouoke vomit, and
 to cause the grosse humors that be in the mouth to be cast out. Also their fun-
 dament must be annointed with such medicines as dissolue windinesse, as be
 rewe, commin, nitrum & honie. When the euill is asswaged, you must giue him
 meat of easie digestion, for the most part mixed with hony. If his speech come
 not yet againe, so that strength permit, you may fasten cupping glasses to the
 hinder part of the head with scarification. And in like sort vnder the short ribs,
 if you may. Afterward let the sicke be caried in a wagon or horselitter. Let his *Vitius.*
 drinke be mulsa, or oximell. Let him drink no wine. After 21. dayes be past the
 sieke may enter a bath, but as touching medicins requisite for the rest of the
 cure, you shall find them abundantly in the Chapter following. And this may
 suffice for the cure of the Apoplexie, if so be it be curable.

CHAP. XXII.

Of the Palsey.

Paralysis in Greeke, *Resolutio* in Latin: in English the Palsey. It is a disease
 wherein the one halfe of the bodie either the right side or the left doth loose

Why in the pal-
sey sometime
sense alone,
sometime mo-
uing alone, and
sometime both
together perish.

both sense and mouing. Also sometime the palsey chaunceth in one member onely, (as for example) in the hand, the legge, or the tongue. But note here that the palsey which followeth the Apoplexie is particularly called in Greeke Παράπληγία. And therefore the word *Paralyssis* is a more generall name then *Paraplegia*. But whereas in the palsey, sometime sense onely is lost, and sometime mouing alone, and sometime both sense and mouing: it is especially called resolution of the sinewes or palsey, when mouing is lost. Why sometime feeling is lost onely, and sometime mouing alone, and sometime both together, Galen declareth at large in his first booke *de symptomatum causis*, cap. 4. & therefore it need not be here reherfed: notwithstanding it shall not be amisse to answer briefly to that question. First note that as well the facultie of mouing as of sense floweth from the braine as from a fountaine, and is deriued from thence by and in the sinewes to the instruments of motion and sense, and therefore it must needs be, if that facultie of the braine be hindred or stopped by any cause, that it cannot discend to the instruments of mouing or of sense: that they should lose mouing or sense according as the sinewes be affected. And therefore in those members that participate two kinds of sinewes, as the eyes and the tong doe, the former question is easie to be soluted, for that they haue one kind of sinewes for motiō and another kind for sense, & so the one may be hurt, and the other safe, or they may be both hurt, and so both sense and motion perish. But in members that haue but one kind of sinewe, the question is more obscure to answer. In such members therefore, if (the skin being taken away) the muscle lying naked can not moue at all, and yet feeling remaineth in it, you may know that the hurt is not great. But if the sinewes be much stopped, then hath it lost both sense and mouing, for it is vnpossible that the sense of a muscle should be lost, & the motion remaine still. The reason is, for that lesse of the animal facultie is requisite for feeling, then for mouing, so that there may come sufficient quantitie of that facultie to a muscle to cause feeling in it, and yet not enough to cause it to moue also, and therefore a naked muscle, which hath his facultie both of feeling and mouing of one kind of sinewe, can not moue and laeke sense. But either it hath sense and lacketh mouing, & then his hurt is but litle, or it hath lost both, and that is when the hurt is great, and the sinewe is altogether stopped. But where there is a member that hath sinewes placed in the muscles to cause mouing, and other sinewes spread in the skinne to cause feeling (for the sinewes that are disperfed in the muscles doe not send out branches to the skinne as some suppose) I say it may come to passe in that member, that sometime it may loose feeling alone, and sometime mouing alone, and sometime both together. For it may be that the skinne which couereth the muscle may loose his sense of feeling, the sinewe being affected which is disperfed in it, and yet the sinewe that runneth in the muscle may be safe, and therefore the muscle may moue. But if the sinewe which is spred in the muscle be affected, and the sinewe that commeth to the skinne remaine safe, that member cannot moue, & yet it hath sense and feeling left, & that commeth to passe because the sinewe of the one is hurt, and the other hath his sinewe safe: although they spring both from one place, yet they are deuided in the waie as they come to the member. And if both the sinewes be affected, as well that that commeth to the muscle, as that

that which commeth to the skinne, then both sense of feeling and mouing also perish and are lost, & that is when the common fountaine from whence they do both spring, is affected & hurt. You may discerne that, whē you know exactly the cōmon original & spring of euery sinew, in considering diligētly whether the braine it selfe be affected, or the back bone at the head of it, or in any of his spondils besides. This is to be knowen by the Anatomie of sinewes, and therefore it behoueth to be well exercised therein, for in the palsey there is not one certaine place affected, but diuerse places. If the braine it selfe be affected (I meane not the whole braine: for then is the Apoplexy engendred) but if *To know if the* the right halfe or the left be affected, you shall knowe it for that the palsey or *braine be affected.* resolution will be aswell on the right or left side of the face, as on the right or *sted.* left side of the body. But if the face be safe, and one halfe of the body be de- *To know if the* priued of sense and mouing, then you may know that the place affected is the *marrow of the* vpper end & first spondils of the backe bone, but the one halfe only of the ma- *backe cause the* row is affected, and that is it which is next to the side taken with the palsey. *palsey.* But if all the inferiour members, (the face only excepted) be resolued and paralitick, thē is the backe bone affected in the same place, euen in the beginning and vpper end of it, but then is the hurt vehement, for the whole marrow is affected. But if it chāce one only part to be resolued, & takē with the pal- *Of members par-* sey, you must search from whence the sinewes come that be contained in it, *ticularly taken* which you may easily find, if you be well exercised in Anatomy. For if the mar- *with the palsey.* row of the back be not affected aboue where his first beginning is, but lower among the spōdils, thē if the affect & hurt be great, al the inferiour parts beneth those spondils affected, be resolued & taken with the palsey, but if the hurt be but litle, & the marrow but halfe affected, then only the inferiour parts of the one side be resolued. Therefore you must first learne by Anatomie to find the place affected hauing foreknowledge from what part of the backebone the members resolued haue their sinewes. The palsey and resolution of members *Cause.* is ingendred of abundāce of grosse & clammy humours, which stop the sinewes & hinder the animal faculty that it cānot come frō the fōtaine to the mēbers. It may also be caused of immoderat cold in snow or vehemēt frost. Also it may be caused by an inflāmatiō, or a *Sirrhus* (which is a hard swelling without sense) chancing in the backbone, or in parts nigh adioyning, or in other sinowy parts, wherby the sinewes are crushed & pressed, & so stopped that the animal faculty cannot passe. As also the sinewes may be crushed together by some externall cause, as by binding with a cord, or such like meanes, & so cause resolution, also whē there is luxation or fracture in any of the spondils of the backe, or in other iointes or bones, there may & follow resolution by meanes of compression & crushing together of sinewes. Also resolution or palsy may be caused by meanes of a wound, or an vlcē, either in the braine, or in the marrow of the backe, or in any particular sinewes. There neede not many signes to know this disease by: for any may iudge easly, that part or member to haue the palsey which is destitute of mouing: to know of what cause it proceeded, you may partly learne by the relation of the sicke, and partly by the signes rehearsed before in the 7. Chapter fol. 10. where headach caused of fleume is intreated of. The palsey is *Prognostica.* no acute & sharp disease, but of long conuinuance, & for the most part curable.

Victuratio.

Ippocras.

Curatio.

Vene sectio.

Clyster.

It chaunceth for the most part in old folke, and in the winter time. The palsey that cometh by a sinewe separte and cut a sunder is, (as *Aegineta* saith) vncurable, and so is that which cometh by ouerthwart incisions of the back, or by great luxation of it. Moreouer if the member paralyticke do waxe lesse, or change his colour, it is hard to be cured, or rather not curable. For it declareth those parts not onely to be destitute of the animall faculty, but also of the naturall, and after a sort of the vitall also. Their diet must be altogether extenuating and drying. Let the sicke therefore remaine in an ayer, that is hote and drie, and in the first three dayes he may vse altogether abstinence, or let him content him selfe with *aqua malsa*, or a litle prisan broth. Afterward giue him meates of good iuice, light of digestion, & let the be roasted, let him eate chiefly birdes of the mountaines, and partrich, reare egges, almondes, and pyne nuttes. For pot herbes let him vse fenell, parcely, hysope, marioram, sage and sauorie. Let him eschue fish, fruit, and all things that be cold and moist. Let him drinke but litle, for it is good to sustaine as much thirst, as he can possibly. Let him drinke *malsa*, wherein sage or Cynamon hath bene boyled, or let him vse to drinke, that which the barbarous Phisitians at this day call Hippocras: made after this sort. R^x. of chosen Cynamon. ℥. ij. of ginger. ℥. ℞. of long pepper, graines, and galingale. ana. ℥. j. of cardamomes ℥. j. ℞. of nuremegges, cloues, and mace. ana. ℥. j. boile them all in three quartes of running water, vntill a pinte and halfe be consumed, then straine it hard, and with halfe a pound of sugar make it plesaunt to drinke, he may drinke no wyne at all, vntill he be perfectly cured. But if the patient can hardlie be kept so long tyme from wine, giue him but a litle in the declining of the disease, and let it be thinne and alayed. Mouing and exercise if he can vse them, are very good for him. Let him eschue sleepe on the day. Let his night sleepe be in a meane. Let him be mery and flye perturbations of the mind. For the cure, if age, state of the body, tyme of the yeare, and such like permit, it is good to beginne with blood letting, speciallie if there be signes of plenitude. But you must drawe awaie blood moderatelie, lest the bodie be cooled ouermuch, and you must let blood on the whole and sound side. Then a fewe dayes after bloodletting, you may clense the intestines with clysters made thus. R^x. of mallowes, holyhockes, mercurie, cammomill, sage, and betony. ana. M. j. of stæchas. ℥. ℞. of rewe, and calamint. ana. M. ℞. of seedes of fennell, and ammeos. ana. ℥. ij. boile these in sufficient water vntill the third part be consumed, then take of that decoction ℔. j. of *Benedicta laxatiua*. ℥. ℞. of *Electuarium nidum*. ℥. iij. of hony roses. ℥. ℞. of oyles of laurell, Ireos, and rewe. ana. ℥. j. of salt gemme. ℥. j. commixe them together and make a clyster. Afterward minister vnto him decoctions and sirupes, which haue vertue to extenuate flegmaticke humours, and make them apt to be purged, wherof you shall find examples before in the 7. Chapter. The humours being thus prepared minister medicins which doe purge sleume, beginning which gentle ones, and proceeding by litle & litle to stronger. Besides those purgatiōs which are rehearsed in the 7. Chap. aforsaid you may vse *pilule azaret, arabice, fetide*, with the which you must alwaies comix agarik. Neither doth it suffice to purge the patient once, but you must do it oftē, letting 4. or 5. dayes passe between ech purging.

The

The next day after he is purged, it profiteth much to giue vnto him *theriac*, or *Capitis purgati-
mithridatum*. The body being well purged, you must vse sternutations, garga-
rismes, odoraments, & such other like, as are reherſed in the 7. chap. And that
ſpecially when the braine is principally affected. For if the braine be not affe-
cted, you muſt rather miniſter ſuch medicins as may coroborate, & ſtrengthen
it in this ſort. R̄. of *diambra*, *plicis*, *archoticon*, & *diamoschu dulce*. ana. ℥. j. of pouder
of ſwallowes prepare. ℥. ſſ. of coriander ſeeds prepare. ℥. j. of ſugar roſet. ℥.
iij. with ſugar diſſolued in roſe water make lozenges, & let the patient hold a *Lozenges*.
litle of one of them in his mouth often. It profiteth alſo in this diſeaſe to take
℥. j. of *Caſtoreum*, or of *opoponax*, or *sagapenum*, in *aqua mulſa*. Alſo *diatrion pipercon*
is good for them. If the braine be chiefly affected, you muſt annoint the head
with hote medicins, as with *Caſtoreum*, mintes, laurell berries, oile of Ireos boiled
with a litle vinegar, & ſuch like. Therefore if coldnes of the wether do not let it,
you may ſhaue the head, & annoint it all ouer the forehead. If the marow of the
back be affected at the vpper end where he begineth, the after the former pur-
gatiō you muſt in the nape of the neck where the marow of the back ſpringeth
forth of the brain, vse oiles & ointmēts, which haue vertue to diſſolue & diſcuſſe,
but you muſt begin with the weakeſt, as with oiles of cāmomill, dill, ſpike, lillies,
Ireos, nard, nutmeg, S. Iohns wort, and earth wormes, wherwith you muſt an-
noint the nape of the neck, & the reſolued ſide, ſpecially the halfe of the ridge
bone: & you muſt wrap the paraliſtick members in warme linnen clothes, or in a
foxe ſkin, to keepe them warme: or you may bath them with the decoction of
ſage, marioram, cāmomill, S. Iohns wort, ſtæchas, & roſemary. Afterward you
may proceed to ſtronger medicins as be oiles *coſtium*, *vulpinum*, oiles of rewe, &
bayes, oiles of *Caſtoreum*, *Euphorbium*, & oile of tyle ſtones, called *Oleum è lateribus*,
or *Oleum Philoſophorum*. To theſe you may adde theſe ointments, *unguentum are-
gon*, *unguentum agrippa*, and *unguentum martiaton*, and hote ſimples may be ad-
ded alſo if you will, as be betony, ſage, roſmary, galingale, cowſlippes, rewe,
calamint, pellitory, pepper, *Caſtoreum*, and *euphorbium*. Of theſe you may
make an ointment after this ſort. R̄. of *ung. aregon*, and *martiaton*. ana. ℥. j. of *Unguentum*.
unguentum agrippa. ℥. ſſ. of oiles *coſtium* and *vulpinum*. ana. ℥. ſſ. of oile of earth
wormes. ℥. ſſ. of oyle of caſtor. ℥. j. ſſ. of pouders of betony, pepper, ſage. ana.
℥. j. of *caſtoreum*, and *euphorbium*. ana. ℥. ſſ. of galingale, or rootes of acorns. ℥.
ij. with waxe as much as ſufficeth, make an ointment. Or thus. R̄. of *oleum coſti- Aliud.*
um. ℥. ij. of oile of pepper. ℥. j. ſſ. oile of *euphorbium*. ℥. ij. of *aqua vita*. ℥. ij. ſſ. of
iuiſe of ſage, and cowſlippes. ana. ℥. j. ſſ. of galingale. ℥. iij. of ſtæchas & roſema-
ry. ana. ℥. ij. of pellitory & pepper. ana. ℥. j. of *Euphorbium*. ℥. ſſ. bruiſe them &
boile them vutill the *aqua vita* & iuiſes be conſumed, then ſtraine out the oiles
& put to the waxe and make a liniment. By example of them you may make a
Cerote alſo after this manner. R̄. of bay berries, pellitory, & pepper. ana. ℥. ij. of *Ceratum*.
galingale ℥. j. of ſtæchas, betony, and elder. ana. ℥. j. ſſ. of muſtard ſeed & ni-
gella. ana. ℥. j. of *Euphorbium* and *Caſtoreum*. ana. ℥. j. of *oleum coſtium*. ℥. j. ſſ. of
oile of pepper. ℥. j. of oile of *Euphorbium*. ℥. iij. with waxe & roſin ſufficient make
a cerote. Alſo you may make a quilt thus. R̄. hiſope, marioram, S. Iohns wort, *Sacculus*.
ſage, rew and bay leaues. ana. ℥. ij. ſpike, maſtick, *Caſtoreum* and ſtæchas. ana. ℥.
ij. cloues, maces, and nutmeggs. ana. ℥. ſſ. red roſe leaues dried M. ſ. beat
D iij

Fomentum.

them all to powder, and make a quilt with them. Also a fomentation may conveniently be made thus. *R.* sage, rosemary, S. Johns wort, cowslips, hisope, marjoram, betony, peniroyall & calamint, of ech. *M.* ss . boile them in white wine, & adde to the decoction of *Castoreum*. ʒ ij. of floures of starchas, & lauender. ana.

ʒ . j. ss . wherwith you may often bath the members affected, before you vse the aforesaid ointments or quilt. Morouer you may set cupping glasses lightly without scarification to the members affected, that they may drawe thither bloud, & heat, & spirits: & if the members them selues cannot aptly haue cupping glasses applied to them, apply the at the least to the parts next adioyning.

After cupping you may vse the aforesaid ointments & cerates, so that the members affected be first rubbed & chafed. And if the disease relent not by all these meanes (as *Aëtius* doth counsell) you may vse sinapismes or cauterizatiō by fire

Balneum.

where the originall of the affect is. Last of all a hot house or dry bath will profit much, or if they may conveniently come to the naturall baths which spring from brimstone, alome, & salt, such as be the baths in Germany called *Badenia*, *Ferina*, *Cellenses*, & ours in England at Bath. But it is good for them to vse before

Gestas.

bathing to be caried vp & downe in a wagon or horsslitter. And this may suffice for the cure of the palsy, occupying one whole side. But if neither the brain, nor the begining of the ridg bone be affected, but only some other parts of the marrow of the back, then you must search out that part of the back that is affected.

And apply such remedies to it, as are before rehearsed. And in like sort if any particular sinew be affected, you must find out his original where he springeth, & there apply the former medicins or their like. Yet remember you must neuer altogether neglect the braine, although it be not principally affected, if the palsy

Of palsey coming of cold.

be caused of extreme cold without humours abounding in the bodie, then the place affected being found out, and the medicines before rehearsed being applied vpon it, you shall cure it. But you may not altogether neglect the brain, nor the member that is paraliticke, but vse to them such remedies as are afore

Cure of palsey coming of other causes.

taught. Bloudletting, purging, and all other euacuations may be omitted, only vse remedies to alter and strengthen the members. If the palsey be caused by an inflammation or *Scirrhus* of any part, the same inflammation or hard swelling being cured, the resolution will be cured also. If any pinching or binding of the sinewes cause resolution, the bond being remoued, the cure will soone ensue. If the spondils of the ridge or other bones being out of ioynt or broken doe cause resolution, if the resolution be curable, it will be remedied by their cure. Likewyse if palsey ensue a wound or vlcer in the head, or backe, or in anie particular sinewe: it will be cured by their Cure, except it be altogether vncurable.

CHAP. XXIII.

Of Palsey in one member.

Although any expert man may easily gather out of the former Chapter the cure of resolution chauncing in any particular member, yet lest those that haue lesse skill, should stand in doubt in some causes, it shall not be superfluous to make discourse of certaine particular resolutions. There is an affect of the face called in Greeke *Spasmus Cinnicus*, and in Latine *Convulsio canina*, or of some

Tortura

Tortura oris. The cure of this is like the cure of the palsey that is rehearsed in *Curatio.* the former Chapter. For both blood letting if nothing be against it, and purging, and clifters, and liniments rehearsed in the former Chapter be good for this. Furthermore for the particular cure of this disease you must let the patient blood on the vaines vnder the tongue, & fasten cupping glasses to the shutting of the ioyntes & giue him *Masticatoris* made after this forme. *Rx.* seedes of flauisacre, mastick, the roote of pellitory. ana. \mathfrak{z} .j. hisope, organ. ana. \mathfrak{z} .j. ss. mustard seed. \mathfrak{z} .ij. powder them and commixe them with turpentine and waxe, and make trochiskes to chewe. Also it is good for the patient to looke often in a glasse, that he seeing the writhing of his face, may with all his power intend to amend it. Also to the grieve of the patient (that is) to the sinewes that be sprong you must apply the medicins that are in the former Chapter. Also this following is very good. *Rx.* *Olibanum*, masticke. ana. \mathfrak{z} .ij. *lign aloes*. \mathfrak{z} .j. cloues, galengale, cinamon, zodoarie, nutmegges, cubebes. ana. \mathfrak{z} .vj. mirrhe, aloes, *labdanum*, *sarcocol*, *castoreum*. ana. \mathfrak{z} .ss. bay berries, pyne nuttes. ana. \mathfrak{z} .vj. Ireos, *Aristolochia rotunda dicta mus consoli de maioris*. ana. \mathfrak{z} .j. gumme elemui, *opoponax*, beniomen. ana. \mathfrak{z} .ij. the iuice of *camepitius*, and the iuice of cowslips. ana. \mathfrak{z} .iiij. turpentine. \mathfrak{z} .j. powder all that is to be poudred, and put all in a limbeck of glasse, and distil it with a soft fire. And that which cometh first wil be like water which you shall keepe, the next will be thicke like oyle, which keepe also, & with this oile annoint the place, & let him drinke of the water three or foure ounces at once, with a litle wine, this is very excellent good. But you must *Note.* note in this place that the cheeke is not troubled with the palsey which sheweth peruerse & ouerthwart, but the other. When the tongue hath the palsey, *Palsey of the tongue.* the body being first purged, you must cut the vaines vnder it, and apply a cupping glasse to the chinne. Also let him vse *Masticatoris*, and collusions of mustard seedes & such like. Also let him not neglect exercises of the tongue. And the necke and the hinder part of the head, let them be annoynted with sharpe ointments and linements. Also the Phisition may apply Cerats and sinapismes, and such like as before. When the bladder hath the palsey, sometime the vrine *Palsey of the bladder.* is withholden and sometime it goeth away against the patient his will. In this case you must apply remedies to the belly and to the priuities, oyle of rewe, nard, spike, or oyle in the which is sodden the roote of *Eringium*, rewe, comin, or dill, or such like. All are very good: and you may well commixe with them butter, *Castoreum*, *Galbanum*, *Opoponax*. And there can be no better remedy, then to put these things into the bladder by the yarde with a sereng. First therfore if the patient can not make water, you must get out the vrine by a fine pipe made of siluer for that purpose called *Cathetera*. Afterward take those medicins that are rehearsed a litle before, and poure them into the bladder with a Serenge, this will doe maruellous much good. Also medicins prouoking vrine giuen in drinke be good for it, & so is *castoreum* likewise. Also plaisters made of laxatiue things are profitable therfor. The palsy of the yard doth *Palsey of the yard.* let & impede the flowing of vrine, & sperme, & carnal copulatio, therfore you must vse the same remedies which are reherfed for the palsy in the bladder. but priuatly you must apply to the loins, & to the ioynts of the huckle bones things that wil heat, & ye must vse those medicins that haue power to erect the yard.

And *Castoreum* may effectually be ministred, as well for this as for all other pal-
seyes, the sicke must chiefly eschue meates and drinks that do coole. By these
examples you may easily find how to cure other members, that be paralyticke.

CHAP. XXIIII.
Of the Falling sicknesse.

DE EPILEPSIA.

Epilepsia in Greeke (as Galen saith) is a conuulsion, drawing and stretching
of all the whole parts of the bodie, not continually, but that which chaun-
ceth at sundrie times, with hurt of the mind and sense, it is so called because
it attacheth both the sense and feeling of the head, and also of the mind. The
Latines call this disease, *Morbus comitialis*. There be three differences in this
sicknesse or disease. The first is caused, when this sicknesse commeth onely of
disease in the braine, as it chaunceth of grosse and clammie fleume, or sharpe
choler doth stop the passage of the spirit in the ventricles of the braine. If this
euill cometh of a grosse humour, then the disease cometh suddenly, and it is
soone gone againe. Secondly it is caused through euill affect in the mouth of
the stomacke, (that is) when the braine laboureth to driue away the vapours
and humours that ascend vp to it from the stomacke. Thirdly the falling sick-
nes is caused, when as the patient feeleth a thing like vnto a cold ayer, coming
from some member, and creeping vp to the braine, but this chaunceth verie
feldome. There goeth before this euill an vnwise state of the body and minde,
sadnesse, forgetfulnesse, troublesome dreames, ach of the head, and continuall
fulnesse in it, especially in anger, palenesse of the face, inordinat mouing of the
tong, & many do bite it. As soone as this euill taketh them, the sicke fall downe,
and they are plucked vp together, they snort, & sometime they cry out, many do
tremble, and turne round about. But the peculiar signe of this disease is foming
at the mouth. This disease chanceth most to children. Galen saith, that if it ta-
keth any person after 25. yeares of age, he shall haue it till he die. The perfume
or smoke of *Bitumen* or *Lapis gagatis*, or of goats horne will declare & shew them
that haue the *Epilepsie*. Also the liuer of an he goate eaten, or the sauour of the
liuer sodden will do the same. It is profitable for them that haue this disease to
vse in their diet, things that will attenuate, cut and deuide. Therefore let the
ayer wherein the sicke remaineth be hot and dry, specially if the euill be caused
of fleume. He must eschue all flesh, except birds that flie on mountaines: also
he must auoide all kinde of pulses, fish, and wine, especially if it be olde and
thicke. Let his drinke be mulsa, or thinneale: the eating of capers doth mar-
uelously profit. Exercise and frictions are good: but rub the head after all the
other members be rubbed. Let him not vse too much lecherie: let him sleepe
measurably on nights, and let him eschue exceeding sleeping on the day. He
must abstaine from garlike, onions, mustard, and such like fumous things. He
must eschue drinking straight after a bath. If a child haue this disease you need
not much to studie for remedies, for with a moderat diet oftentimes the disease
endeth by the owne accord: you must appoint a diet for the infant & the nurse.
Therefore if the child be not yet weaned, let the nurse vse meats of good iuyce,
and let her vse exercise before meat, let her eschue carnall copulation, and let
her

LIBER I.

41

her vse for her diet things that be hot and drie, that thereby the milke may be hotter and thinner. Annoint the head of the infant continually with oile of dil and Ireos, putting to them the powders of Cypresse, Ireos, maiden haire, marioram and such like, but neuer wash the head with water whether it be hot or cold. Also giue the child clarified hony to licke. Also this *Ecligma* is praised of many. *Rx.* fine white sugar. \mathfrak{z} .ij. oile of sweet almonds, as much as is sufficient to make it of the substance of a lohoch, and giue it to the childe to licke. Also it is good to commixe with it miscle of the oke, and vnicorn. Also hang about the childes necke the roote of pionie being greene, for it helpeth maruelously. Moreouer they that fall into this disease after they be past childs age, you must annoint and make straight those members, which are writhed, and plucked out of order in them. Afterward you must open the mouth, putting a wedge betweene the teeth, and with a fether dipped in oile of Ireos prouoke vomit to bring out fleume. Also it is good to quicken the senses with odoraments. Also *pencedarum*, or dogge fennel, rew, *Bitumen*, and iuice of *silplinum*. The matter continuing very sharply, put into their mouth *Castoreum*, or *laserpitium* with *oximell*. Also when they are raised, you must cast in a sharpe clister. They that begin to recouer (their strength being refreshed) purge them with *Hiera Galeni*, or some other conuenient medicine, and this the cure of a new and sharpe epilence. Therefore now we will treat, how to helpe that which is old. The patient must drinke water long time, or very small ale, and that in the beginnig of the cure, vnlesse any thing do forbid it. Let blood in the vaine of the hamme, or the ring finger, and then three or foure daies after you must comfort the body, and it is good to minister preparatiues to extenuate, as syrups of wormewood, of hisope, of *stachados*, *oximell scilliticum*, decoction of hisope, roote of piony, and others reherfed before. Afterward purge with purgations (that is) with *pilula cochie*, *pilula de agarico* and such as purge fleume. Also I iudge *stubium* to be of great force in this kind being vsed as is declared before in the xv. Chap. fol. 21. which doth mightely purge the superfluous humours of the head. And also I haue knowne this to helpe many, oile of excitore and with it annoint the hinder part of the head morning and euening warme. Furthermore make a quilt with three sheets of gray paper, and bast vpon it cotten woole, and let the patient weare it day and night, vj. dayes. Then take two frying pans, make them red hot, and hold one of them ouer his head, till it waxeth cold, then take the other and doe likewise, doe thus, till the patientes head be very hote. And if his grieve take him in thy presence, set the patient on hys knees, and let hys armes be holden crosse ouer his bodie as may be, and let his head be thus warmed many dayes together, and euery morning and euening let him take these thinges. The first day of the pouder of the skull of a man burned, one dramme at once, and the next day of the miscle of the oke, made in pouder. \mathfrak{z} .j. and the third day of the pouder of piony roots \mathfrak{z} .j. and after those iij. dayes, take these powders ech day, till the patient be healed which will be in fortie dayes. But if this euill be engendred of melancholie, then seeke medicines to purge it in the Chap. of *Melancholia*: but it is lawfull to take the barke of drie blacke hellebore, & beat it into fine pouder, & to minister one dram at once with *mulsa*, & a little pepper to it, also you may make pilles thereof, and giue them. And when the

*Ecligma.**Cure of young folkes.**Cure of epilence in old folkes.**A purging portion of stubium**Sacculus.*

Hiera Galeni. sick is purged enough, bring him to a bath, the third day fasten cupping glasses with scarification to the sides and shoulders, and then many dayes after comfort the bodie, and againe purge him with *Hiera Galeni*. After that fasten cupping glasses to the noddle of the necke. The next day apply to the head like a plaister, bread sodden in *mulsā*, adding to it bitter almonds brayed, or *serpillum*, or calamint, or mints, or rewe, and do that iij. dayes. Then shaue the head, and annoint it with iuyce of *pencedamū*, infused in vineger, in which *serpillum*, or Ireos hath bene sodden. Then againe the bodie being refreshed, purge the sicke onely with three drammes of *Hiera*, after those things be done minister ster-nutaments, *massicatories*, and such things as doe purge by the nose, then afterwards if you thinke good minister a clister. At the last apply ointments, lini-ments and emplaisters, which haue vertue to discusse and driue away, wherof you may find examples plentie in diuerse places.

CHAP. XXV.

Of the Crampe.

DE CONVULSIONE.

Spasmos.

S*pasmos* in Greeke, in Latine *Convulsio*, in English the Crampe, is a diseaſe in the which the sinewes are drawn and pluckt vp against ones will. There be of it three kinds or differences. The first is called in Greeke *τετανω*, in Latine *Dissentio*. It is when the necke remaineth altogether immouable, and can not be turned any way, but must be holden right forth. The second is called in La-tine *Tensio ad anteriora*. In this diseaſe the head and the necke be drawn downe to the breast. The third is called in Latin *Tensio ad posteriora*. In this diseaſe the

Cause.

head is drawne down backward to the back & the shoulders. For the causes of this diseaſe you must note that Hippocrates appointeth but only two (that is) fulnes & emptines of the sinewes in the bodie, & sometime it commeth with bi-ting or stinging of some venemous beast. If that the cramp doth take one that is haild, or by & by as soone as the diseaſe commeth or not long after, the is the diseaſe caused of fulnes, but whe the conuulsion commeth after many sweats,

Victu ratio.

vomits, watchings, or drines, then is it caused of emptines. The diet of them that haue conuulsion, which commeth of fulnes must be hot and drie. But in the which haue the conuulsion caused of emptines, the diet must be moist. Therefore the patient must be nourished with suppings and fat brothes, and flesh easie to digest, and that which nourisheth well. For their drinke let them vse wine that is thinne and watery, which may quickly be dispersed into all partes of the bodie, vnlesse a feuer be present: for then iuice of prisan is profitable, or in steed of wine minister decoction of Cinamon. Also prouoke sleep. Let them eschue exercises & al things that may emptie the bodie: to be short let his diet be like vnto theirs, which haue the feuer Ethick. The cure of

Cures of fulnes

the cramp caused of fulnes, must straight begin with letting of blud, if nothing do prohibit it. It is meet to take away much bloud, but it may not be done all

Bloodletting.

at once on heaps, but by litle & litle you must let bloud on the middle vaine on the arme. If after bloudletting it seemeth that the sicke may suffer it, wash the wombe with a sharp clister. That part which is drawn must be strongly kept together, and they must altogether eschue inordinate mouings, and the place must be chafed with oyles of rewe, or ireos, or some other such like, or they

Clister.

must

LIBER I.

43

must be couered with woll dipped in the said oyles, or you must lay vpon it a broad bladder filled with oyle. And if the conuulsion commeth of fleume, *The crampe comming of fleume.* then the fleume must first be extenuate, and made thinne, and be prepared that it may be apt to be purged: then by and by minister a purgation to purge fleume. Also applie cupping glasses with scarification, for light ones hurt. If the legges haue the crampe applie it to the haunches, and to the later knittings of the ioyntes. If the hands be drawen, applie it to the backe and to the ioyntes of the shoulders. Moreouer the head must be purged with Mastica- *Capitis purgatio.* rories, gargarises, and such like medicines. Time proceeding it is good to bath him, and therefore euery day twise or thrise let him discend into water of brimestone or alome, or salt water, but let him not tarie in them, lest strength fayle him: or if there can not be vsing of naturall bathes, it is lawfull to vie a hot house, or drie bath, or water wherein is sodden laurell leaues, sothern- *Balneum.* wood, peniroyall, wormewood, rewe, sage, S. Iohns wort, marioram & betony, and the places that are drawen ought to be couered with skinnies of wolues or foxes: also apply the ointmentes which are rehearsed in the cure of the palsey of the vsing of cold things, but minister often hote medicins, such as be *Theriaca* and *mithridatios*, and such as be hote. But the surest & best of all other is the infusion of *Castoreum* ministred the quantity of one dram: truly not onely the drinking of it but also the annointing of it outwardly is good. Morouer the conuulsion which commeth of emptines and drines is such an euill disease, as it is almost vncurable. Those which are so drawen, you must nourish with hore oile *The crampe comming of emptines and drines.* or *hidroleum*. Also it is good to bring him to a bath, and soft frictions with oyle is good, and all their whole cure must alwayes be like the cure of Ethicks. If the conuulsion chaunceth by the stroke of some venemous beast in the beginning of the cure: you must labour to drawe out the poison, which you may doe by making the wound wyder, and by scarifying the place round about, setting vpon it cupping glasses: also you must annoint it with leeke seed, braied with salt, or garlick, or oynions, and after the fall of the scurfe, you shall keep the wound xl. or lx. daies from a scarre: to the which if it make much hast, you shall open the sore againe with ashes of vrine or of figge tree: and it is good to annoint it with horehound or leaues of *Anagallis*. Also nourish the place with the decoction of the roote of Sorrell. Also *Theriaca* infused in oile of roses, and laied to the wound is good, because it doth drawe out and purge the poyson from the bottome. Therefore they erre much, which say that *Theriaca*, being outwardly applied, doth driue the poison inwards. *Cura veneni.*

CHAP. XXVI.

Of the Mare.

DE INCUBEONE.

E*Phialtes* in Greek, in latin *Incubus* & *Incubo*. It is a disease, wheras one thinketh him self in the night to be oppressed with a great waight, & beleueth that some thing commeth vpon him, & the patient thinketh him selfe stragled in this disease. It is called in English the Mare. This vice is caused of excesse of drinking, & continual rawnes of the stomak, fro whence do ascend vapours grosse and cold, filling the ventricles of the braine, letting the faculties of the braine *Cause.*

Signa.

to be dispersed by the sinewes. They that haue this disease can scarce moue, being astonied, and feeling in sleepe imagination of strangling, and as it were the holding of some thing, that doth violently inuade them. In this the voice is suppressed, some haue such vaine imagination, that they beleeue they heare the thing that doth oppresse them. At the last with much trouble the vapours being attenuate and driven away, and the passage of the spirits being opened, the sicke is by and by raised. It is good to remedie this euill at the first: for if it continue, it induceth and sheweth before some greuous disease, as the *Apo-plexia*, the falling sicknes, or madnesse. Let their diet be thinne, and such as will not engender wyndines. Let him vse no wine but that which is mixed with water. Let him eschue sleeping in the day, and let him not go to bed by & by after meat, and to be short, let his whole dyet be such as is described and set downe for the falling sicknes. For the cure if the whole bodie be full, you must begin with blood letting, and you must cut the *Cephalica* vaine. But if ill iuyce be gathered in the body, for the lacke of perfite digestion, then purge the bodie by purgations: and if fleume abound, you must first minister preparatiues to extenuate the fleume, and then purge it. The whole bodie being purged, you must apply outward medicines, wherof you may find examples before. Black seeds of piony doth chieflie help them, you may giue the fiftene seeds brayed with water. And nourish the head with oile of dill made hote, and couer the head with a cap, when they go to bed. Minister within the body those things which strengthen the head, as *Aromaticum rosatum*, *Diamoschu dulcis*, *Diamber*, *Diashon*, *Phrisarcotien*, and such other like.

Fictus ratio.

Curatio.

Vene sectio.

CHAP. XXVII.

Of Madnes.

DE INSANIA ET FVRORE.

Causa.

Signa.

Fictus ratio.

Mania in Greeke is a disease which the Latines do call *Insania* and *furor*. That is madnes and furiousnes. They that haue this disease be wood and vnruely like wild beastes. It differeth frō the frensie, because in that there is a feuer, but *Mania* cometh without a feuer. It is caused of much blood, flowing vp to the braine: sometime the blood is temperate, & sometime only the abundance of it doth hurt: sometime of sharpe and hot cholerick humours, or of a hote distemper of the braine. There goeth before madnes debilitie of the head, tinckling of the eares, & shinings come before their eies, great watchings, thoughts and strange things approch the mind, & heauines with trembling of the head. If time proceed, there is raised in them a rauinous appetite, and a readines to bodily lust, the eies waxe hollowe, and they neither wincke nor becken. But madnes caused of blood only, there followeth continuall laughing, there cometh before the sight (as the sicke thinketh) things to laugh at. But when choler is mixed with the blood, then the pricking and feruent mouing in the brain maketh them irefull, mouing, angry and bold. But if the choler waxe grosse & doth pricke and pul the braine and his other members, it maketh them wood, wild, and furious, and therfore they are the worst to cure. Let their diet be then soupings liquide, making a good panch without fulnes, & such things as do engender no blood, and you must forbid the altogether drinking of wine. Where this

this disease is caused of abundance of blood, you must begin the cure with letting of blood, it is good to cut the vtermost vaine of the arme, or if that do not appeare, the cut the middle vaine. In women cut the vaine on the ankles, for that prouoketh menstruis, you must draw out so much blood as strength will suffer. Therefore in letting of blood you must continually feeble the pulles. Moreouer after the letting of blood, nourish the head with oiles of roses & vineger, or iuice of *Poligonum*, or *oleum melinum*, or *unguentum infrigidane Galeni*. Then apply moist wooll, wet in oile to the hinder part of the head. After blood letting at night prouoke sleepe, for if after blood letting, watching do still continue, the sicke will appeare to be more outrageous. Therefore minister boldly with iuice of prisan *Diacodion*, or mingle it with water, for so sleepe is plenteously entised. And two daies after that minister *Trochiscies de hestear* with *Diacodion*. Also oile of violets with womans milke is good. Likewise an Embrocation made of drie violets, water lillies, willow leaues, & roses, leaues of lettuce, seed of poppie and such like, and other medicines rehearsed in the chapter. Furthermore the belly must be made soluble with conuenient food and with clisters. These things being done, if there be need, you must draw blood out of the middest of the forehead, set horse leaches round about the head, and especially the forepart of the head. For the cure of them which haue madnes caused of choler mixed with blood, you must minister purgations of *Hierapicra*, and other medicines that will purge choler. The iuice of *Eleborus niger* doth maruellous much profite in this grieffe, so that you minister but ten or 12. graines at once. But if they dote & refuse to drinke a purging medicine, then that you may the easilier deceiue them, commixe the purgation with their meats, or with fat figges, or dates. Also the only roote of wild fennell helpeth them, and the seed dronk with water. The sicknes declining, bring the sick into a bath, and apply discussive medicines to driue away that which remaineth. He that wil haue more, let him seeke the chapter following *De Melancholia*.

Cure if it come
of blood onely.
Blood letting.

Externa medi-
cine.

Embrocha.

Cure of it com-
ming of choler
mixed with
blood.

Balneum.

CHAP. XXVIII.

Of Melancholie.

DE MELANCHOLIA.

Melancholie is an alienation of the mind troubling reason, & waxing foolish, so that one is almost beside himself. It commeth without a feuer, and is chiefly engendred of melancholy occupying the mind, and changing the temperature of it. It is caused three kind of wayes: for sometime it is caused of the common vice of melancholie, blood being in all the vaines of the whole body, which also hurteth the braine. But oftentimes onely the blood which is in the braine is altered, & the blood in all the rest of the body is vnhurt, & that chanceth two wayes: for either it is deriued from other places, & ascendeth vp thither, or els it is engendred in the braine it selfe. Also sometime it is engendred through inflammation, & euill affect about the stomake and sides: & therefore there be three diuersities of melancholiousnes, according to the three kinds of causes. The most common signes be fearefulness, sadness, hatred, & also they that be melancholious, haue strange imaginations, for some thinke themselves brut beasts, & do counterfait their voice & noise, some thinke themselves

Cause.

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Signa.

*Picturatio.**Balneum.**Vene sectio.**Cure if it come
of melancholy
bloud.**Purgatio.**Decoctum
preparans.*

vessels of earth, or earthen pots, & therefore they withdraw themselves from them that they meete, lest they should knocke together. Moreover they desire death, and do very often beight & determine to kill themselves, and some feare that they should be killed. Many of them do alwaies laugh, and many do weepe, some thinke themselves inspired with the holy Ghost, and do prophecy vpon things to come. But these be the peculiar signes of them that haue melancholiousnes caused through consent of the whole body: for in them the state of the body is slender, blacke, rough and altogether melancholius caused naturally or through certaine thoughtes, or watchings, or eating of wicked meates, or through Emeroides, or suppression of menstruis. But they which haue *Melancholia* caused of vice in the sides, they haue rawnes, and much windines, sharpe belkings, burnings, and grieuousnes of the sides. Also the sides are plucked vward, and many times are troubled with inflammation, especially about the beginning of the disease. Also there is costiuenes of the wombe, litle sleepe, troublous and naughty dreames, swimming of the head, and sound in the eares: Let his diet be such, as doth not ingender melancholy. Therefore let them tarie in an aire hot and moist, and let them vse meates of good iuice, that be moist and temperate, and let their bread be well baked and wrought, let their flesh be capons, hennes, partridges, fessants, stony fishes and such like. Let the sicke vse wine that is white, thinne, and not very old, and let them eschue wine that is thicke and blacke, let their exercises be meane, let them ride or walke by places pleasant and greene, or vse sailing on water. Also a bath of sweete water with a moist diet let the sicke vse often as one of his remedies, sleepe is wonderfull good for them, as also moderate carnall copulation. Let them be mery as much as may be, and heare muscally instruments and singing. But whē the whole body aboundeth with melācholike bloud, it is best to begin the cure with letting of bloud, and you must cut the liuer vaine on the arme. But when the melācholike bloud occupieth only the braine, the sicke nedeth no bloud letting, vnlesse there be very much bloud, and therefore let the sicke vse often bathings, and moist diet of good iuice, which is without windines, and let them vse delectations of the mind, and let them be cured by these without any stronger remedies, but if the disease hath indured long, it requireth sundry medicines that be strong. Therefore whether the melancholiousnes be caused through vice of the whole body (as is said, the bloud being first drawne out) or through the only euill affect of the braine, you must minister medicines that wil purge downward. And a fewē daies after purging and bloud letting, let the sicke drinke daily in the morning this decoction. *Rx.* floures of Borage, Buglosse, violets, ana. *M. j.* great Raisons the stones picked out. *℥. j.* harts tongue. *M. j.* Fumitory. *M. ss.* Barke of the root of Capers, *Tamariscus*. ana. *℥. iij.* roots of fennell, percely, licorice, ana. *℥. j.* Time, *Epithimum*. ana. *℥. ss.* leeth all these in three poundes of water, vntill the third parte be consumed, then straine it, and make the iuice of that decoction sweete with suger, and clarifie it with the white of egges, and adde thereto sirupe of fumitory, and *Epithimum*. ana. *℥. ij.* and make a potion. After that sort at these daies they minister sirupe of violets, and Buglosse, putting to them the water of harts tongue, hops, endiue, and Borage. But seeing it appeareth that the stomach cannot beare very much

LIBER L

47

much vsing of distilled waters, it is better to vse decoctions of the afore said
herbes, commixed with sirupes after this sort. *Rx.* Sirupe of Borage $\mathfrak{z} . j .$ sirupe *Hotie.*
of *Epithimum*. $\mathfrak{z} . \beta .$ decoction of harts tongue, fumitory, & endiue. $\mathfrak{z} . iij .$ commixe
them all and make a potion. After this purge the body with *confectio hamech* &
diasene, *pilule inde*, *pilule e lapide armenio*, and such like. Also it is good to vse this
purging decoction. *Rx.* floures of Borage, violets, roses. ana. *M. j.* Raisons the *Decoctum pur-*
stones picked out, *Tamarindus*. ana. $\mathfrak{z} . j .$ *Mirabolanes citrine*, *yidos*, *emblicos*, *belliricos*, *gans Melan-*
ana. $\mathfrak{z} . \beta .$ leaues of sene, polipodie, ana. $\mathfrak{z} . vj .$ prunes damascene. *numero x.* seeth *choliam.*
them in iust quantitie of water vnto the third part: then straine it & make the
iuiice of that decoction sweete with sugar, the minister $\mathfrak{z} . iij .$ therof in the mor-
ning. If this do not sufficiently purge, you may dissolue therein. $\mathfrak{z} . ij .$ of *diasene*. *Dilutum Epi-*
Also the infusion of *Epithimum* is maruellously good, being made thus. *Rx.* *Epi-*
thimum. $\mathfrak{z} . \beta .$ infuse it 24. houres in $\mathfrak{z} . iij .$ of whay made of goates milke, then *thiri.*
straine it & wring it hard, & minister it in the morning. Also the infusion of the
leaues of sene is good, which may be thus made. *Rx.* leaues of sene. $\mathfrak{z} . ij .$ prunes
damascene *in numero xij.* bray them and infuse them in whay of goates milk 24.
houres, then straine it & presse it, and let it be drunke in the morning. Also it is *Puluis purga-*
lawfull to vse this pouder. *Rx.* *Epithimum*. $\mathfrak{z} . \beta .$ *lapis armenius*, *agaricke*. ana. $\mathfrak{z} . ij .$ *scat-*
mony preparete. $\mathfrak{z} . j .$ cloues *in numero 20.* beate them al into pouder, & minister *torius.*
euery weeke, $\mathfrak{z} . j .$ or $\mathfrak{z} . j . \beta .$ Also it is good to mollifie the belly with whay, but let
it not be that which is strained out of cheefe: for that is better which is sepa-
rate from the milke by some decoction, and let them vse it, vntill the belly be-
gin to be soluble, you may commixe it with honie. Also it is good a few dayes
after the purgation to vse clisters, and let them be such as this is. *Rx.* fumitory, *Clister.*
hoppes, time. ana. *M. j.* *Epithimum*. *M. \beta .* sene, polipody. ana. $\mathfrak{z} . vj .$ cartami. $\mathfrak{z} . \beta .$
seeds of annise, fennell, ammeos, comyn. ana. $\mathfrak{z} . ij .$ seeth all in water vntill the
third part. Take of the iuiice of that decoction $\mathfrak{ss} . j .$ *Cassia fistularis* newly drawne
 $\mathfrak{z} . j .$ *diasene*. $\mathfrak{z} . \beta .$ oiles of violets and cammomill. ana. $\mathfrak{z} . j . \beta .$ common salt. $\mathfrak{z} . j . \beta .$
commixe them all & make a clister. Moreouer if the disease be caused through
the stopping of *Emeroides* or menstريس, then we must minister medicines which
wil driue away the heauines of the minde, restore strength, and engender glad-
nesse, as is conserues of Borage, endiue, violets, roses, anthos, *latifscans Galeni*
Dianthon, and such like. Also by no meanes you may forget the vsing of Bathes
of sweete water. Also you must apply strong *Embroche* to moisten the head, *Embroche.*
as this, *Rx.* mallowes, *althe*, violets. ana. *M. j . \beta .* cammomill, *stachados*. ana. *M. j .*
floures of water lillyes. *M. \beta .* seedes of lettuce. $\mathfrak{z} . j .$ seedes of scarioll. $\mathfrak{z} . j .$
 $\beta .$ boile them all in iust quantitie of water, and sprinckle the head being
shauen with the iuiice of that decoction. After that sort it is good to vse vn-
ctions of oiles, of violets, water lilles, and such like. Last of all the sicke must la-
bour that the false and wicked imaginations, and great sadnesse may be dri-
uen away by all meanes that can be inuented. But if the grieve be caused *Cure if it come*
through disease in the sides, they must continually vse to drinke decoction of *of disease in*
penyroiall, not onely before purgations, but also after them, and likewise deco- *the sides.*
ction of centory. Afterward also minister continually decoction of wormwood. *Abstinij de-*
for it is profitable to the stomake, & it letteth ingendring of wind in the belly, *coctum.*
nor it doth not aswage the belly extremly, but prouoketh vrine, & causeth good

*Diartica.**Fomenta.**Cataplasmata.**Concurbitula.**Vomit.*

digestion, so that many be healed by this onely remedie. Also you must minister these things that prouoke vrine, as anyse, *dancus*, *asarum*, *smirinum*, the seed and roote of wild fennell, and germaunder, let the water of the decoction of these be ministred, and minister the powder of them strewed in drinke. Also it is good that the Plisition look to the cure of the sides. Therefore nourish them with decoction of rew, dill, wormewood, penyroiall, seed of *Agnus castus*, laurell berries, sauerie, mugwort and such like. These do ease paine and drie away inflammation, especially if they be sodden in oile and applied to the grieve like a plaister. Against windines in the stomake with pricking, nourish the stomake with comyn, penyroiall and vineger sodden together, and make emplaisters of annise seeds, *apium*, comin, *smirinum*, and such like, sodden in oile, and suffer the plaister to lie still a good while, as well before meat as after it. And when the plaister is taken away, couer the sides largely with wooll, or with a light lambskin, the place being first annointed with *oleum nardinum*. Also you must applie cupping glasses lightly without scarification. To those with whom this disease hath taried long, purging by vomits is a present remedie. But you may not vse strong vomits, for they be malicious to the stomake, and cause grieve in the belly. Therefore prouoke vomit with hot water, commixed with *oximell*. But if the sicke cannot vomit by this meanes, then prouoke it by putting a feather or their finger into the mouth. Also the onely vomit made with *Eleborus albus* is good for them being made after this sort. *Rx. Eleborus albus. 3.j.* cut in smal peeces, and put them in a great radish roote, and after three daies take out the *Eleborus*, and then stampe and wring out the iuice of the radish, take of that iuice *3.vj.* hot water. *3.iiij.* *oximell. 3.j.* commixe them and minister it all at once to the sicke warme. This hath bene proued to be very good. *Rx. Stibium, x. or xij.* graines made in fine powder, and put the powder into foure sponesful of muscadell, or malmesey, and let it stand two daies, and let it be shaken three times on the day, and when you will minister it, poure it out softly, leauing the powder still in the bottome of the glasse, and giue but the very wine: which is an excellent thing for this grieve: there be diuers other which I wil omit till time more meete and conuenient.

CHAP. XXIX.

Of trembling and shaking.

DE TREMORE.

*Causa.**Signa.*

Tremor in Latin, in English trembling or shaking, it is a disease which is accomplished with two sundrie mouings. One is while the member is constrained through heauines and grieve to creepe downward. The other, is while the member is caried vpward from his naturall course and facultie. This euill is caused altogether through weaknes of the sinowes, which doth plainly declare old age: but priuatly it commeth of other causes, (that is) of very cold temperature of nature, cold drinke taken out of time or season, specially in feuers. Moreouer the abundance of a cold grosse & clammie humour, & much vsing of wine that is vnmixt and cleere, olde age and feare are causes thereof. There neede no signes to know neither the euill nor the causes of it, because it may be knowne partly by sight, and partly by the patients words, and the state of

LIBER I.

49

of the body. Let the dyet be so ordained that it may be cleane contrarie to the *Vitiositas*. causes of the disease, and let his meate be such as will easily be distributed, first brothes, then birds that flie, and tender fishes. Against aboundance of grosse and clammy humours, it is good to vse those things which haue power to deuide, extenuate, and cut, but he must wholly eschew all things, which do hurt the sinewes, and chiefly the drinking of wine that is vnmixt. He must drinke *Curatio*. wine alaied with water, or *hidromell*, or ale. For the cure they which do treble or shake through some manifest error, they must altogether abtaine from things that be hurtfull. They therefore that tremble through drinking of wine, vntill they be cleane deliuered of the disease, let them drinke in the meane while *hidromell* with the decoction of sage, and Betony. If the shaking come of cold and grosse humours, then minister the cure which is ascribed for the palsie, & the crampe comming of fulnes: (letting of blood onely excepted). You must anoint the outward parts of the body with oiles that will heate, & couer it with fose wool. Then fasten cupping glassses without scarification from the first shutting of the iointes, which may be drawne to the outward part of the skin, and so thereby humours may the easier be discussed and driuen away. Also it is good for the sicke to drinke daily fise graines of pepper with. $\frac{3}{4}$.j.℔. of *Mulsa*. There be moreouer certaine other simple medicines, which being taken doth helpe trembling, (that is) *Castoreum*, roote of *Althea*, decoction of Egrimony, & the braine of an Hare. But what need many words, for the medicines and specially the ointments which are prescribed in the cure of the palsy are to be vsed as remedies against this disease. *Concurbitule*. *Simplices medicine*.

CHAP. XXX.

I Thought it good in respect of the worthines of the member, and the manifold diseases to the which it is subiect, to subiect the discourses of the eye, with the remedies of the infirmities, which by experience I haue found incident vnto it: And the multiplicite of it is so great, that the treatise thereof stretcheth beyond the bounds of other ordinarie Chapters. But (as I hope) the Reader will not account it as tedious, because of the pleasantnes and necessitie of the discourse, though it be somewhat long: for God hath as it were packed and bestowed an infinite varietie of manuels in one little round subiect, which if it be consumed & distributed into his parts, & according to the dignitie of euerie one sufficiently treated of. (I suppose) it would fill a great volume, & require both an exquisite Philosopher to conceiue a right of it, and an excellent Orator might seeme also necessarie to lay abroad at length such secreat and wonderfull notions. But the eye which is wont with curious inspection to prie into all other thinges, and to finde out the nature and order of them, hath bene unable to unfold his own wonderfull constitution, and hath bene alway blind in iudging of it selfe, and in foreseeing the discommodities which attend vpon it, or in curing them when

they haue layde hold of it . For mine owne part I will not promise any absolute worke, but as learned Phisicians haue thought of it , and (as I my selfe haue by experience learned) so I will frame and fashion my Treatise. An eye therefore is a member, round, whole & hard, as the Ball of a foote, or as the scoured new Bason, full of cleare water, set in the well of the head to minister light to the bodie by the influence of the visible Spirits, sent from the phantasticall Cell by a sinew , that is called Neruus opticus, with the help of a greater light ministred from without, and very fitly is the place where the eye is set, called the Well of the head, for the aboundance of watery humours and teares, which often do issue out therof, sometime of sorrow and heavines of the heart, sometime of ioy and gladnes, and sometime of the aboundance of watric humors caused of frigiditie and coldnes, and thus haue the Phisicians described the eye: It shall not be vnecessary also to distribute it into his parts, and therefore (as Iohannicus saith) the eye hath seuen coates, which they they call Tunicae, foure colours, & three humours. But his opinion concerning the tunicles by sundry Anathomists haue bene exci-
 eted, making but only six: yea & some there be, that (swarming from the most receaued opinion) haue made roome for a coniecture of their owne as they thinke by reason , excluding all those ouercurious diuisions (namely, Iris, Cornea, Aranea, and Vuca, and the residue) and imagine but only two coates, the one whereof they tearme Saluatix, because it saueeth and keepeth the humours, and the second they tearme discolorata (that is, hauing no colour) and they maintaine, that in the eye it selfe there is no colour, but that which is caused of the Christalline humor, which if it be planted very neere to the tunicles, then the eye seemeth of no colour , if it lye deepe within, it deferreth three visible colours vnto the beholder, and (as they say) the diuerse placing of this Christalline humor begetteth the variety of colours in sundry eyes, which gaue our Anathomists matter to deuise their distributions, while they referred the colour to the nature of the tunicle, which (in deede) is to be imputed to the humours . For mine owne iudgement if it be lawfull to iudge in so intricate a cause, (I thinke) I could very well maintaine, that the humours be the causers of the diuersity of the colours, though our blind Anathomistes do impugne in their common bookes . But I haue taken upon me, rather to cure the malady of the eye, then to define the nature of it . although this little Prælium will not seeme altogether unnecessary.

CHAP.

LIBER I.

33

CHAP. XXXI.

Of a Cataract.

A Cataract is a corrupt water, congeled like a corde, ingendred of the humours of the eye, distempered betwixt the tunicles, & set before the sight of the eye and the Christalline humour. Of these manner of Cataractes be seuen diuers spices or kinds, whereof foure be curable, and three be vncurable. The first kind of the curable cataract, is light, right, bright, like white chalk, or as Alabaſter wel polished, & it is caused by a stroke in the eye, either with a sticke or a stone, or any other outward violence. The second kind is somewhat white, and much like to a Cælestiall colour, and this proceedeth from the stomake, and is commonly caused of vnholſome meats, and vnkind nourishment, whereof a grosse fumositie resolueſh, & ascendeth vp into the braine, & from thence falleth downe into the eies. The third kind is also whitish, but it turneth into the colour of ashes, and is commonly engendred of paine in the head, as of the Migraine, or such like diseases, and it is caused sometime of great sorrow and great heauines, whereof commeth immoderate weeping, and sometime of much cold and much watching, & such other like. The fourth spice is of a Cytrine colour, and is commonly engendred of excessiue meate and drinke indigest, and also of great labour, and sometime of the humour melancholike. These are the foure curable kinds, but they be neuer healed til they be growne and confirmed, & the signe or token of their full perfection is, when the patient seeth right nought, vnlesse it be the brightnes of the Sun by day light, or the light of the Moone by night. Many ignorant persons, neither knowing the cause, nor the properties of these manner of cataractes, haue assaied to cure them with purgations, powders, and plaisters, but they haue bene deceiued: for neither inward medicines, nor outward remedies can any whit preuaile, vnlesse you ioine to them *Artem acuariam*, the Art of the Needle: which, because it is vnknowne to many of our practitioners, I will insert a discourse of it in this treatise. Neuerthelesse, before you vse the needle, it is requisite that the brain should be purged with *pilule Ierosolymitane*, which you shall make thus. R. Turbith. ʒ. j. aloes, hepaticke. ʒ. ʒ. maces, quibibes, mastick, & saffron. ana. ʒ. j. & beate them to powder altogether, and confect them with the iuice of Roses, and make pilles therof: and this purgation must be ministred the day before you trie with the needle. And on the next day, while the diseased partie is fasting, about nine of the clocke, cause him to sit ouerthwart a stoole in riding fashion, & plant your selfe likewise on the same stoole face to face against him, and bidde him hold his sound eye close shut. Encourage him also, and exhort him to be patient, for the tractabilitie of him maketh much to the conuenient dispatch of your labour. Then with your left hand lift vp the ouer eyelidde, and with your other hand put in the needle made therefore, on the side furthest from the nose: and subtilly thirle the tunicle saluatrice, writhing alwayes your fingers too and fro, til you touch the corrupt water (which is the cataract) with the point of the needle; and then begin by litle and litle to remoue that water from before the sight to the corner of the eye, and there keep it with the point of your needle, the space of three minutes of an houre, and then remoue your needle.

*Foure Kindes of
Cataractes cu-
rable.*

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easily from it. And if it happen that it riseth vp againe, bring it back the second time. But this caution you must be sure to haue, that when the needle hath touched the cataract, you doe not writh it about with your fingers too and fro, till it be set in his place before named, but that you gently draw it thither: and when you haue brought it thither, thirle the needle about, till it hath gathered the water about it, and then pull it out. (this done) Cause him to shut his eye, and apply thereto a plaister of flaxe and the white of an egge, & cause him to lye in his bedde nine dayes together, remouing the plaister three times on the day, and three times on the night without any other stirring of it. Prouided, that he lye in a verie darke place, and let his dyet be thinne, as rere egges and white bread. And if he be young and lustie, let his drinke be water, but if his bodie be weake, let him drinke wine well lymphate. For truly much nourishment would preiudice our cure by ingendring much blood in the eye, which is verie hurtfull now in the beginning of the healing it. (The ninth day being passed) let him rise and wash his eye well with faire cold water, & he shal inioy his sight by the help of God, euē as he did before, although some one of the cataractes be fairer healed then the other, as namely the second kind and the fourth kinde: but that which is caused by a stripe, (though the water be with more ease extracted) yet the eye neuer recouereth his cleannes of sight againe, because it is greatly brused and troubled by the force of the stroke. And the third kinde also, though it be soone restored to his old perfection, yet it abideth not long therein, vnlesse it be continued as well by good dyet, as also by this electuarie, which is called *Diaolibanum solarimontanum*, which is thus confected. R^x. of cloues. ℥.ij. nutmegs of India, and saffron. ana. ℥.j. ℞. & of good *Castoreum*. ℥.j. Let al these be beaten into pouder and searced, and confect that pouder with clarified hony, and let the patient receiue of this electuarie in the morning fasting, the quantitie of a chestnut, or walnut, and at euening to bedward as much. And let him vse digestiue nourishing meates, which ingender good blood, but let him beware of beife and goates flesh, and celes, and rawe onyons, for they are oftentimes vsed to ripen the cataract, which must be done before you striue with it. In winter, let the patient drinke hot wines, in the which let him infuse Sage and Rew. Let him also abstaine from the companie of women, neither let him frequent common bathes, for euery strong fume hurteth him greatly. The aforesaid electuarie of *Diaolibanum* is good to drie teares. It auaieth also against all manner of paine of the migraine which proceedeth of fleume. After this sort are all the curable cataractes healed, (I meane) by the needle, which must be made of golde, siluer, or of cleane Spannish Latine: for Iron, or Steele are brittle and frangible. And if the cataract should proue hard in drawing downe, the point might easily break, which, if it should abide in the eye, it would in time consume the eye through abundance of teares and greatnes of paine.

CHAP. XXXII.

Of the three kinds of Cataractes vncurable.

THE first kind of Cataracts vncurable, the Phisitians cal *Gutta Serena*, & the signe of the knowing therof is this, when the pupill of the eye is black and cleare,

cleere, as though it had no spot, and the eyes are alwayes mouing, and the eyelids do tremble as they were full of quicksilver. This kind of cataract is caused of a corruption in the mothers wombe; and therefore they that haue them, are for the most part borne blind, and therefore they bestow their labor in vaine, that assay to cure them, for the Nerves opticke be oppilate and mortified, so that no medicines can preuaile, although many that haue this kind, do see the light of the Sunne, and the stature of a man euen to their liues end: we call it *Gutta serena*, because it is engendred of a water that falleth from the braine, of the which truely one little droppe corrupteth and dissolueth al the humors of the eyes, and stoppeth the hollow nerves and sinewes, so that the visible spirits may no more passe through them. The second cataract incurable is that which appeareth in the eye of a greene colour, like water standing in waterie places, not much moued nor remoued: this is the most dangerous kind of all, if there be any degrees in them, and it is procured by the ouermuch coldnes of the braine, and with great buffeting and beating about the head, with great fasting, and such other like. The third vncurable Cataract is, when the pupill of the eye is dilated and spread so farre, that no circles may be seene within the tunicles of the eyes, and the eye seemeth all blacke, or else all white And thus are the three kinds of Cataractes vncurable distinguished and knowne: which will forbid the practitioners to deale with them.

CHAP. XXXIII.

Of diseases which chance to the eyes, by blood, choler, fleume, or melancholy, and of their cures.

NOW after the descriptions of Cataracts, and the number of them which be curable, and which be not, and the curing, and knowledge of the curable and the causes of the vncurable, I wil speake of other maladies of the eyes caused and occasioned of the foure humours, as blood, fleume, choler, and melancholy. But first I will treat of blood, through the aboundance whereof oftentimes there groweth a rednes in the eye, with great burning, and afterward it turneth to great itche: & this disease maketh the haire of the eyelids to fall away, and of many it leaueth not one haire, & if this malady be not cured within one yeare, it will make the eyelids to turne vp, & make the patient bleare-eyed. But before it commeth to that extremity, it may be cured by this colliry, which they call *Collirium Ierosolymitanum*, which is made in this wise. *R.* Tuttle of *Alexander*. \mathfrak{z} .j. and beate it into small powder, and temper it well with two pounds of white wine, (that is) a quart, and put thereto. \mathfrak{z} .j. of dry roses, and boile it with a soking fire, til the wine be halfe wasted, & then clense it through a linnen cloth, and keepe it in a viall glasse, and morning and euening put some of it into the eye, and if it be taken betimes, the patient shalbe cured within a weeke or two at the most. Neuerthelesse before you apply this colliry, it shalbe good, if the patient be yong, to let him blood on the vein, that is on the middest of the forehead, or, if he be aged, to purge his braine with these pilles. *R.* of the best aloes, red Sanders, *Esula*, and reubarbe ana. \mathfrak{z} .ss. Turbith, *Cataputia minor* and agarick ana. \mathfrak{z} .ij. confect them with the iuice of mugworre, and minister to the patient according to his strength And truely these pilles are not onely good for the

itch of the eyes, but also for all manner of itch or scabbe, of what humour so euer it be caused. There be other diseases also of the eye engendred of blood, as the ophthalmie and pannicles; And these kindes of infirmities are tyed to the season of the yeare, for they commonly happen about the end of August, and so forth to the end of September, and the rather then; because they proceed of the eating of the varietie of fruits. The Ophthalmie is thus described: An Ophthalmie is a corrupt blood ingendred of hot humours, and commonly it standeth and appeareth in the white of the eyes, and round about the tunicles and blacknes of the eye, and it proceedeth of immoderate sorrow and burning, and of aboundance of teares, which causeth the eyes to swell & make them so bolne, that from that time forth, the patient may take no rest nor sleepe, for euer it seemeth to him, that his eyes are full of grauel, or of thornes, or of smoke. In this kind of infirmity it is good to vse this powder, which many, (in respect of the notable vertue thereof) do call *Pulvis benedictus*, which is thus made. R. white sarcocoll, and beate it to verie fine pouder, and fill the patients eie with it, and let him lie with it wide open til the pouder be consumed, and in the meane time make a plaister of flexenherdes, and wash it well in cold water, which (when you haue dreined out in your hand) lay it on the patient his eye, which he shall still keepe open, and it will procure him to take his rest verie well. Many ignorant practitioners, while they haue endeouored to cure this infirmity with many impertinet medicines, haue added sorrow to sorrow, and haue brought the eye without his liddes, and so made it vncurable, which by the aforesaid pouder might easily haue bene healed. And note that there be some which by the occasion of the Ophthalmie are greatly troubled in their eies, and haue them fumous & mistie, which proceedeth of euill keeping, or because they eate contrarie meates. Now if such happen, the braine must be purged with these pilles. R. polipody, *Esula*, *Mirabolani citrini*, & rewbarbe. ana. 3. j. masticke, Quibibes, Saffron, Spiknard, *max Indie*, Cynamon. ana. 3. j. confect them with milke or iuice of Quinces, and minister to the sicke according to his strength, and after this purgation giue him morning and euening of the Electuarie of *Diabolbanum solarimutatum* as before. And moreouer put into his eye a pouder called *Pulvis Nigeti*, the making wherof we will shew in the cure of the third Pannicle; But this must be done onely in the morning and euening, put in his eye the pouder called *Pulvis Alexandri* as before, and this do til the patient hath recovered his health, keeping him in the meane time from hurtfull meates.

CHAP. XXXIIII.

Of Pannicles.

Cause.

There be foure
kindes of pannicles.

- T**HE pannicles haue the same cause that the Ophthalmie hath, (that is to say) superfluitie of blood. Sometime they are engendred of euill keeping, and sometime by great paines in the head, as the Migrim, where the extremitie of paine ascending into the temples and so into the browes, maketh the vaines to beat, by which painefull beating the eyes are troubled. There are foure kind of pannicles: the first is, when vpon the tunicle saluatrice there groweth a litle pearle, like the seede or graine of a corne called in Latine *milium*. The second is when it appeareth in the aforesaid tunicle in the likenesse of a spot or freckle

of

LIBER I.

55

3
4

of the face, or like the scale of a fish. The third appeareth on the one side of the eye, like as it were a flake of snow when it snoweth. The fourth is, when all the eye appeareth white, & then no blacknes, neither of the tunicle, neither of the light appereth. The first pannicle is neither cured with laxatiues, nor pouders, nor colliries, nor electuaries, nor yet with cauteries, for any of these (if they be ministred) do annoy rather then helpe: But you shall make this precious ointment for the cure of it, which of many practitioners is proued to be of great credit. R^t fortie tender crops of the bramble, and stampe them small, & a good handfull of Rew, pouders of Alabaster. ℞. ℞. pouders of fennell seed ℞. ℞. oile of Roses. ℞. j. all these incorporate well together, put into a new earthen pot with a quart of new white wine, and to all these put. ℞. iij. of drie floures of cammomill, and of waxe. ℞. j. and then set the pot on the fire, and let it boile with an easie fire, till the wine be consumed, so far forth that it seemeth to drie in, & then put thereto the whites of sixe egges, and alwaies stirre it well, till it be incorporated together, and then straine it through a faire linnen cloth: with this ointment thus made, annoint the temples of the patient, & the forehead downe to the browes, and it will cure this kind of pannicle. This ointment is not onely tied to this cure, but it hath many vertues: some of the which, I will expresse, though it be impertinent to this discourse. It is very good against a greene wound for it both purgeth and clenseth it. It is good against the tooth ach or paine in the gums, if the cheeke be annointed therewith. It is good against the paine in the matrice, if it be eaten like an electuarie. It is good for them also who are molested in excesse, if their stomake be annointed, & their feete together with their hands. It auaieth against the migrame, & generally for euery paine of the eyes, if the patient be annointed therewith vpon the temples as before. The second pannicle must be cured at the very beginning, for if it be incarnate & hardened vpon the tunicle, it may not by any subtilty be remoued (the tunicle saued) & therefore it is not safe to aduenture to cure it, whē by continuance of time, it hath vnited it self with the saluatrice. But at the first you shall cure it thus: first make a cautery in the temples with a round cautery, (as shalbe shewed afterward whē I speak of cauteries). For fire dissolueth & consumeth the pannicle, & so keepeth it from vniting & incarnating with the tunicle, & maketh the eye fit to be clarified with this medicine following. Whē the eye is cauterized, put into the eye some of the pouders called *Pulvis Nabetus* (which I will teach afterward) & while he lieth with this pouders in his eye, take foure crabs, & rost them vnder the embres very well, & then take them, and being pilled and cored, incorporate them with the white of an egge in manner of an ointment, & lay it vpon a cleane flexin herde, and bind it to the eye with a linnen band, and so renew this plaister morning and euening till you haue absolued your cure. Like as blood begetteth many infirmities of the eye, as namely Ophthalmies and Pannicles: so likewise many maladies are ingendred of fleume, but the most notable are foure: the first is procured by ouer aboundance of teares, wherby the ouer eyelids are so softened and mollified, that within there grow haire, which prick the ball of the eye continually, as though there were hogs bristles: which haire though many bold Chirurgions haue plucked out, and so for a time eased them, yet afterward (the haire being hardened with plucking out)

Maladies coming of fleume

I

- do gall them farre worse then before, and so in the end the patient being destitute of any other aid, leese his sight, (the haire fretting and consuming the substance of his eye). But in deed the best way, which as yet experience hath found out to cure that maladie is this: Take two needles of the length of the little finger, and put a threed through the eyes of both of them, and binde them well together at both the ends, the with your fingers lift vp the ouer eyelidde, and with these needles take off the lether where these haire grow, that the patient may shut and open his eye, and let the needles hang till they fall away, together with the lether which was betweene them: which done, you shall put no medicine in the wound, for it will heale of it selfe: But if any pannicle be ingendred in the eye by reason of the vehemency of the paine, it shall be cured by *Pulvis Nabetus* put into the eye twise a day, till such time, as they be clarified and healed. And this pouder is made of sugar Candy of *Alexandria*, which pouder is very auailable against many sicknesses of the eye. The second infirmity which happeneth to the eye by fleume, is when the eyes appeare troubled and full of vaines, so closed with a pannicle that the patient cannot well see, nor descerne any thing, and this sickness is called *panniculum vitreum*, which is thus cured: first cause his head to be shauen, & the cauterise him with a round cautery in the soft of the head, and with a long cautery in his temples, (which so done,) put into his eyes the pouder of Candy once in the day, till that he hath receiued againe his full sight, and twise in the moneth purge him with the pills called *Pillule Ierosolomitane*, and at his going to bed, let him receiue of the electuarie called *Diaolibanum solarimitanum* till he be whole. The third infirmity caused by fleume is, when the eye appeareth carnous or fleshie, the which carnosity (if it be waxed hard by the space of a yere or two) giueth place to no medicine. But in the beginning cauteries (in that manner that I prescribed them before) will heale it, so that after cauterizing you very warily cut away all the carnositie with a sharp rasour, without offending the tunicle Saluatrice, which whe you haue done, fill the eye full of pouder of Candy, & then cause the patient to shut his eye, and then lay to it a plaister of flaxe of the white of an egge, & change the plaister twise on the day xv. daies, & after xv. daies, make this plaister. R^x. a handful of *Cardus benedictus*, & stampe it well, & mingle it with half the white of an egge, & so make a plaister with flexen herds, & lay it vpon the eye, remouing it twise on the day, and after three daies leaue all plaisters, & let the patient lie with his eye open, & euery day in the morning put into his eye the pouder called *Pulvis benedictus*, & at euening the pouder of Candy till he be perfectly whole: in the meane time let him abstaine from eeles, onions, biese, and al such meats. The fourth maladie caused of fleume is, when the eye appeareth all bolne, and alwayes sheadeth teares, so that the patient may not open his eyes by reason of the heauines of the eye lids, for there is a fatnes on the ouer eyelidde, which troubleth the eye very much, & this disease is called the scab of the eye, & it proceedeth from superabundance of salt fleume, the cure of it is this: you shall first purge the stomake and braine of the patient with this receipt R^x. Turbith of the best Aloes and reubarbe. ana. \mathfrak{z} .j. then take of the iuice of the roote of walwort. \mathfrak{lb} .j. and the aforesaid things being beaten and resolved in the said iuice, let it stand all night, and in the morning cense it, & let the patient

LIBER L.

97

patient take therof a good quantity, and the next day subtilly with your Rasure pare away the aforesaid fatnes, even from the one lachrimall to the other, (which done) lay on a plaister of herdes and the white of an egge 9. dayes after (every day chaunging the plaister twise,) and then let the patient lie with his eye open, & put into it of the Collirie called *Collirium Alexandrinum*, which is taught before in the cure of the third pannicle, and that will heale it very well. I haue heard that women did rubbe away that fatnes with sugar, but it returned againe afterward, though for a time they were eased. There is an Electuarie, very available against these teares: which is thus made. *Rx. Olibanum castoreum*, nutmegges, *Nux India*, cloues, quibibes. ana. $\mathfrak{z}.j.$ leaues of laurell, spicknard, Saffron, and *Cardamomum*. ana. $\mathfrak{z}.ij.$ seedes of dill, smalladge, basilicon, Alisander, anise, fenell, foure seedes of henbane, white poppy, muske, and champher. ana. $\mathfrak{z}.j.$ all these must be beaten together to powder sauing the *Olibanum*, which must be boiled with clarified hony till it be molten, & then poure it into a faire large wodden platter together with the powder before made, and incorporate them together by often stirring, & let it abide in the platter still, & when you will minister it, giue as much as a Chestnut at the patients going to bed. It destroieth the teares, together with the fleume, it warmeth the braine, it driueth away the paine of the migrime, it openeth the eyes, releueth the eyeliddes, and clarifieth the sight. It is good for them that haue the goute and the palsey, and for them that haue an impediment in their speach.

CHAP. XXXV.

Of the maladies in the eye proceeding of choler.

TWo kind of griefs are incident to the eyes by choler: the first whereof is that which is caused by abundāce of cholet in the stomacke, from whence ariseth a corrupt fumosity into the braine, which annoyeth the braine, and troubleth the visible spirits, so that the party thus affected, shall imagine an object planted betweene him and the light in manner of a darke shadowe. We can not outwardly iudge of this malady, for it hath no euident marke either in the eye, or without the eye, but the cause of it abideth in the stomacke, which must be taken away by an electuary mitigatiue, and apparatiue which will assuage the paine, and open the oppilate nerues and sinewes, wherby the visible spirits may haue free passage: you shall make it thus. *Rx. rewbarbe, Esula minoris*, redde saunders, *mirabolani citrini*. ana. $\mathfrak{z}.iiij.$ the rootes fenell, spinach, bansci, percelly, *Apij Sicacelle*, simory, & maiden haire. ana. $\mathcal{M}.j.$ polipody of the Oke. $\mathfrak{z}.ij.$ boile all these rootes in faire water till halfe the water be wasted, and then clense it, & take the aforesaid spices well beaten, and put them into the aforesaid licour with two pounds of good sugar, & make therof a sirupe laxatiue. But you shall boile it but litle the second time, for the spices will soone loose their vertue, and then clense it againe the second time, and let the patient take of this twise in the week. The second infirmity arising of choler is, when there appeareth before the tunicle as it were a thinne cloude in a cleare ayer, & this is brought by an euill diet, but it happeneth but to those that be cholerick. For the cure you shall take a saphire, and breake it in a mortar, and keepe the powder in a vessell of gold, and once in the day put this powder in the patients cie,

and he shalbe whole in short time. The same effect hath the gall of a hare dried and beaten into powder, and so put into the eye.

CHAP. XXXVI.

Of the infirmities of the eye caused of melancholie.

OF the humour of Melancholie be ingendred in sundry folks many and diuerse sicknesses by reason of the oppilation of the spirits visible, which cometh by the distemperature of the braine, which is disquieted by the abundance of melancholy. In these diseases therefore it seemeth to the patient, that there are flies flying in the ayer, and that there are three or fower moones, and three or fower faces, when he beholdeth but one: but these infirmities happen most commonly to aged persons, which are melancholic, superfluitie of melancholic dimming their eye sight. There must not therefore anie medicine be put into the eye of the patient, but make this electuarie mitigatiue and apparatiue which wil open the opilations of the nerues, which did before forclose the way to the visible spirits. The electuarie is thus confected. *R.* the iuice of liquorace, eyebright, *sileris montani*. ana. *℥.ss.* the seeds of rew basilicon, nettles that cometh fro beyond the sea, or Cecilia, of fenel, of alisander, of *apium*, & of caraway seed. ana. *℥.ij.* masticke, cloues, nutmegges, cinamon, Quibibes, *gummi*, almonds, *Cerachie pomi gummorum Araguntion*, and saffron. ana. *℥.ss.* kernels of quince apples *℥.j.* all these must be beaten together into small powder well searced, and then you must confect them with good sugar, & make an electuarie of it, and of this let him receaue morning and euening, till he be healed. It auaileth also against that dimnesse of the eyes which cometh by thought & of much heauinesse, and maketh them to see more cleerely, and of that effect it hath his name (that is) *clarificatum oculorum*. There is also another infirmite which cometh of melancholie, and that is, when the paine suddenly ascendeth into the eyes, and grieveth so extremely, that it seemeth to the patient that his eyes would start out: they appeare also most commonly verie bolne. Many which are troubled with this kind of maladie, do loose their sight altogether, and many (though there be some which do see) notwithstanding but very feebly. But the seasonable applying of remedies preuenteth either discommoditie. After this sort then, you shall encounter with this euil. You shall first purge the stomake and the braine with these pilles. *R.* Aloes *mirabolani citrini*, turbith, saunders citrine, and rew-barbe ana. *℥.ss.* scammony, mirrhe, saffron, balsamum, masticke, *lignum aloes*, *olibanum*, white agaricke, *nux India*, iuyce of liquorace, seed of *Apium*, lettuce, succorie, basilicon. ana. *℥.j.* Beate all these to powder, and confect them with the iuyce of roses, and make pilles of them, and giue the patient after his power. The stomake & the braine thus purged, lay vpon the eye this plaister. *R.* soure apples or crabbes, and rost them vnder the embers till they be soft, then core them and pare them, and bruse them well in a mortar, and to foure of them put halfe the white of an egge, and so bray them together till they be well incorporate, and so lay them vpon flaxen herds, and morning and euening apply it to the eye, and you shall find that it will do much good: for it both asswageth the swelling, lesseneth the paine, refresheth the sight, and with all these fixeth also the eye in his place. There is another infirmite also which proceedeth by

by the abundance of melancholy, and that the call *Vngula*: for it is much like the naile of a finger, sometime it breedeth in the corner of the eye to the eare ward, & so spreadeth ouer the eye if it be not hindred & resisted betimes: sometime also it happeneth that an other vngle ariseth in the other corner, and if they meete, it maketh the cure more vncertaine, yet by heedfull skill and discretion it may be healed by the hand. Take therfore a twich of siluer, & therewith lift vp subtilly the vngle frō the tunicle, proceeding to the lachrimal wher it grew, & there cut it away, and then lay the white of an egge and flexe vpon it ten dayes together, remouing it twise on the day, and at the end of ten dayes wash his eye with hot water, & put into it *Pulus Nabetus* before named, till the eye be sufficiently cleared. Let him abstaine from such meates as doe feed melancholy. It happeneth also sometime, that the superfluous abundance of melancholy, seated in the braine, begetteth a drines in the eye lids, which afterward turneth to ytching & burning. But this disease is cured by letting the patient bloud vpō the middle vaine in the forehead, & after with vsing this colliry. R^x. forty tender croppes of the bramble, & stampe them small, then put them in a new earthen vessell together with a quart of good white wine, and so boile them till the halfe be consumed, & then clense it, & preserue it in a glasse to your vse, and twise in the day, put some of it into your patients eye, till it be whole. Of the like superfluitie of melancholic groweth sometime a corrupt humour without the eye vpon the lidde, which embolneth all the one side of the face with extreme paine, but with no offence to the sight of the eye. The signes of this disease are these: it maketh the eyeliddes hard and red, and keepeth the eye so shut, that the patient may not open it. For the cure of it, you shall take fine flower of old wheat, & yolkes of eggs ana. ʒ. j. of saffrō. ʒ. j. & stamp them well together with womans milke, till it be as an ointment, then make a plaister of it, & apply it, so that none enter into the eye. You may also vse this. R^x. a lillie roote & crabbes, & rost them in the embers, till they be soft, then taking away the core & the pilles of the crabbes, stampe them both of like quantity with the whites of egges, and so vse it: On the steppe of the wound, where the sore was, lay this oymntment that it may drawe the flesh together, so that no scarre may appeare. R^x. *Aloes*, hennes grease, oyle of bitter almonds, & white waxe, and incorporat them together into an ointment and apply it. It is verie good in all the diseases of the eyes, to annoint the temples of the patient, and the forehead with *unguentum Alabastrum* before named, for it asswageth the paine and helpeth the other medicines in their operation. It happeneth manie times in this infirmitie that the patient his eye liddes, for want of prouident skill doe reuerse, which is a great blemish. In this case you must subtilly with the Rasour deuide the eye lid from the wound, and part them with a litle roule made of fine linnen cloth dipped in the white of an egge, which you shall lay betwixt the lid & the sore. xv. dayes together, changing it daily, & then make the ointment of hennes grease & white waxe, and lay of it vpon the roule, & it will consume the wound, so that there shall appeare no Cicatrice. The like cure you shall vse, when the reuerisment of the eye liddes is caused of superfluitie of bloud. Of the melancholike humour there is also ingendred in many men a sicknes, which groweth betwene the nose & the eye, and it ap-

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peareth like a peece of lung or light. It is grauelly, and auoideth out alwayes filth. This fore is called *vulgalis*. For the cure of it, you shall only take a twitch, and lift the fore vp subtilly, and with the point of a rasour cut vp the fore by the roote, and cauterize it with a hore iron, and vse the ointment before rehearsed, which they call *unguentum subtile*, that is, hennes grease and white waxe, and annoint the place with it, till it be whole.

CHAP. XXXVII.

Of diseases happening to the eye by outward causes, as by blowes, with stickes, stauies, or stones.

THE onely thing generally, that you shall vse when the eye is smitten, is the white of an egge and flaxen herds, to the which God hath giuen three especiall properties. The first is to assuage the paine. The second to purifie & cleere the sight. The third is to let and keepe away all superfluous humours which otherwise would fall into the eye. You shall remoue it foure times in the day, and twise in the night, by the space of xv. dayes together, annointing in the meane time the temples of the patient with ointment of Alabaster, which as I told you before, was an adiuuant and aid to all medicins. Now after the xv. dayes be expired, if you shall perceiue the tunicle saluatrice to be hurt & broken, you shall then take xij. streines of the new laid egges of white hens, & put them in a mortar, labouring them with the pestil, til they be vnited in maner of an ointment, and so reserue it in a glasse, & twise in the day & once in the night put a litle of it into the eye, & it will knir together, & make so nude againe the tunicle if it be broken or hurt: after this manner I haue cured many wounds in the eye which haue seemed dangerous, and vncurable to the ignorant beholder. But sometime it will happen, that through the force of the blowe, there will growe a cataract, and then in the beginning the tunicle must be saued by this forenamed prescript, and the cataract must growe without let to his full perfection, and so be healed by the needle. Some vnskilfull practitioners vse to lay a plaitter made of waxe and commin to the eye, if it be smitten, and other some vse *Olibanum* and wormewood, but both those and all such like hore ointments are passing euill, because they consume & wast the substance of the eye. It followeth now that I speake of watery eyes and of corrupt humours like teares, which the Phisitions call *fistoles*, to discerne betweene the *fistula* and the watery profluence of teares. You shall therefore vse this skill: lay your forefinger betweene the nose and the corner of the eye, and straining the place a litle, if it be a *fistula*, you shall see the matter of it runne out at the points of the eye liddes; but if none appeare, then iudge it to be a waterie humour. Many boisterous fellowes, (seing the place of the issue of the *fistula*) haue vsed to cauterize it with a hot iron, thinking by that meanes to haue dried vp the matter, which indeed they haue done, but they haue destroyed the sight, and deformed also the place. This therefore is the surest way or course that you can take, to cure the *fistula*. First purge the patient his stomacke with Pilles of Ierusalem, and then with the point of a rasour you shall make a litle incision betwixt the nether eye lidde and the nose so directly that the lidde be not touched: and this incision shall be throughout the skinn in long wise, & into the same

same put in the graine of a fish binding it on with a litle pillow of linnen, and so let it lye till the next day : then remouing the fiche, you shall in the hole where it lay, put in a litle of some pouder Corrasie. After the pouder is put in, lay a plaister of flexen herdes, and the white of an egge (the patient alwayes shutting his eye for feare of the pouder.) In the morning after, you shall apply nothing but cleane swines grease, till the mortified flesh be raised, and when it is raised and remoued, put in a peece of a sponge as much as the fiche, in the hole which the pouder made, and it will purge the drines of the wound and when you shall perceiue it thoroughly dried, leaue the sponge, and bind nothing to it else but faire drie lint of linnen till the patient be whole. Now concerning the teares, they issue out of the eye liddes both the vpper and the nether : but there is difference betweene the causes of their issuing from both places: for they which proceed from the nether eye lidde, come from the hart, by reason of sorrow, dread, or smart, or they be caused by some manner of violence: but the teares which flowe out of the hole of the ouer eyelidde, proceed from the braine by reason of corruption and abundance of humours, and their course ceaseth not, vnlesse the matter be purged with electuaries and cauterics, as I haue shewed before.

CHAP. XXXVIII.

Of diseases which come by skipping in of stones or chippes by chaunce into the eyes.

THese diseases happen especially vnto Masons, Millers, Carpenters, Wrights and Smithes: for if any chiue, chippe or dust skippe into the eye, & through negligence be left behind, it will incarnate vpon the tunicle saluatrice, & then can you not cure the eye, but by remouing and drawing the said chiue, which you shall do with your needle, deuinding it cunningly from the tunicle. And if it happeneth that there be any pit in the place, where it lay, by reason that it abode long time therein: then put into the eyes the streins of egges, ordered, as I declared before, twise in the day and once in the night, and vpon the eie lay a plaister of flexe, and the white of an egge, and within thre dayes it will heale the party diseased. And after this sort you shall also remoue the hawe in the eye. But you shall in drawing out the hawe, bind two needles fast together at the toppe, and so take the hawe betweene the two pointes, & so easily rowling the needles, bring it away. Sometime it happeneth that the eye is stung with a Bee or waspe, or some other venemous thing, or blasted with an infected aire: and if any of these happen, the eye is much disquieted & grieved, so that the patient may take no rest, and it bolneth vp that he may not see. The only cure for such and the like accidentes is this, as I haue by experience often tried. Take a handfull of *Cardus benedictus*, and stampe it small, and temper it well with halfe the white of an egge, and therewith make a plaister laying it on flexe herdes, binding it hard to the eye, where it shall lye till it be dried, and then apply another: and so consequently vse it till your patient be thoroughly whole. These qualities this herbe hath: it asswageth swelling, and easeth the paine, destroyeth the venime, & putterth away bloud from the eyes. This is also a present remedy for the eyes that are bloudshed, when they burne as though there

were grauellin them. And thus much for the especiall discourses of sundry diseases, which doe most commonly bend to that litle member, the eye, together with their particular cures.

CHAP. XXXIX.

Of paine in the eares.

DE AVRIVM DOLORE.

Cause.

Signs.

Cure of cold.

Of water.

Of heat.

Of grosse humors

PAine in the eares is caused to some through cold take in iourneying by cold wyndes. Also sometime it is caused of cold bathes and medicinable waters. Also it chanceth to many through hot distempure. Sometime of inflammation. And like as inflammation by stretching out the partes that be inflamed, engendreth paine, euen so a windie vapour, or a humour grosse and clammy, for lacke of passage causeth paine. Also humours that be biting, and like whay and matter, doe cause paine in the eares. Paine in the eares caused of cold, is soone knowen by the patients words, & because that there is continually great paine without heauines, or distension, or burning. The paine which is caused of hot distempure is knowen, in that there is felt paine & heat without heauines of bolning. But if heauines, distention, and beating heat and paine be felt in the head then the paine in the eare is caused of inflammation. Only distension without heauines declareth a windy vapour, which cannot find passage out. If there be heauines in the head & the hearing: the paine is caused of grosse & clammy humours. If the paine be caused only of cold, it will soone be cured by hot remedies, that is, with oyle of rew, laurell, nard, dill, lillies, of *Euphorbium*, & spike. Also if you seeth rew, & comon oyle, or pepper, or *Castoreum*, it is a good remedy. Also oyle in which garlick is sodden; or an onyon, dropped into the eares is meruellouslie good. There be some that doe cut out the core of a greas oynion, then they fill it with oyle, and they heat it meanly in hote embres, and poure it into the eares, when it is strongly strained. Also a verie litle *Euphorbium* commixed with much old oyle, is much commended of Galen. Whatsoeuer you doe minister, let it be ministred hote. But when some medicinable water is continued in the passage of hearing, you must continually poure in oyle that is very thinne that it may be washed: the wipe it with soft woll, and againe poure in more. The white of an egge mitigateth the paine very much. Also womans milke. Also goose grease profiteth much: likewise foxes grease. But to drawe out plenty of water, nothing is better then to sucke and drawe it out with a quill or hollowe pipe holden in the mouth. When paine is caused of hot distempure, then oyle of roses is maruellously good for the head, if it be dropped into the eare, and vineger and oyle of roses is good, or the white of an egge, or womans milke, or iuice of nightshade, or this. R^x. oyle of Roses. ʒ. j. luyce of nightshade. ʒ. ij. vineger of Roses. ʒ. j. ʒ. commix them. If the paine be caused of inflammation, or grosse & viscous humours, you must vse medicins which doe deuide and take away obstructions and stoppings: as be all bitter things which purge and clense without Erosion, as is *yrissillica*, all kindes of *Aristolochia*, bitter almonds, the roote of *nitisalba*, centory the lesse, *polium* & cinnamon. Also oyle of almondes and other which doe purge, clense, wype, and vnstoppe the passages without grieve. Therefore of those you may make medicins,
and

and droppe therof into the eares. Among other also the iuice of leekes drop-
ped into the eare warme is good, or iuice of leekes mixed with hony. If that the
paine be caused of inflammation, you must by and by let bloud on the *Cephalyca*
vaine that is on the same side; and with clisters you must pull backe the hu-
mours that doe flowe. Afterward you must droppe in *oxyrhodinum* warme, or
goose grease, or hennes grease, with oile of roses. But if the inflammation be
vehement: then to cease paine droppe warme into the eare the white of an
egge with womans milke. Also this medicine is good. *Rx.* Iuyce of sene greene.
3.ij. oyle of roses. 3.β. vinegar. 3.ij.β. commixe them all and droppe it into
the sore eare. Applie those thinges outwardly which cease paine, and doe
digest the matter heaped together. If the inflammation be verie vehement, it
is necessarie to vse those thinges which doe astonie the sense easily, and it is no
small danger, lest that the sinewe by which the vertue of hearing, is dispersed in
the braine, be hurt thereby. But commixe a verie litle *Opium* with womans
milke and the white of an egge. Also temper opium with *Castoreum*: there must
be of ech a like quantity, or double as much *Castoreum*. The licour in which the
aforesaid medicines ought to be tempered, being first finely beaten, must be
Sapa: for it doth cease the paine much more then sweet wine. *Sapa* is newe wine *Sapa*.
sodden till it come to the third part. There be some that commixe *Opium* with
oile of roses, or violets after this sort. *Rx.* *Opj.* 3.ij. oile of roses and violets. ana.
3.ij.β. Also the Antidote *Philonimum* dissolued in womans milke, and drop-
ped in, is good. Without you must nourish the eare continually with common
oile or with a hote foment, and you must dippe woll in it, & put it into the eare:
but in such wise that it may not touch the places that be troubled with inflam-
mation. But when the paine waxeth old, and tourneth to suppuration, and im-
postumation, you shall droppe into the eare a medicin of the iuice of linseed
only with oile of roses or cammionill mixed with it.

CHAP. XL.

Of sound or noise in the eares.

DE SONITU AVRIUM.

NOise and tinckling in the eare, for the most part is ingendred of a windy *Cause*.
vapour, or of grosse & clāmy humors. Also many times it is caused through
an exquisite tardinesse of the sense of hearing. It is also caused through
weaknes of the members: when it chaunceth in the recovering of a disease,
some humour is taken into the sinewes of the eares: also it is caused of outward
things, as of cold, heat, or a blowe on the head. If the euill chaunce through *Signa*.
outward causes, it is soone knowne by the patientes wordes: nowe because
the noise commeth by litle and litle, or at one time, or suddainly on a heape,
that is also conuenient to knowe the disease by. For if the sounding doe come,
and then rest for a certaine space, it is euident that a windy vapour is shut in, *Of windy va-*
and can not get out, and so causeth sounding, and specially when the sick hath *pours*.
eaten windy meats. But if such sound in the eares do not come sodainly but by
litle and litle, and there is felt with all a heauinesse a waight: then it decla-
reth the euill to be caused of grosse and viscous humours. For the cure if the *Of grosse hu-*
sound in the eares be caused of grosse and viscous humours, or of vapours: in *mons*.

Enter if it come
of grosse hu-
mors or vapors.

Sacculi.

If it come of
sharpnesse of
hearing.

the begining purge the head with *Pilule Cochiae* & such like. But first minister before the potions & medicins which haue vertue to extenuat & deuide. The you must vse masticatories & sternutaments. Moreouer you must drop into the eares oyle of bitter almonds, or oyle in which *Castoreum* is braied. Also let the eare be inclined to the vapour of the water, in the which *Stechas*, wormwood, mariorā, mintes, and origan hath bene sodden. Iuice of rewe, sodden in the rinde of a pomegarnet is marvellous good. Also *Sacculi* made of betony, *stachados*, cammomill, marioram, and other things a litle before rehearsed are very good, if they be applied to the eare warme. If the sound in the eare be caused through sharpnesse of the sense of hearing, which is knowen, if when the patient is hungry it encrease, and when he is full the noise is lesse. Then you must vse those things which doe astonie the senses, but you must take good heed therof, and therefore begin with the easiest, & if need be, proceede afterward to stronger. Oyle of roses is onely commended with a graine or two of *Opium* put to it. Galen in this case praiseth iuice of *Mandragora* and poppie. But if noise in the eares chance in feuers, there neede no remedie for it, for commonly it goeth away straight. But if it remaine after a disease or a paine in the head, then you must nourish the eares with decoction of wormewood, powring in vineger and oyle of roses, or iuice of raddish with oyle of roses, or the best aloës tempered with *mulsa*. And if this helpe it not, vse blacke hellebore brayed with vineger.

CHAP. XL.

Of deafnesse and slow hearing.

SVRDITAS, ET GRAVIS AUDITVS.

Cause.

Signa.

If of cholericke
humours.

If of grosse
humours.

THE eare is so afflicted, that it causeth not onely dulnesse of hearing: but also deafnesse, that one can heare nothing at all. Sometime deafnesse beginneth at ones birth, and sometime it chanceth after we be borne, which doth chance, either through cholericke humours flying vpward, or through crude and grosse humours stopping the hearing. If deafnesse come of cholericke humours specially after feuers, then is it wont with sodaine incursions to run to the braine. Also the face and all the state of the body will shewe a cholericke temperature. But if it come of grosse humours, there is heauinesse of the head, and other tokens be present which shew flegmaticke humors. They which remaine deafe from their birth, or also soone after they be borne, being perfectly deafe of a long time, are vncurable, neither doth any of the euer speake. They that be not altogether deafe, yet, if it hath long continued, it is very hard to cure. Deafnesse which is caused through cholericke humors flying vpward, is soone driuen away by medicines purging choler. If the deafnesse be engendred of crude and grosse humours, this dull hearing is cured by blood letting, or onely by purgation of *Hiera* and *Pilule cochiae* and other such like. But minister before *Oxime*, and other medicins that haue power to deuide grosse and clammy humours. The whole bodie being purged, you must draw fleume out of the head by Masticatories, sternutaments, and *Errhins*. Furthermore they must be dried and by all meanes strengthened. Also he must vse a bath that floweth of it self, or salt water. You must put into the eare medicins that deuide and cut grosse and viscous humours, whereof there be many declared in the chapter against sound.

LIBER I.

56

sound of the eares. But priuately iuice of rewe with hony, or *Castoreum* with oile of dill is good. Also you must vse fomentes, and leane your eare vpon a quill or reede, hauing one end made fit for the eare, and the other for the hole in the couer of the pot being euery where fast stopped. Let there be in the pot, wormwood, mints, marioram, organ, stachas, or such like sodden in water, that the vapour that commeth from thence, may passe into the course of hearing. Also this medicine dropped into the eare is good. *Rx.* oile of Castor. $\frac{3}{4}$ lb. comin seed $\frac{3}{4}$ lb. powder of *Castoreum*, $\frac{3}{4}$ lb. a great onion the core taken out, put in the powders of comin and castor, and put in the oyle, and wind it vp in wet papers, and put it vnder the hot embers, and when it is roasted, straine it hard, and let it be dropped into the eare. Moreouer the vapour of vineger taken with a reede, as is taught before is maruellously good. Let their diet be altogether thinne, and *Victus ratio.* meats of light digestion.

CHAP. XLII.

Of Impostumes breeding in the eares.

DE PAROTIDIBVS.

Parotides in Greeke be inflammations which are wont to issue out in the kernels, which be by the eares. It is caused of abundant hot blood which is either mixed with choler, or fleume, or melancholie. And sometime it is caused of humours compact in the head, and sometime of the rest of the bodie by sickness, and specially by feuers. Parotides which are caused through fulnesse and plenty of hote blood, they do ingender most vehement paine. They which are caused of cholericke blood, they seeme much like *Erysipela*, and they vex the place that is diseased with no griefe. That which is caused of melancholy blood they be not redde, nor they doe not vex with vehement paine, but they be hard. They which be ingendred of flegmaticke blood, in the swelling they be raised sharp vpward. Let their diet be such in a maner, as is appointed in other inflammations. The cure, if age and other things will suffer, it must be begun by letting of blood: you must cut the *Cephalica* vaine on the same side. Furthermore we vse not in *parotides*, as we do in other inflammations, to apply in the beginning things that repress, but contrariwise things that do drawe. And if they be not in effect, fasten cupping glasses, or apply continually fomentes. To mitigate the paine you must chuse those things which haue heate with moderate moistnesse, mitigating and ceasing paine, meete to ripe and digest, as is, decoctions made of wheate or barley, or the meale of linseed with *mulsa*, or fenugreke, or althæa, or cammomil: for the same purpose annoint the place continually with butter, putting to it the white of egges. Also swines grease with butter melted, with a litle waxe put to it, that it may be a soft Cerat, may be well applied. But in them that be meek, (that is) in gentle Parotides, in which there flow not such plentie of humours that they cause vehement paine, nor there is no heate of the humour, such are easily cured with fomentes of brine, and plaisters and medicines altogether discusse, as is *Diastrilon*. If the Parotides can not be dissolued, you must vse medicines to ripe, and bring the impostume to matter, as is, wheat meale with the decoction of figs and oile. Also the medicin that is made of meale and flower & leuen. When the Parotides be riped, either

*Cause.**Signa.**Victus ratio.**Curatio.**Cure of them that be meek.*

cut the skinne with a knife, that the matter may be let out, or the botch may be broken with a sharpe medicine, as that which is broken with garlick, and such like, or to proue howe to dissolue it by medicines which haue vertue to drawe and extenuat, remouing it twise daily, and nourishing it vntill the paine be somewhat released, and the more part of the matter dissolued. And if there be hardnesse, that also must be mollified. Therefore you must make medicines that be of mixt qualities, so that you must commixe drawing things with mol-
lifiers, as is calues suet, goats suet, the marrow of a hart, *balliam sirac*, *ammoniacum*, and such other like.

CHAP. XLIII.

Of vlcers in the nose.

DE OZAENIS.

Cause.

Curatio.

Sternutamen-
tum.

Vnguentum

OZ AENAE in greek be vlcers in the nose that be deepe & rotten, out of the which is brethed an vnkind and stincking sauour. Through sharp & rotten humours which floweth to the nostrils, filthines is ingendred, which if they be only sharp, they ingeder vlcers hard to be cured, but yet they stink not much. Therefore the cure of these vlcers consist chiefly in this, that in the beginning the head be dried and strengthned. Because vlcers come through the flow-
ing of corrupt humours, which flow out of the head to the nostrils: the whole head must be strengthened and dried that no superfluities doe flow from the nostrils. You shall adde strength to the head after this sort, first you must clip the head, then straight you must lay on it things that doe restraine & bind, as is oile of roses, alom, vnripe galls, willow leaues, vineger & such like: this must be continually laid and annointed on the head ix. daies. When with those things the head is made strong, then go about to cure the nostrils, that you may drie vp the matter with medicins that be repulsive and discussive. Therefore those things that repell and driue backe be things sharpe, and sower, which also are reckned with restrictive things: discussive things must be hote and drie of vertue. Therefore to our *Ozene* you must droppe in the iuyce of cala-
mint, or blow in the powder therof being dried with a quill, or drop in hony in-
to the nostrils. A while after minister sternutamets to bring out the scurfes, which will fall of in three or foure dayes. When they are fallen of, cure it with goose grease and butter, and oile of roses. The vlcers in the nostrils may be annointed with iuice of a pomgarnet boiled in a brasen vessell vnto the half or a whole pomgarnet sodden in sweete wine braied and dropped in. Also this is good. R^o. dry alome. ʒ. j. ʒ. mirrhe. ʒ. j. the rind of a pomgarnet, sumache salt gemme, safron, frankensence. ana. ʒ. ʒ. beat them an d blow into the nose of the powder. If that after the vlcers there remaine paine, vse this ointment. R^o. oile of roses, mirtelles. ana. ʒ. j. burnt lead, litarge. ana. ʒ. ij. Ceruse, bole-
armeny, balauftium. ana. ʒ. j. white waxe as much as is sufficient, and make an ointment and annoint the place.

CHAP. XLIIII.

Of bleeding at the nose.

DE SANGVINIS EX NARIBVS PROFLVIO.

Cause.

Externa.

FLUXE of bloud at the nose. The causes be partly outward, & partly inward. Outward causes be falling from a high place, a stripe, vchemet exercise and tarying

tarying in the sunne. Inward causes is plentie of bloud or thinnes of the same. *Interne.*
 You may know if it come through plenty of bloud by heauy paine in the head *Signa.*
 much bloud in the face, and rednes of the eyes. Let the diet be such that it *Vicinus ratio.*
 may coole and make thicke the bloud, and the diet must be thinne. Therefore
 let the aire be cold, and the meate of good iuyce, & easy to digest. If the bloud *Pctus.*
 be very hot, let the sicke eat lettuse, endiue, pearces, quinces, chickens roasted or
 boiled with veriuice. Let him drinke thicke redde wine mixt with water, or wa-
 ter cold, or decoction of cinamon, by which throughout my booke, I meane
 water, in which a litle cinamon is sodden, lest water through his coldnes might
 hurt a weake stomacke. Let the patient speake litle, and let him eschue mo-
 uing, trouble of mind, and chiefly anger. Also it is good to haue the lower
 parts of the head, highest. For the cure you must take heed, that in bleeding
 at the nose, the lower parts lie highest and the head downward. The cure must
 be begunne with those remedies which turne the bloud to other parts of the *Curatio.*
 body. First therefore if the body be full, and age will suffer it, and if the sicke be
 not resolued, you must cut the vaine in the arme right against the flowing of
 bloud at the nose. When you haue drawen out a litle, then let it alone an hour,
 then drawe out some againe, & afterward againe and againe, as the patients *Vene sectio.*
 strength will suffer it. Moreouer friction & rubbing of the inferiour parts as the
 armes, hands, thighes, share, and feete. It is maruellously good to put the
 feet into warme water euer rubbing them vp and downe. Also strong bindings
 of the extremities is to be accounted among the remedies that pull backe. Also
 great cupping glasses fastened to the sides doe retaine bloud breaking out at
 the nose. If the bloud flowe from the right nostrill, fasten the cupping glasse *Cucurbitula.*
 vpon the liuer: if at the left nostrill, vpon the splene. If the bloud come from
 both the nosethrills, fasten cupping glasses to both places. Also fasten them
 to the shoulders with scarification. Those being done, minister both within the *Epithema.*
 bodie and without, things which coole and restraîne. Outwardlie applie to the
 forehead an *Epithema* of iuice of plantaine, lettuce, sorrell, shepherdes purse,
 knotte grasse, or make it with the waters of them distilled. A linnen cloth
 wett in cold vineger is maruellous good being applyed to the forehead and
 necke againe and againe. Also nourish the forehead with sponges of cold wa- *Aliud Epithe-*
 ter. Also it is good to vse this *Epithema* applied to the forehead and the liuer *ma.*
R. water of roses, nightshade, sorrell, ana. \mathfrak{z} iij. pouders of *Diabriu santalci*, *diar-*
rhodon abbatis. ana. \mathfrak{z} . i. *bolearmenie*, yuory burnt, *lapis hematites*. ana. \mathfrak{z} . ss. com-
 mixe them all and make an *Epithema*. Also you must put into the nose, medicins *An excellent*
 to stop bloud, for the which this is very good. *R.* frankensence. \mathfrak{z} . ij. aloes \mathfrak{z} . j. *medicine to*
 pouder them & mixe therewith the white of an egge vntill it be as thicke as ho- *stop bloud.*
 ny, then commixe the soft haire of an hare with it, and apply it to the nose.
 Also you may writh a linnen cloth dipped, in the nosethrills. Also mintes
 braied, and put into the nosethrills is thought to be verie good. Also a
 sponge wette in strong and sharpe vineger, may be put into the nose that blee-
 deth. Also this medicine is good. *R.* egge shells. \mathfrak{z} . ij. vnripe galls. \mathfrak{z} . j. be-
 ing braied put them into a writhed linnen cloth wette in water or vineger, and
 put it into the nosethrills. Also it is good to stoppe the eares strongly with lin-
 nen and waxe, & to hold in the mouth cold raine water. Also iuice of the leaues

Optima medi-
cins.

of nettle, hauing linnen dipt into it, and put into the nose, stoppeth bleeding at the nose, also iuyce of horse taile, or the leaues braied and applyed are good. The flesh of snails braied with vineger, or with their shells burnt and braied are good being applyed to the forehead, and nose with vineger. But aboue all, the bloud which commeth out at the patientes nose is good, if it be burned in an earthen potte and then beaten, take of it. ℥.iiij. bole armoniacke. ℥.j. champhore. ℥.j. with the white of an egge and a litle vineger, make it thicke like hony, and lay it to the forehead, and put it into the nose. Necessity requiring it is lawfull to put to. ij. graines or iij. of *opium*. Asses dounge dried & made in pouder is wonderfully good, & also hoggs dounge hath the like property. Within the body minister those things which doe coole and restraine, as be sirupes of roses, sorrell & *nymphaea*, trochiskes of *terra lemnia*, de *succiuo* and such like medicins. Moreouer if in the meane season any bloud flowe into the bellie or other places of the bodie, if it be much and plenteous, you must auoid it by medicins which will dissolue and bring forth the cloddie matter.

CHAP. XLV.

Of distillation, reume, and hoarcenesse.

DE DISTILLATIONE, GRAVEDINE,

ET RAUCITATE.

Distillatio.
Gravedo.
Raucedo.
Causa.

Cold.
Heat.

Repletion of
the head.

Signa.

Calor.

Vitueratio

Catarros in Greeke is called *Distillatio* in Latin, and in English Reume. It is wheras an humour falleth downe to the mouth and the iawes. *Gravedo* is when the humour falleth into the nose, and causeth the pose. *Raucedo* is when the humour chaunceth to distill to the sharpe arterie. The cause of flowing of the humour is the brayne, the which through cold, is brought to a cold tempure, which chaunceth speciallie to them, which goe suddainly about in the cold bare headed. But through heat the braine is warmed and stuffed, the couldnes of humours which be in the braine, wringing hard like as a sponge dipped in water is wrong with ones hand. It causeth the flowing of humours to the lower parts. So often times heat going about in the head dissolving the humours in the braine, ingendreth distillation. Moreouer all things that replete the head without measure, doe cause flowing of humours into the inferiour parts. Also wine immoderate lie dronke, and hote bathes, rawe meate remaining in the stomacke, and vaporious things in the head. The signes of the fluxe of humours come of heat, then the head is hote, and a sharp and thinne humour distilleth aswell by the nose, as by the mouth, also the face and the nose is redd, and for the most part there followeth a feauer. Contrarywise they that haue the fluxe caused of cold, their head and their forehead is stretched forth euery where, the passages which be in the bones called *Ethmoides*, are shut vp, so that the voice cannot passe downward by the nosethrils. Also a flegmaticke and thicke humour distilleth out of the nose. Let them eschue ayre that is verie hote or very cold, especially from a bathe, and from South, and North windes, and all things that can bind or dissolue humours in the braine. Let him vse meates of good iuice, easie to be digested. Let him eschue those things that send plenty of vapours to the braine, as be oynions, garlicke, mustard seed, radish and very hot odoraments. Morouer they which

LIBER I.

69

which haue the distillation must eat lesse at supper then at dinner : let their drinke be *aqua mulsa*, or decoction of Cinamon or barley : let them eschue sleeping in the day, and lying vpright in the night. For the cure when the head is vexed with a hote distempure, you must vse those remedies, which are good for paine in the head ingendred of such a cause. The most present remedie of the head is to sprinkle and poure vpon the head plentie of hote water: this is able to driue out the hote vapours ingendred in the head. Moreouer such must take comfort of warme bathes of sweet water. They which haue their head vehemently hote and burning, and for that are troubled with continuall distillation, it is best for them, in sommer to be annointed with oyle of roses. If a cold distempure vexe the head, it must be annointed with hote and thinne oyles, as oyles of Ireos, rewe, and such like. Oile of Ireos is not only vsed, as an ointment, but dropped into the nose. Also other things may be applyed, which are spoken of in the chapter against paine of the head caused of cold. If a hote humour distill from the head together with a feuer, and if there be fulnes of the body, you must let bloud out of the *Cephatica* vaine. But if any iust cause be against it, wash the belly with a clister, that it may drawe the humours that doe abound in the head, downward : or minister a medicin purging choler, as is *pilule auree alephangine*, *azaret* and such like. Also you must turne the humours from the head, by frictions, ligatures, and fastening of cupping glasses to the shoulders. Minister within the body things that haue vertue to alter and quench the burning heat of choler, as is sirupe of violets *nymphae* of *popye* and there conserues. Also *Embroche* and odoraments rehearsed before in the chap. of headach may be applied. Also a plaister of *terra lemmia* or bole armoniacke, and iuyce of plantaine, made and layde vpon the head being shauen. If it be a cold humour which distilleth, you shal empty with those things which purge fleume. For which purpose a strong clister is good, which being done, you must draw and turne away the humour from the head. Then when the humours be digested, purge the head with *Masticatories*, gargarismes, and such like. Morouer apply to the head *Sacculi* made thus. *Rx.* flowres of camomill, melilote, betony, organ. ana. *M.* *ss.* cinamon, cloues. ana. *3. j.* maces. *3. j.* *ss.* nutmegges. *3. ij.* *galle moschate*. *3. j.* powder them all and put them in silke, and make a *Sacculus*, and lay it to the crowne of the head. It is very good also to annoint the head with hote oyles, as is the oyles of Ireos, dill, and rewe. All things doe stoppe distillation, which haue vertue to drie, especiallye *nigella* parched, and comin burnt or parched, put into a linnen cloth and knit is a present remedie if the patient doe smell to it. For the same purpose it is good to minister suffumentes, as is this. *Rx.* frankensence, masticke. ana. *3. j.* wood of Aloes. *3. j.* *ss.* Cinamon, cloues. ana. *3. ij.* *Galle moschate*. *3. j.* *ss.* laurell leaues, yellowe saunders. ana. *3. j.* muske, amber. ana. *g. j.* being braied commixe them with *storax liquida*, as much as suffiseth and make trochiskes. Whereof put one vpon coles. *Rx.* sage, marioram, rosemary. ana. *3. j.* maces, cloues, cinamon. ana. *3. ij.* woode of aleos. *3. j.* frankensence, *3. j.* *ss.* beat them all and commixe them, and make a grosse powder to strew vpon the coles. As for hoarcenesse, it is cured almost with the same medicins, that the cough is.

Curatio.

Vene sectio.

Humor frigidus.

Sacculi.

To stop distillation.

Trochiskes of perfume.

*Cause.**Signa.**Vicissitudo ratio.**Curratio.**If it come of heat.**If of flowing of humours.**If it come of cold.*

TOOTHACH (as Galen saith) amongst other paines that are not mortall, is the most cruell and grievous of them all. It is caused sometime of hot or cold distemper. Also many times through flowing of humours out of the head vnto the roots of the teeth, which with their sharpnesse either do gnaw about them, or else with their abundance, they ingender like griefe in the teeth, as inflammation is about fleshie parts, paine in the teeth without inflammation of the gummes, sometime in the sinew wherein the roots be planted. If the paine come through distemper of the bare qualitie, it will not be grievous. Hote distemper is knowen by the temper of the whole body, because that likewise is hote. Also the face is red, and the diet vsed before was hote. Cold is knowen by the contrary iudgements. If the paine be caused of flowing of some humour abundantly, then grievous paine is not onely felt in the teeth, but also in other parts which it passeth by. A hot humour engendreth vehement paine: a cold humour more meeker. Let the diet be such as may defend that the paine come not, and let it be such as is not very hot nor cold. Also eschue all sharpe, sower and viscous things. Also often vsing of milke doth maruellously hurt the teeth: labor diligently to purifie the teeth. The meats must be of good iuice, and easie to digest. For the cure, if it come of cold, it is good to wash the teeth with warm wine. Let the cheeks be annointed outward with warme oyles of cammomill, rewe, ireos, and such like. Also to wash the mouth, seeth in vineger, organ, calamint, hyssop, peniroyall, sauory, the root of veruaine and such like. If the teeth do ake through heat, you must seeth in vineger, purslaine, paretarie, singreene the lesse, and lycorice. But if the heat be intollerable, you must vse the seeds of lettruce, endiue, and poppie sodden in vineger. Without you must annoint against the griefe with cold oyles, of roses, water lillies and such like. Moreouer if the paine be caused through flowing of humours, if age, time of the yeare, and other things will suffer it, and if the bodie be also full of bloud, it is good to cut the *Cephalica* vaine or *media* on the same side that the grief is. That done cut the vaine vnder the tong, or fasten cupping glasses to the shoulders. If one onely corrupt humour doth abound, then vse conuenient medicins to purge that humour. For the same purpose clisters are very good. The whole bodie being emptied, you must minister those medicines that do repress and stop, as iuice of plantaine, roses, purslaine, both the endiues, either take the decoction of the aforesaid things, or their waters distilled and mixed with a litle vineger. It is onely good to wash the aking with hot sharp vineger, with vnripe gals. or this *R.* the root of henbane. *℥.j.* pellitory. *℥.℞.* stauesacre. *℥.ij.* galingale. *℥.℞.* Camphore. *℥.ij.* alome. *℥.j.* hony. *℥.ij.* let all be brused, and boile all in vineger. *℥.j.* rose water. *℥.vj.* wash the teeth with this ech morning, and it will preserue the teeth, and keepe them from paine. But if it come of extreme cold, then vse specially this medicine. *R.* pepper, pellitorie, melilot. ana. *℥.j.* stauesacre. *℥.℞.* bruse them, and put the powder into a linnen cloth, and lay it on the aking teeth, and keepe it there a quarter of an houre, and it will cease the paine. Also (as is sayd before) to wash the teeth with warme wine, is verie good.

CHAP.

LIBER I.

71

CHAP. XLVII.

*Of teeth that be blacke and loose.*DE DENTIBVS DENIGRATIS, LIVENTIBVSQVE
ET MOLLIBVS.

SOMETIME the teeth be swart and black throughout their substance not vnlike a certaine inflammation of the patientes. Through flowing of vicious humours the teeth be loose, sometime through a stripe or fall, sometime through flowing of moistnes, which looseth the sinewes and ligaments, and maketh the teeth loose, or else gnawing, and weaknes of the gummes in the which the teeth are set, causeth them to be loose. The cure of vicious humors must be begonne by purging. Afterward if the teeth be swart or rusty, you must deuide the corrupt humours, which flowe to the teeth with drying medicins, as is *licium*, frankensence, mintes, galls, mastick, mirrhe, *nigella*, and such like. Among many other this is very good. *R. nigella*, mirrhe, frankensence. ana. \mathfrak{z} .j. mastick, white pepper. ana. \mathfrak{z} .ij. *pistolochie*. \mathfrak{z} .j. roch alome. \mathfrak{z} .j. beat the into pouder, and rub the teeth therwith: or commixe them with venice Terebenthin and annoint them therwith. The corrupt humours being consumed, vse dentrifices which haue vertue to scoure and drie, as this is. *R. nitrum*, roch alome, harts horne burnt. ana. \mathfrak{z} .j. mirrhe. \mathfrak{z} .j. the roote of Ireos *illirica*, frankensence, dry mintes. ana. \mathfrak{z} .j. \mathfrak{ss} . common salt burnt, *pistolochie*. ana. \mathfrak{z} .j. pumish, *testarum sepie*. ana. \mathfrak{z} .j. \mathfrak{ss} . pepper, pellitory, dry peniroiall. ana. \mathfrak{z} . \mathfrak{ss} . beat them and searce them all, and with this pouder rub the teeth daily. For teeth that be loose, you may apply such medicins, as restraine and strengthen loose gummes, and fasten them. Therefore collusions of the mouth decoctions of restrictive things doe perfit, as is this. *R. redde roses*, mintes, plantaine. ana. \mathfrak{M} . \mathfrak{ss} . the barks of Cipresse nuttes. \mathfrak{z} .j. seede of mirtells, sumache. ana. \mathfrak{z} . \mathfrak{ss} . pomegarnet rindes, galls ana. \mathfrak{z} .ij. *accacia*. \mathfrak{z} .ij. seeth them all in red restrictive wine, and with that often wash the mouth. The mouth being washed it is lawfull to vse this dentrificium. *R. Galles*, the rindes of sweet pomgarnets. ana. \mathfrak{z} .j. *halastium*, sumache, mirrhe. ana. \mathfrak{z} .j. redd roses, *sanguis draconis*, *calycutorum glandium*. ana. \mathfrak{z} .j. frankensence, harts horne burnt, ana. \mathfrak{z} .j. \mathfrak{ss} . pouder all. and searce them and rubbe the teeth therwith: or this is maruellous good. *R. Balanistium*, nutmegges. ana. \mathfrak{z} .ij. roch alome. \mathfrak{z} .j. \mathfrak{ss} . pouder them and mixe them with hony. \mathfrak{z} .ij. \mathfrak{ss} . and incorporate them well together: and with this annoint the teeth twise or thrise in the day.

Causa.

Curatio.

Dentrificium optimum.

Looseteeth.

Collutio oris

Dentrificium.

CHAP. XLVIII.

Of vlcers in the mouth.

DE APHTHIS.

THE vlcers which are bredde in the ouermost part of the mouth, and haue a certaine burning heat, in Greeke they called *Aptha*, and of the barbarous sort *alcola*: some be whitish and some reddish, and some blackish, and these be most perillous of all other. They ingender for the most part in infants & sucking children, when either the nurses milke is naught, or the child canot well digest it. Also they chance sometime to them that be of perfect age,

αφθ.

LIBER I.

Signa.

Curatio infantium.

Cure of them that be of perfect age.

Vicious ratio.

Curatio.

aswell through great fluxe of vicious and corrupt humours to the mouth, as also through sharpnesse of those things that are eaten and drunke. The tokens are easie, because they be known by sight and feeling: if you touch it, the places wil seeme hotter then they ought to be, and there is swelling. They which be redde, do shew blond to haue the maisterie. Yealownesse signifieth bitter choler: whiteneffe, fleume: blacknesse, melancholy. They which chance to children may easily be cured by those things that do meanelly restraine. And you must giue them chiefly in their meats, some quinces, and other sharpe things, pears, and mespilers. vidz. medlers or open arses. Sometime also you must commixe with their meate some lettuce, endiue and purslaine. If there be inflammation of the vlcers, then take the iuice of purslaine, lettuce and nightshade, the powder of alome, and wash the mouth with a fine cloth, or with a sering, and if the child can take no meate, then the nurse must vse the same kind of diet. Also the decoction of galles *balaustrum*, sanders, sumach, *acacia*, and such like, commixed with *Roberibes* or *Diamoron* applied as before is taught. In them that be of perfect age onely the nature of the bodie is to be considered, whether it be soft or moist, or hard, or drie. For in hard and strong bodies you must minister strong medicines. In weake and soft bodies, gentle medicines. For the diet therfore in such ages, they must eschue all things that be sharpe and salt, and that ingender corrupt iuice. For the cure in fulnes of the body, if nothing do let it, first cut the *Cephalica* vaine, and then those vaines vnder the tong. If the bodie be full of ill iuice, you must minister a purgatio against the corrupt humours. The bodie being purged, apply medicines which haue vertue to restraine and stop. Moderat remedies against vlcers be these, as *sumach*, roses, *Balaustrum* dissolued in wine or *malsa*. But if the exulcerations begin to putrefie, this decoction is very profitable. R. fellerd leaues of sage, hysope, rewe, peniroyall, cammomil, woodbind, knotgrasse, *bursa pastris*, brier leaues, ana. M. ss. wash them cleane, and boile them all in ij. lb. ss. of good ale or beere, and put therein three or fower spoonefull of hony, alome. ʒ. ij. let it seeth to the consumption of halfe, then straine it, and wash the mouth therewith fower or fise times in a day. But if the vlcers be more running and gnawing, annoint the place with *unguentum Aegyptiacum*, mixt with *mel rosarum* or such like.

CHAP. XLIX. Of a stinking mouth.

DE FÆTORE ORIS.

Causa.

Signa.

There is grieuous and stinking sauour of the mouth caused for the most part through putrefaction of the gummes or teeth, or through meate sticking still in the teeth. Many times it commeth through hote distempure of the skinne of the mouth: sometime also through corrupt and rotten humors sticking in the mouth of the stomake. It chanceth also many times that exulceration of the mouth or lungs, doth hurt the breath of the mouth or lungs. If stinking of the mouth chaunce through putrefaction either of the gummes, or teeth, or of meate sticking in the teeth: it is soone knowen either by sight, or by the patients tale. If it be caused of a hote distempure of the mouth, then heat is felt

felt in the mouth, and thirst troubleth him. If through vice of the stomake, the breath of the mouth is more grievous and stinking before meate then after meate. Vicerations of the lungs are knowne by extenuation of the body, and by coughing. In the diet the patient must avoid all things that do readily ingender corruption in the mouth or stomake, as is, milke, fish, almost all fruits, marrow, fat, naughty water, and such like. Let the meates therefore which they use be of good iuice, and easie to digest: but they must use meates rather roste then sodden: In the ende of dinner and supper they may eate peares, quinces, and such like, especially, if the stinking savour come from the mouth of the stomake. Let them eschew sleeping by and by after meate. If stinke of the mouth come through corruption of the gums or teeth, if there be fulnes of the bodie, first draw blood out of the *Cephalica* vaine, and then fasten cupping glasses to the necke, but if the bodie be full of euill iuice, purge the humour that doth abound with a conuenient medicine. The body being purged, use outward medicines, specially collutions and washings, which in this case seeme to be marvellous good, as this is. *R.* redde roses, plantin, knotgrasse. ana. *M.* j. *℞.* gals pomegarnet floures, cipresse nuttes. ana. *℥.* ij. rinds of pomegraners. *℥.* *℞.* roch alome *℥.* j. seeth these in iust quantitie of water vnto the third part, and in the iuice of the decoction being strained, commixe *mel rosarum*, *diacaron*, ana. *℥.* *℞.* *diamorron*. *℥.* ij. commixe them al and make a collution, with the which wash the gums & the teeth euery morning, & euening. Also often washing with water mixed with vineger in the morning and by and by after meate, is good. If the stinke in the mouth be without exulceration, minister the roote of ireos steeped in old odoriferous wine, and wash the teeth often withall. Also it is good to hold it in the mouth. Also mirthe steeped in pure wine minister to wash the teeth. Also it is very good to chew pellitorie, *Tamariscus* and rew. Likewise collution of vineger squillitike, or decoction of sage, or only wine. Also decoction of mintes in vineger and water helpeth, if the mouth be often washed with it. This causeth sweete breath, and maketh the teeth white. *R.* white salt, pumises, organ. ana. *℥.* ij. root of ireos. *℥.* j. floures of squinnance. *℥.* *℞.* beate them all and commixe them, and rub the teeth therewith. If stinke of the mouth come of a hot distempere cure it with contrarie medicines. But if it come of a corrupt humor in the mouth of the stomake, it is healed by those things which do purge that humour. Those things which be contained in the mouth of the stomake may well be brought out by a vomit. How you shall prouoke vomit, it is declared in many places before. After this minister medicines which do strengthen the stomake, as is, *Aromaticum rosaceum*, *Diamber*, *Hydromalum*, & such like medicines, which be good in all causes, as be cloues, Masticke, Mace, wood of *Aloe*, Cinamon, roses, all the Sanders, Nutmegges, Quibibes, Ireos, & other of that like sort.

Viciuratio.

Curatio.

Collutio oris.

For sweete breath.

Vomitus.

These suffice. And how manie evils so euer there be of the head, whose cure is not expresly named by me in this booke, yet you may find out medicines to cure them by that which is declared in this Booke.



The second Booke.

CHAP. I.

Against the inflammation of the *Columella*.

DE COLVMELLÆ INFLAMMATIONE.



Here chaunceth in the throate many dangerous inflammations (as *Hippocrates* writeth in his *Prognosticis*) and first of this *Columella* appeareth a certaine fleshy peece, hanging in the vpper part of the mouth. If one do gape wide, and hold down his tongue, it may be seene. In old time it was called *Gurgulio*, now it is called *Columella*. It is often vexed with inflammations,

which is caused through blood, and other humours which descend out of the head; the disease may be knownen by sight. Also there chaunceth in it difficultie in swallowing, paine, swelling, rednes of the *Columella*, & a feauer. The diet, in a manner, must be such as is ordeyned in other inflammations, and specially, quietnes, rest, silence, and hunger, are good, and to eate little, or nothing at supper. For the cure, if there be fulnes of the bodie, you must beginne with bloodletting, and first you must cutte the *Cephalica* vaine in the arme, and afterward the vaine vnder the tongue. Also, the bellie must be purged by clisters, so that by that meanes, not onely the belly may be soluble, but also that the flowing of humors to the grief, may be taken away. Also for the same purpose you may fasten cupping glasses to the shoulders, neither must we let passe the remedies which are good to repress and stop flux of humors. For as they do in all other diseases caused of the fluxe of humors, so in this behalf, for their first remedie, they stoppe the fluxe of humors. Therefore such remedies must be of a restrictive nature and facultie. If that the fluxe of humours be moderate, minister things which restraine moderately, as these be which be called soure. But if it be more vehement, adde to it sharpe things, for both be restrictive, but soure be weake, and sharpe things strong, as *Galen* doth say in his fourth book of the vertues of simple medicines. cap. 6. and 7. Therefore vse collutions made of those things, as if they should be moderate, seeth dates sometime in water alone, and sometime with a little hony put to them. Likewise make decoctions of roses, vine buddes, brambles, cypresse, the first buddes of pomgarnet floures, *sligna*, rootes of Mulberie, soure apples, and *sorbus*. Those be stronger then these which be made of the decoction of mirtles, and their berries. Also of sharpe quinces, and young buddes of oake, or the maste of oake, also of medlers, and a fruite called *Cornus*. The best collutions are made of Galles, *Sumach*, *acatia*, and the floures of both the Pomgarnettes, and their shelles. Among compound medicines this dooth helpe wonderfullie. R^x the distilled

Gurgulio.

Signa.

Vitusratio.

Curatio.

Vene sectio.

Cucurbitule.

LIBER II.

75

distilled waters of roses, plantaine, sorrell, *prunella*, *solani*, ana ʒ ij. *Diamoron* *Gargarismis*.
succi medicati eribes, ana ʒ. ʒ. *succi medicati ex exiochanta*, ʒ ij. ʒ. vinegar, wherein
sumach is steeped. ʒ. j. iuice of Pomgarners ʒ. ʒ. commixe them together, & with
 it wash the mouth. Another of the same vertue. R. red roses, brambles. ana. M. j. *Alia*.
 pomegarnet floures and the shelles, galls, maste of oke, ana. ʒ. iij. *sumach*
hipocistidis, *acacia*, ana ʒ. ij. seedes of sorrell, and quinces, ana ʒ. j. seeth them in
 lb. j. of well water, vntill halfe remaine, the decoction being strained, put to it
 of *diamoron*, ʒ. j. *succi medicati eribes*, *diacaron*, ana. ʒ. ij. ʒ. vinegar. ʒ. vj. commixe
 them all, and make a gargarisme. You must vse these medicines in the begin-
 ning of the disease, and especially when the grieve hath not the greatest
 cause: nor when the bodie of the sicke is much stopped with humors, nor when
 the aggriued place is weake through the nature of the impostume. But if it
 chaunce so (as it dooth often in the beginning, and often somewhat after) that
 is, the third day: you must commixe some of the discussiue medicines, as is
 line-seedes, fenugreeke, mallowes, roote of *Ireos*, and honie. Moreouer, of
 what sort so euer the medicines be, minister them warme: for those that la-
 bour of inflammation, may suffer no colde. After the vigor of it, you may
 safely minister discussiues, vnlesse the *Columella* begin to waxe hard: for them
 you must minister mollifying medicines: that is, line-seede, fenugreeke, mal-
 lowes, *Althea tragacanthum*, and such like: of the which you may make garga-
 rismes. After that vse discussiues (as is) hisope, figs, licorice, decoct together. If
 it draw toward rotting, which may be perceiued by his colour, and dooth not
 breake alone by collusions of *Mulsa*, and *Oximel scilliticum*, then open it with
 some instrument. After the breaking and bursting out of the matter, let him
 vse medicines clensing, abstersiue, and glucinatiue, especially the iuice of enpa-
 torie, and such like.

CHAP. II.

Of a loose *Columella*.

DE LAXATA COLUMELLA.

Ofentimes it chaunceth that a loose *Columella* dooth hang vpon the roots
 of the tongue and iawes. Of some it is called the *Viola*. VVherfore in the
 beginning you must vse such kinde of cure, as the inflammation thereof requi-
 reth. In the beginning the body and the head must be purged by medicins spo-
 ken of in the former Chapter. VVhich being done, you must make collutions
 and gargarismes of such things as do restraine and drie: after this sort, R. red
 roses, sorrell, enpatorie, ana. M. j. *gallacum*, ʒ ij. Alome. ʒ. j. mirrhe, frankensense
 ana. ʒ. ʒ. flaxe-seed, ʒ. j. ʒ. seeth them in water to the third part, & adde to the
 iuice of that decoction strained of good ʒ. ʒ. and make a gargarisme. Also *Gargarismis*.
 pouders do profit, being blowen in with an instrumēt for the purpose: as this is.
 R. drie roses, galls, roch allum, ana. ʒ. j. ʒ. pepper, ginger, ana. ʒ. ʒ. mirrhe. ʒ. j.
 bray it, & searce it, & put it vp as before. Also, take green nuts, & drie them, and
 date stones burned sufficiently: take of ech of them equal portions, pouder the,
 and vse them as the other. Also vnripe galls *foliarmhaicke*, ana. ʒ. j. do likewise.
 If the *Columella* must needs be cut, it is good to empty the belly first, lest the sick
 be strangled. VVhen the *Columella* is cut out, bow his head downwarde, lest
 the blood runne inward. And afterward wash his mouth with the decoction

of sumach *acatis* galles, putting to it rosewater and vineger. Afterward minister things to heale it vp.

CHAP. III.

Of inflammation of the tonsilles.

DE TONSILLARVM INFLAMMATIONE.

Causa.

Signa.

Victus ratio.

Curatio.

Vene sectio.

Signes of suppuration.

TONSILLÆ be inflammations of those things which lye betweene the mouth and the throte, some do call them *Amigdale*, (that is) Almondes. Those tonsils oftentimes be inflamed: for their places be hot and moist. They are most vexed with this euill, which haue abondance of blood: and children and infants which do sucke, through drawing of the milke. Also it chanceth often to men and women through drinking of strong wines, and through much greedie deuouring of meate, specially if they be eager and sharpe. They that be so afflicted haue difficultie in swallowing, and paine, and also sometime a feuer. Therefore the inflammation beginning, you must take away meate, and minister to him water to drinke, or water wherein a little Cinamon hath bene sodden, specially if there be a feuer. Let the whole diet be so ordered, as it is in other inflammations. Let his meate be soupings, for otherwise he cannot swallow it. For the cure, if the inflammation be light, you must vse gargarismes, restrictiues, such as be taken in the beginning of an inflamed *Columella*. But you must beware in the beginning, that you put no hony to the gargarismes, for it hath a sharpenes in it. If that the inflammation be vehement, so that he be in perill of choking, you must cut the *Cephalica* vaine in the arme on the same side. And if the belly be not soluble enough, cast in a clister. You must prouoke childrens bellies by putting in a suppository, and by annointing the tuell. After purging you must vse restrictiue medicines, vntill the vigour of the disease be ceased something. All the e things (as we admonished before) must be ministered warme. Outwardly it is best to nourish it with sponges, laid gently to it. Also lay to it plaisters made of barley meale, seeds of flaxe, fenugreke, and such like. The inflammation declining and waxing lesse: it is good to put hony into your gargarismes, which in the beginning and increasing you may not do, lest the sharpnes which is in it do increase fluxe. Also at this time hotter gargarismes do profite. Outwardly you must put about the necke, soft wooll dipped in oile, and if that by vsing of sharpe collutions, or gargarismes, the inflammations be increased, and byting and gnawing come thereby: you must vse gentler, as is iuice of pusan: Also gargarise warme milke. When the inflammation and paine ceaseth, annoint with the aforesaid remedies of the mouth, putting it in with your finger: so that by gentle annointing, the partes of the tonsilles which are swelled, may be thrust, wherby they may put out the matter contained in them. But yer you may not thrust hard, as many vse to do, whereby they cause the inflammation to be augmented. And therefore if by that means any hurt do chance, we must be content with ministering gentle gargarismes without any annointing. If that by ministering the remedies aforesaid, the grief be not eased, then looke for rotting of it, which you may know by increasing of the inflammation, and by sharpe exulcerations, exacerbations, and gnawings in the euening when you look for suppuration and rotting, you must helpe that

helpe that it may quickly come to passe : therefore then you must minister hotter gargarismes, as is *aquamulsa*, and decoction of figges, hysope, & seed of *Althea*. Outwardly lay plaisters of barley meale & fenugreeke, with decoction of figges, *Althea*, and hony. When it is perfectly rotten, the paine will diminish, and the swelling and inflammation will be made softer, so that it will giue place to the finger. Then you must minister sharpe collutions, that they may breake the borch. In meates he must take great gobbets of bread steeped in water, and likewise his meate must be eaten in lumps: for vehement rousing of it vp and downe about the tonsils will breake the botches, as well as if they were cut. But if the patient will nor do it, then open it with some fine instrument for the purpose. And after it is broken, let the sicke bow his head downward, that the matter may the better runne out. And let him gargarise *aquamulsa* alone, and afterward commixe with it decoction of lintils and roses. And with these you must tarrie, vntill it be healed.

CHAP. IIII.

*Of malignant vlcers of the tonsilles.*DE SERPENTIBVS ET MALIGNIS TONSILLARVM
VLCERIBVS.

THERE begin malignant vlcers of the tonsils, sometime with a fluxe of them going before : sometime they are caused of an accustomed inflammation being augmented. They chance often to children, and also to them of perfit age, especially to those which abound with vicious humours. They chance to children after the *Apthis* in the mouth. In colour they be like to skurfes, which are burnt with iron. Also there chanceth to the sicke drines in swallowing, and often choking, especially when rednes is vnder the chinne. If gnawing and sharpnes of humours hath gone before, there followeth putrefaction. You must proceed in the cure speedily, and if he be of perfit age, and no other thing forbidding it, it is good to cut the *Cephalica* vaine in the arme, or if that appeare not, the middle vaine. If they be maides, whom, at perfit age, for lacke of purgation of menstruis, this disease doth often infect : then in them you must cut the *Saphena* vaine, letting blood but once onely, and yet at that time, not till the heart faile, lest after it, vertue be destroyed by ouermuch fluxe of menstruis. Furthermore the belly must be emptied by clisters, suppositaries, and by annointing of the tuell. And you must labour by all meanes to turn the humour from the aggrieved place : for the which purpose fasten cupping glasses nigh to the loynes, and vse to bind the extremities as the handes and feete. Afterward it is good to vse gargarismes, declared before in the chapter of *Columella*, and in the chapter following. After the beginning of the sickness, minister *Diamoron*, or a collution mixed with *Mulsa*, then also decoction of Ireos, and other things rehearsed in the abovesaid places. We must take heed that we touch not the vlcerate tonsils with our finger, not so much as to touch it softly. For the vnskilfull, to whom with great error men do seeke in doubtful matters: they do annoy it vehemently, also they do thrust the aggrieved place, and pull away the scab or roue, which they ought not to do, before they see the roue lifted vp, and scarce cleaving to the sore. For if we intend to pull

Cause.

Signa.

Curatio.

Gargarism.

away the scabbe, whiles it sticketh fast, the vlceration will pearce more deepe, and inflammation will follow, and the paine will increafe, and they will come to venemous vlcers. Therefore it is good to blow in drie remedies, and to annoint liquid things with a feather. Dogs dounge mixed with hony & annointed, taketh away the rooues maruellously, which will be the better, if the dogge be fedde onely with bones two dayes before. It helpeth greatly, neither hath it any vnfauorinesse being ministred in meats. Also the ashes of swallowes burnt, & the ashes of Centorie *minor* burnt, with hony mixed is good. After the irritations and chasings made by medicines, you must appease it with decoction of lycorice, and with a gargarisme, which is made of masticke, mirrhe, *Tracaganthum amy'um* and saffron, ministring also while the vlcer feedeth, milke mixed with *terra lennia* to gargarise. What need many words? You must be diligent and carefull, specially in clensing and purging the vlcers. Many infantes do suffer the crampe in purging of the vlcers. Some be strangled because the way of swallowing is dried vp. It is good to apply outwardly fomentes, and emplasters, with taking heed lest we do coole it. For the cure will prosper, if the matter, that is holden within, can be drawne outward. Therefore alwayes after the taking of the plaisters away, couer the parts that be about the chinne, by laying vpon it soft wooll, sprinkled with *oleum uirginum*. To conclude, when the skurfes are loosened, and the vlcers purged, vse this remedie following. R. floures of red roses. ʒ. iij. saffrō. ʒ. j. ʒ. *Balaustie*. ʒ. ʒ. mirrhe. ʒ. j. pine nuts made cleane. ʒ. ij. *Amyli*. ʒ. j. Sumach, roch alome, ana. ʒ. j. ʒ. beate them, commixe them with hony, and vse to annoint it three times on the day.

CHAP. V.

Of the Squinnancie.

DE ANGINA.

Gen. 4.

1

2

3

4

Causa.

Signa.

Curatio.

Vena humerorum sectio.

A Ngina in latin, squinancie in english, But in greeke *Sinanchi*. It is properly an inflammation which is in the throate, or in the iawes. There be foure kinds of squinances, one is, when the iawes be inflamed: (by the iawes, I mean, the place where the ends of the weasand, & the *trachea arteria* do agree). Another is, when neither the iawes nor other parts of the mouth, nor yet the outward parts do seeme to be inflamed: yet the sicke feeleth perill of choking in the throate. The third is, when the parts about the throat be inflamed both outwardly and inwardly. The fourth is, when the iointes betweene the bones of the head, and the necke be losened to the former part of the necke: wherby the place appeareth hollow, and the sicke feeleth paine when it is touched without. The Squinnancie is caused through aboundance of hot blood, flowing vnnaturally to the places afore reherfed. It is knowne by these signes, the breath is drawne very hardly, and not without the necke be holden right, and there is difficultie in swallowing. Also in some, a feauer, rednes of the face and necke. There chanceth also in many, swelling: the sicke yauneth with open mouth, & draweth breath. Therefore in the beginning euery squinancie requireth a hastie and speedie remedie. Wherefore you must by and by cut the outward vaine on the same side of the shoulders, except some greater perill do let it: but you must take away the blood by little and little, at many times, and not

LIBER II.

79

not all at once, for the blood being taken away altogether on heapes, the hart soone faileth, and so the perill of choking commeth vpon him. And moreouer also, by the refrigeration & fainting of the heart, the matter is quickly caried from the iawes to the lunges, and so bring ineuitable perill. Take heede also, that there be little deduction of the vaine, for thereof commeth much fayling of the mind, and yet it is not good to make a narrow incision of the vaine, lest the blood be, as it were, strained, and the grosser part remayneth within still, which is the cause of this disease. It is profitable to them to haue the blood drawen out again the next day, vnlesse the swelling of the disease let it, or faintnes of the heart. If the sicke be a woman, cut the vaine on the ankles, specially *Venarum lin-* if the menstruis be stopped, and the blood must be drawen out moderately. If by *gue sectio.* these he be but little eased, then is it good to cut those vaines which be vnder the tougue, and that by and by, at the first or the second day. And if there be any thing that forbiddeth bloodletting, the bellie must be emptied with a sharp *Clyster.* clister, such as is described in the chap. of *apoplexia*. After vniuersall euacuatiōs, you must fasten on cupping glasses: and if there be swelling about the cheekes, or vnder the chinne, it is good to fasten cupping glasses to the swelling, & with scarification to draw out much blood. Also to strew salt vpon the scarrifying, *Concurbitula.* and to rub it. And if there appeare no swelling outward, you must fasten a cupping glasse behind in the neck, neere to the shutting of the first ioynt, and you must vse it with constant attraction, pulling away the glasse often. Also the humors must be turned away, lest they flow to the place which is aggriued & inflamed. For the which purpose you must bathe the feet with hote water. Also, binde and rub the hands and feet strongly. The necke must be couered with *Aversio humorum.* wooll that is moyst, or that is dipped in warme oyle, also by and by (at the beginning) you must vse gargarizes, which do neither vehemently driue backe, nor yet onely discusse: For those which do altogether repell, and driue backe, they bring perill of choking by thrusting humors to the lungs. Those which be onely discussive, they draw more then is meet, by reason of their heate. Therefore, when the beginning is with much inflammation, you must minister those things which do restraine gently, as is decoction of roses, lintels, and dates, or els restrictive gargarismes, declared before in the chap. *de Columelle inflammatione*, commixing some discussive medicins with it. Of that sort are roses, or sumach sodden with *aqua malsa*, and decoction of Sebesten. When the disease is at his strength, and standeth: you must vse those things which haue discussive vertue only in the, as is decoction of fenugreek, figs, raisons, licorice, or stronger things, as the root of ireos, hisope, *nigella*, sothernwood, with *oximel*. Therefore it shall be lawfull at this time to vse a gargarisme made thus. R^x of licorice scraped, \mathfrak{z} . i. raisons \mathfrak{z} . β . drie figs, in nūber 6. fenugreek. \mathfrak{z} . ii. hisope, sothernwood. ana. M. β . seeth them in one pound of well water, till halfe be consumed: the put into the licour of that decoction being strained, of *mel rosarum*. \mathfrak{z} . j. β . *oximel simplex* \mathfrak{z} . j. *Gargarismus.* commixe them all, and make a gargarisme. Also dogs doong, such as is founde amongst herbes, and is very white in colour, being beaten and finely searced and mixed with honic, is a most excellent medicine, being ministred like a *lo-* *bach*, that they may swallowe it very softly. Likewise the ashes of swalowes burnt, is very effectuell, being so mixed with hony. Moreouer to the necke

Cataplasmata.

without, you must apply those plaisters in them which be vexed with inflammation which can concoct & discusse, as this is. R. the meale of linsseed, fenugreeke, and barley. ana. ℥.j. seedes of *althæa*, ℥.iij. mallowes, floures of cammomill and melilote. ana. M. j. seeth them in water vntill they waxe soft, then stampe them in a morter, and make a soft plaister, or put to it oiles of cammomill, and lillies. ana. ℥.j. β. and being boiled againe, make an emplaister. Neither shall it be vnprofitable, if the necke be annointed with oiles of cammomill, dill, and lillies, or fomented with decoction of fenugreeke, melilote, and cammomill. They which are vexed with the squinancie, let them vse three dayes *aqua mulsa* for their drinke. Afterward iuice of pisan by it selfe or with some sweete portion, for that iuice hath vertue to extenuate, discusse, nourish, and to coole. When the inflammation is somewhat slaked, and the sicke beginneth to swallow better: giue to him the yolkes of rere egges, and soupings made of *Alica*. To conclude the eating of the sicke, and his meates must be according to his strength: therefore he must eschew ouermuch feeding. Sleepe must especially be eschewed, as well in the spuiancy as in all other inflammations. For in sleepe (as Hippocrates saith) the blood creepeth within, and the flowing of humours to the greeued place, doth encrease more.

Tons.

Cibus.

CHAP. VI.

Of the cough.

DE TVSSI.

Cause.

1
2
3
4
5
6

Signa.

THE RE be diuerse causes of the cough. For as Galen saith. i. lib. 2. *de sympto. causis*. Cold distemper of the instruments of breathing causeth the cough. Also a humour distilling from the head to the *Trachea arteria*, and sharpnesse only of the vpper skinne of *trachea arteria* going about within, doth prouoke the cough. Also wormes troubling the stomake, & raising vp some qualitie, sending it to the iawes, doth cause the cough. Moreouer a humour contained in the lunges & the breast, is the cause of inflammation in the lunges, disease in the sides, consumption and the cough. Those which be outward signes, and may cause the cough, be smoke, dust, and whatsoeuer doth exasperate the *trachea arteria*. The signes of coughing caused onely through cold distemper of the instruments of respiration & breathing are, that those which be so afflicted, they spit out nothing while they cough, nor the cough is not violent nor constraining: but it is so smal, that not only it may be suppressed by holding the breath, but also vnlesse it be verie great, it may be healed, because through stopping of the breath, the parts vexed with cold, do waxe hot. Moreouer they which are vexed with this kind of cough, they are more prouoked to it by often fetching of their breath, because the cold thereby is encreased, & made more stronger. Therefore if they breath and fetch their wind easily, and be also in a warme house, they cough little or nothing at all. They be pale of face, and not thirsty, they are griued with cold things, and are best with hot things. The coughes which chance with tickling of the parts on either side of the palate, they do openly shew a flowing humour, comming from the head to *trachea arteria*: and to the lunges which you may well know by difficultie of breathing that followeth. And if that they which be thus afflicted do spit out nothing, it declareth it to

to be a thinne reume, which being cut off by expulsion of breath, it is carried no further by reason of his thinnes, but the flowing of it returneth again. The diet is diuerse, according to the diuersitie of causes: for if the cough be caused of cold distempere, occupying the instruments of breathing: you must eschew, aier, wind, and also cold meat and drinke: but if the cough be caused through humours distilling from the head, let the diet be such as is described before in the chap. of distillation. But vniuersally they which haue the cough, must eschew salt things sharpe things, and whatsoever would exasperate the *trachea arteria*. The cough that is caused through cold of the instruments of breathing, shalbe cured by remedies that can make them hot. Therefore let the necke be wrapped about with warme wooll, and let him breath seeldome, because that stopping of the breath (as is said before) doth not only let the cough but also oftentimes it healeth it. Therefore it is good to haue the sicke conuersant in a hot house, and let him breath very softly. Also let the breast be fomented with hot ointments, as is oiles of *ireos*, lillies and dill. If a humor that is thin and sharpe, flowing out of the head to the *trachea arteria*, and the breast, do cause a cough: then it shalbe healed specially by meates of good iuice, and by medicines which do coole, thicken, temper, and stop sharpnes and mordacitie. For which purpose it is good to minister sirupes of violets of *Nimphaea*, of poppie, the antidote *Diatragacantha*, *diapenidion sine speciebus*, *pilula bechica*, and such like. Among all other this loch is excellent good. *Rx. Diatragacantha, diapenidion sine speciebus. ana. ʒ. vj. iuice of licorice. ʒ. ij. pilula bechica. ʒ. j. storax calamint. ʒ. ʒ. mirrhe, drie roses. ana. ʒ. j. tragacantha, pine nuts. ana. ʒ. ʒ. sirupe of violets, as much as shall suffice to commix them and make an Ecligma.* Also for that purpose it is good to minister those medicines which are spokē of before in the cap. of distillations. But if a greuous and viscous humor be cause of the cough, we shall cure it by those things which do deuide & extenuate. Therefore then we must minister to the sicke sirupes of lycorice, hisope, horehound, calamint and such like, or else this decoction. *Rx. rootes, ireos, percelly, licorice. ana. ʒ. j. rootes of Ella campana. ʒ. ʒ. drie figgs in number vij. of raisons the stones picked out. ʒ. j. seedes of nettell, annise and fennell. ana. ʒ. ij. hisope, maidenhaire, scabias and horehound. ana. M j. ʒ. the best agarick. ʒ. iij. Seeth them all in well water of iust quantitie, till the third part be consumed, then straine it, and to the iuice of that decoction put sirupe of hisope and horehound. ana. ʒ. ij. ʒ. and make a potion. Afterward if it seeme conuenient by the state of the patient, you must emptie the bodie with those medicines which do purge grosse and clammie humors. And among other spokē of in the first booke, the infusion of agarick is verie good: which is made after this sort. *Rx. of elect agarick. ʒ. ij. ginger. ʒ. j. salt gemme. ʒ. iij. beate them, and infuse them one night in ʒ. ij. of odoriferous white wine, water of wormewood and fennell. ana. ʒ. j. In the morning straine it and wring it, & put to it Elethuarium indi maioris. ʒ. ij. ʒ. Oximel squilliticum. ʒ. ʒ. & make a potion. The bodie being purged, let him haue a loch sometime commixed with other antidotes, after this sort. *Rx. Loch, e pino, loch sani & experti, Loch e scilla. ana. ʒ. iij. Diagreos Salomonis. ʒ. j. pouder of Diapenidion cum speciebus. ʒ. j. pouder of the rootes of Emula and ireos. ana. ʒ. ij. ʒ. iuice of licorice. ʒ. j. ʒ. sirupe of horehound, as much as shall suffice to commixe them. Moreouer the breast***

Cure of the cough caused of cold distempere.

Cure of the cough caused of thin and sharp humors.

Ecligma.

Cure of the cough caused of grosse and viscous humors.

Decoctio

Purgatio.

Infusio agarici.

Ecligma.

Unguentum.

must be annointed outwardly with hot oiles of lillies, *Ireos* & sweete Almonds, putting to them greace and other things after this sort. R. oiles of lillies and sweete Almonds. ana. \mathfrak{z} .iij. of hennes greace. \mathfrak{z} .j. β . fresh butter. \mathfrak{z} .ij. the muscelage of fenugreeke and rootes of *Althea*. ana. \mathfrak{z} .j. β . *stomax*. \mathfrak{z} . β . pouder of the rootes of *Enula* and *Ireos*. ana. \mathfrak{z} .j. β . *safron*. \mathfrak{z} .j. white waxe as much as is sufficient, make an ointment. The residus that is requisite for the cure of the cough, are to be sought in the chapter of distillation.

CHAP. VII.

Of the Asthma.

DE ASTHMA.

*Cause.**Signa.**Unguentum.**Curatio.**Note.*

THE *Asthma* is caused when as grosse and clammy humors be gotten in abundantly into the gristles or lappers of the lungs, or that there be some swelling in it, like vnto a botch. Also they do breath difficultlie, whereby the *Trachea arteria* is repleat and filled with distillations. These euils are easie to be knowne a sunder. For distillation doth also chance in haile folke by and by through as manifest a cause in a manner altogether without a feauer, hauing the tokens of a distillation following it. If there be swelling of the lungs like a botch, there must needs follow a feauer, and so within few daies after, the inflammation being rotted, the matter of it is cast out with the cough. If there be a crude & raw tubercle & botch ingendred, such do not feele any great grieve, neither are they much troubled with difficultie of breathing; but they are much troubled when they eate or drink, because they cannot swallow but with much grieve. Those which be properly asthmatickes, or orthopnickes, they haue no feauer at al, and there chaunceth to them heauines of sense, and they do not spit out matter with their spittle. Let their diet be altogether hot and drie, therefore he must eschew aire cold and moist. He must eate the flesh of partridges, birdes of the mountaines, hennes, capons, and such like. He must eschew fishes, fruite, pulse, and all other things that can ingender grosse and clammy humours. Let him vse often hysope, percelly, and tennell. Vniuersally let him drinke a small quantitie at once which hath a botch risen, but much drinke must be vsed of those, whose gristles and flappes of the lungs are stopped with grosse and clammy humours, which are not easie to be cast out with the spittle because of their thicknes, & therefore they haue need of much moistning, that it may come out the easlier. He must vse exercise before meate, but not sodainly by and by, because many by these meanes are dead. Frictions and rubbings of the breast do profite. Perturbations of the minde, especially wrath and lamentation are to be eschewed. But for the cure of the aforesaid euils generally, you must labour that the abundance of that humour, which engendreth these euils, may be abolished and consumed. But before the cure of the euils particularly, if the euill be engendred of grosse and clammy humours, you must cure it by extenuating and clenfing medicines. If it come of swelling like a botch, you must cure it by extenuating and drying medicines. Against grosse and viscos humours, those medicines be good, which do extenuate and scoure without heat vehement, for grosse and viscos humours do waxe more tough & clammy as wel with vehement heat as they do with cold, so

so that afterward they can scarce be deuided and pluckt away. Therefore *Oxi-mell squilliticum* or *squilla* roasted and braied with hony is especially to be ministred vnto them. Also sirupes of lycorace, horehound, and hysope; Also the decoction reherfed in the last chapter before is good for purging. If necessitie require, before all things cut the middle vaine in the arme, or the inner vaine & draw out so much blood as strength will suffer. But if the body be not full, (the humour being preparate to purging by the premises) you must minister often stronger medicines, which may driue out the grosse & clammy humors. Therefore pilles of Agaricke, and *pilula cochie*, also Diaturbith with Rewbarbe, *antidotum indi*, and *diaphanicon* are good for this purpose. Also minister the infusion of Agaricke described before in the last chapter. Also the belly must be washed with strong clysters. Also he must vomite now and then, by taking of radish and other things which prouoke vomit, of the which we haue spoken in the first booke of melancholiousnes. But in the meane season while purgations be ministred, you must minister medicines which can dissolue and extenuate humours contained in the breast by little & little, and he must take *Aristolochia rotunda*, the rootes of *Emula* and Ireos, nettlesced, hysope, *nigella*, calamint & such like, wherewith you may make decoctions or loches. For which purpose also those *Ecligmata*, which are reherfed in the chapter of the cough, are good. Also *Trochisci Beccij albi* be most excellēt. Outwardly you must lay to the brest, plaisters made of figges, barley meale, or rather meale of fitches, hauing rosen, hony, and waxe commixed with it. Also apply to the breast of Ireos, dill, rew, and such like, as is this. R. oiles of dill and rew. ana. ʒ. ss. the greace of hennes and duckes. ana. ʒ. ij. the rootes of Ireos, *Emula*, and *Draconty maioris*. ana. ʒ. j. seede of flaxe. ʒ. ij. Storax. ʒ. iij. waxe as much as is sufficient, make an ointment. But the breast must first of all be rubbed with a rough linnen cloth, that (the pores being opened and vnlocked) the strength of the medicine may more redily pearce to the bottome. Also you must vse those medicines which can exulcerate the skinne, and can draw out matter and watric humours: as those be which are named *rubefacientia*. For this purpose the breast must be rubbed with nettles, braied or beaten. The places that are blistered are to be cured with warme oile. But in an inueterate cuil, and where all medicines are ministred in vaine, we must flie to burning, as *Aetius* teacheth in lib. 8. cap. 57. how it should be done. For the cure of that which is like a botch, which hath need of medicines to attenuate and drie, (as is said before), you must note that it is cured with Aromaticke things, because they do extenuate, dry and heat. Therefore then you must giue vnto the Asthmaticks specially Antidotes, compounded of these things, as is *Theriaca*, *Mithridatum*, *Antidotū ē moscho dulce*, *Diambar Aromaticum rosaceum*, *Diamargariten callidum*, and many such other like.

CHAP. VIII.

Of the Plurisie.

DE PLEVRITIDE.

Plurisie, to speake exquisitely and properly, as an inward inflammation of the vpper skinne girding the ribbes and the sides. In Latine it is called *lateralis dolor*. Neither is it rashly added to speake exquisitely and properly.

*Causa.**Signa.**Vicissitudo.**Curatio.**Vene sectio.**Clyster.*

For through many torments and through meates grosse and flegmatike there do engender humours that be cold, crude, grosse and viscous in the bodie, which oftentimes do place themselves by & by in the void place of the breast, or in the lounge it selfe, and by reason of their multitude, they stretch out the vpper skinne, girding the sides within, and cause paine. But of this we wil speake nothing, because the cure of it doth differ little from the cure of *asthma*, rehearsed in the last chap. The plurisie which is an inflammaion of the vpper skin, which girdeth the sides within, is caused of abundance of hot blood, flowing vnnaturally to the aforesaid vpper skinne within. The signes hereof are difficultie of breathing, the cough, a continuall feuer, vehement pricking paine, a hard pulse, and sharpe like a saw. And if his spittle be redde and bloodie, it signifieth blood to haue dominion: if it be yellow and subpale, choler hath the masterie, if it be white and froathy, fleume ruleth: if it be blackish, it betokeneth blacke choler to haue the masterie or melancholie. The first two daies the sicke must be content with the iuice of ptisan for his meate. Afterward make him almond milke with the decoction of ptisan, or the crummes of fine breade mixed with the broth of a chicken or cocke, specially if the patient be weake. He must vniuersally eschew all things that be sharpe and restrictiue. Let his drink be water wherein cinamon is sodden, and let the patient eschew cold water as a pernicious thing, because it maketh the spittle grosse & thicke. Also let him eschew wine altogether. Let him lie vpon the side that is grieued. Let him auoide wrath, sorrow, and other perturbations of the minde. In the beginning of the cure, the Phisitian must diligently consider, whether the bodie of the sicke be greeued with abundance of humours or no: so that he must know at the first, whether the paine doth mittigate and dissolue with heating medicines, and when it doth not. For if the bodie be not full of humours, then in the beginning of the plurisie and inflammation the paine must be mittigated and discuffed with fomentes and medicines that do heate. But if the bodie do abound with euill humours, or be full of blood, you may not beginne the cure with those things that do heat, for they moue fluxe of humours to the aggrieued place: for the place to the which thinges that do heate are laide, draweth more to it, then it sendeth out by vapours againe. Therefore then you must not vse hot fomentes which cannot dissolue the paine, but all the bodie must be emptied by blood letting, and you must cut the inner vaine of the arme, which they call the liuer vaine, or the splene vaine, on that arme which is right against the grieue on the same side. For blood letting on the same side, doth not onely draw blood away from the aggreued part, but also it purgeth it quickly, which is greatly requisite in the pleurisie, and in other inward inflammations. After bloodletting, if the wombe do not cast out the excrementes of it selfe, as it ought to do, then cast into the belly this easie clyster. *Rx.* mallowes, leaues of purple violets, mercurie, spinage, of both the garden endiues. ana. *M. j.* whole barley. *℥. j.* seeth these in iust quantitie of water, vntill the third part be consumed: then take of the iuice of that decoction. *℔. j.* of *casta fistula* newly drawne. *℥. j.* of the oiles of cammomill and violets. ana. *℥. j.* of fresh butter. *℥. ℥.* common salt. *℥. j.* and commixe them all, to make a clyster. After the bodie is emptied you must apply

LIBER II.

89

apply outwardly foment that do heat and mittigate paine, such as *saculi* be, *Saculi*. which are made of the floures of Cammomil, dill, melilote, *tapsus barbatu*, seed of flaxe, fenugreeke, *milium*, and branne mixed together, the decoctions of the herbes aforelaid being put into bladders, or some other deuises. Also you may well apply a great soft sponge, being dipt in the aforelaid decoctions, and applied to the grieve warme. You must couer the foment with clothes, lest their strength do vanish away quickly. Also take an apple, take out the core of it and fill the hole with *olibanum*, and rost it till it be soft, then take of the skinne of the apple, and mixe the soft of the apple, and the *Olibanum* together, and let the patient make bols of it, and swallow it all at once, which doth remoue the pain very much. This plaister also is good for this purpose. R. floures of cammomil, *tapsus barbatu*, and dill ana. *M. ss*. line seed fenugreeke ana. *3. iij*. annise seed. *3. j*. barley meale. *M. ss*. bray them and put them in water, till they be as thick as honey, after put to oiles of Dill and cammomill ana. *3. j. ss*. boile them againe and adde it to the yolkes of two egges, of saffron. *3. j*. and make an emplaister. After the seuenth day if the paine do continue still after one sort: fasten a cupping glasse to the side, and scarifie the skinne, for a manifest commodity doth ensue to the that haue the Plurisie, by applying of cupping glasses. The cuttes of the scarified places must be strewed with salt if the patient can abide it, if not, lay vpon it a linnen cloth dipped in oile and sprinkled with salt. The next day after the scarifying is done, it is good to fasten on a cupping glasse againe, that the matterie blood may be drawn out of the little wounds. This second extraction is better then the first, for at the second time the blood is not drawne away, but the matter. Also the Phisition may not neglect to minister to the sicke such medicines as are good to make the sicume come vp easily (as is) *Diapenidion*, *Diatragacanth*, conserues of violets, *Trochisci*, *pectorales*, putting to them other loches rehersed before in the chapter of the cough. Outwardly you must apply medicines that haue vertue to discusse (as is) fenugreeke, dill, melilote, hisope, and such like. And if there do appeare tokens that it wil rot, and turne into matter, you must further it with this or the like ointment. R. oiles of cammomill, of sweete almonds, and of lillies ana. *3. iij*. butter without salt, hens greafe ana. *3. ij*. the musculage of fenugreeke, line seed, and the rootes of *Althea* ana. *3. j*. waxe as much as is sufficient, make an ointment. The borch being broke, you must minister those things that do cleanse and purifie matter and filth, (as is) *aqua mellis*, or decoction of barley, or suger roset. The filth being cleansed, you may minister glutinatie medicines, which shalbe sufficiently declared in the chapter of the Ptisicke afterward.

Emplastrum.

Concurbitule.

Vnguentum.

CHAP. IX.

Of the inflammation of the Lungs.

DE PERIPNEUMONIA.

Peripneumonia is an inflammation of the longes with a sharpe feuer. This disease for the most part is caused of strong distillations falling to the longes, or else of the squinancy, or the *Asthma*, or the pleurisie, or of other diseases. Also sometime onely inflammation is the cause of this disease. They which haue this euill, haue difficult breathing, the lunges lying vpon the

Cause.

Signa.

Viclus ratio.

Curatio.

Venesectio.

heart doth bring choking, they haue a sharpe and burning feauer, and also fullnesse and stretching out of the breast without paine. But if the skinnes which be ioyned all the length of the breast within be inflamed, then they feele paine at the breast. All the face, and the aggrieved place looke red, the nose is crooked in the toppe, the vaines of the temples do beate, the eyes do swell, the tongue is drie, the appetite is lost, the breath is hot, they couet cold water, and rather cold aier, they haue a drie cough, it is froathy and cholericke, or bloody and red, which be the worst tokens. If the sicke shall die, he shall watch much, and haue fearefull short sleepes, the handes and feete shalbe cold, the nailes shalbe crooked and swart, and he shal dye the fourth or seuenth day at the furthest. But if the sicke shall recouer, there will follow bleeding abundantly, or perturbation of the wombe, by passing forth of many cholerike and froathy humours: and sometime the inflammation is changed into matter, & the matter being filthy is driuen out either with egestion or with the vrine, and the sick is deliuered from all the grieve by and by. And if it do flow into the lungs and that abundantly, or do choke him, then it is changed into a Ptisicke. For their dyet you must minister to them soupings made of the iuice of Prisan, mixed with hony, origan, or hysope. They haue more neede of extenuatiue meates then those that haue the Pleurisie. Also *Alica*, or *aqua mulsa* is good for them. Let them drinke little, for moistnes hurteth the lungs. You may minister for preserving of strength (especially if choking constainerh you) *Mulsa* alone, & with pine nuts, or *mulsa* wherein hysope is sodden, the powder of drie Ireos to *aqua mulsa* is good. Generally the diet of those that haue *Peripneumonia* must in a manner be the same, which the pleurisie should haue, specially if they begin to recouer. For the cure you must eschew letting of blood in such as haue fallen to this euill out of other diseases, especially if they haue bene long in this case, or if they were let blood before. You must mollifie the belly with clisters, if he be costiuie, or apply cupping glasses to the breast and sides, if nothing do let it, and that great boxings and many, the skinne being cut and scarified. But if the *peripneumonia* began first without any other disease going before, then let him blood, if strength and other things will suffer it, you must cut the inner vaine of the arme and if strength will suffer it draw blood on both the armes, and first but a little, in no case, vntill his heart faile, so that some strength may be kept for the blood letting of the next arme. But if any thing doth forbid blood letting, you may fasten cupping glasses to the whole brest, and the sides. And you must get out as much blood as strength by them will suffer. Also it is good to mollifie the belly with sharpe clisters, made of the decoctions of hysope, Ireos and rew, putting to it the pulpe of *Coloquintida*, *Sal gemme*, and other things necessarie for such clisters. After this you must labour and see, that the breast and the lungs be purged by much spitting, which must be made swift and easie. For the which purpose you must vse those Ecligmaes, ointmentes, and emplaisters, which are declared before in the chapter against the pleurisie, excepting that in this case, you must minister the most strong things, and those that haue much strength and vertue in extenuating. Therefore you must minister *loch e scylla*, *loch e pulmone vulpis*, the decoction of the roote of Ireos and *Enula*. And you must make a cerate of oile of rew and *nardinum*, putting to it

it the marrow of a heart, of ireos, hysope, and horehound beaten verie fine, and commixed with Venice turpentine, and lay it all ouer the breast, and the sides.

CHAP. X.

Of spitting blood.

DE SANGVINIS REIECTIONE.

Spitting of blood is caused many times of an outward manifest cause, as of *Causa.*
 falling from a high place, or a stroke giuen to one outwardly, or with vehement striking, or leaping, or if anie heauie things haue fallen vpon the breast, either else with great crying, or immoderate cold: for cold as Hippocrates *Externa.*
 wirneseth, breaketh vaines. Also spitting of blood may be caused throug hear. Also sometime spitting of blood is caused of inward and secret causes, as full- *Interne.*
 nes and aboundance of naughtie blood, gnawing a sunder the vaines, and bursting open the heads of them. The gnawing a sunder of those vaines is caused of sharp humors either falling from the head to the lungs, or else engendred in the lungs it selfe. Moreover the blood that is spit out, sometime commeth from the breast and the lungs, or from the *Trachea arteria*, and sometime from other places of the mouth or gummies, or the iawes, or from the stomake, vnto the which doth fall blood out of the vaines and members adioyning (that is to say) from the liuer and the splene. The outward causes are knowne thus: If the spitting of blood be caused of aboundance of blood, then the blood commeth out gushing all at once, & after it is out, the sicke is better and lighter. But *Signa.*
 if it be caused through bursting of the mouthes of the vaines, then hot perturbations haue gone before it, as though the patient had vsed many hot bathes, & had dwelt in a hot region, vsing hot diet in a hot season. If spitting of blood be caused through gnawing and eating a sunder the vaines, then the blood is not spitted forth all on a heape, but by little and little with the cough; & they are alwayes worse. Also if the blood which is spitted, be froathy and palish, and commeth forth now and then with the cough without any paine, it is a sure token, that the blood commeth out of the lungs. If flegmaticke blood be spitted out with easie coughings and reaching, then the blood commeth from the *Trachea arteria*. If blood be spitted forth being blacke and clodded together, hauing also the cough and paine in the agreedued place, then it is a token that it commeth from the breast. For the diet let him vse meates which haue a moderate *Victus ratio.*
 adstriction, as be ryce, hulled wheat, called *Alica*, and such other like, mixing with them the iuices of pomegranates or peares. For flesh let him eate wilde doues, turtles, and partridges, if they be boiled with veriuice, or iuice of soure grapes, or with Sumach. Also he must vse quinces, peares, restrictiue apples, medlers, and mulberries, and such like reherfed before in the chapter against bleeding at the nose. He must drinke thicke redde wine, or in steed of it, water wherein steele is quenched. He must eschew great noises, often speaking, all mouing of the body, and anger. As for the cure it differeth according to the *Curatio.*
 diuerfity of causes: for if the blood come out of the head, it needeth but a simple & easie cure: for restrictiue things applied cold to the palat of the mouth by collutions and gargarises do performe the cure. What things they be, you may seeke in the beginning of this 2. booke the first chap. But if there do flow much

*Venefecti.**Concurbitula.**Cure of spitting
of blood from
the lunges.**Potio.**Enplastica.**Edigma.*

blood from the head, then you must let him blood on some vaine. Those which spit blood through distillation, you must by and by in the beginning let him blood on some vaine, vnlesse a sharpe humour doth distill vehemently. Also afterward minister a sharpe clister, and emptie the wombe. Also rub the hands, the armes, and the legges very much with a medicine that will heat and extenuate, and bind the outward parts. After that, if the disease endure longer, shau the head, and apply thereto a medicine which hath vertue to drie, and discusse (as is) that, which is made of the dounge of wild doues, and after three houres space, bring him into a bath, so that the head be annointed with no fat thing. Afterward couer them meanelly, and nourish them with soure soupings. When they go to sleepe, minister to them *Theriaca*. The next day all the whole bodie (the head being excepted onely) being rubbed; keepe him in quiet: and againe at night minitter to him *Theriaca*. And if through these the distillation be not stopped, then the third day in the morning minister a litle hony sodden, and rubbe all the bodie, and suffer him to rest. The fourth day, after the taking of the *Theriaca*, minister againe much hony, and lay to the head a medicine of doues dounge. And if the euill do endure longer, fasten a cupping glasse to the hinder part of the head. Last of all minister those things which are able to purge the humours that are flowen into the lunges. But if it be a very sharpe humour, which distilleth out of the head, you must beware of blood letting, & you must rather vse purgations, and you must vse the nourishments and remedies hereafter declared, and also before in the chapter against distillations. They which do spit blood comming from the lunges, by reason of breaking of some vaines in it, or by bursting open of their heads, those you must first of all charge, lest that they do breath much and make a noise, and that they speake but little, and in a manner not at all. Let them sit in open aire hauing a stedfast bed, and of a good height. For such you must by and by cut the inner vaine of the arme: and you must draw blood twise or thrise a litle at once, for such haue no need of much bloodletting. Also for the same purpose (that is to say) that the blood may be drawne another way, you must rubbe the extremities, and vse to binde them hard with broad linnen clothes. These so done, you must minister to him a drinke, made of vineger and water infused and warmed, and let him drinke it, so that if any clod of blood do cleaue on the flesh, it may (being thereby dissolued) be cast out, neither doth any thing let, but that you may minister this potion twise or thrise in three houres. After those you may minister both within the body and without medicines, which be restrictiue, and haue power to stoppe the poores. For things taken inwardly it profiteth to eat purcelaine, albeit that his iuice dronken is of more effect, the iuice of knot-grasse, sharpe grapes, decoction of sumach, gals, the shels of acornes, the roote of bremble, *balauitia*, seed of sorrell, the rootes of horsetaile and such like, which are declared in the chapter against bleeding at the nose. But these are better and of more effect, then the aforesaid things (that is to say) *terra lemnia* beaten into verie fine pouders, and ministred with the iuice of pomegraners, or of knotgrasse, or *lapis hematitis* at once. ℞. in the like iuice. Among compounds you must vse this *loboch*. ℞. of old conserue of roses, of *roberibes*. ana. ℥. j. of *diatrachacanthum frigidum*, and *diacortoneum simplex*. ana. ℥. ℥. of the powders of corall, lapis

Lapis hematich and *terra lemmia*. ana. ℥.ij. bole armoniack. ʒ.ij. dragons blood. ʒ.ʒ. pomgarnet flours. ʒ.ij. frankensence, the roote of *consolida maior*. ana. ʒ.ij. ʒ. sirope of mirtels, as much as is sufficient to commixe them, and make an *Edigma*. Afterward you must sprinkle the breast outwardly with restrictiue wine, and the oiles of roses, quinces, and myrtines. But if there be much eruption of blood (especially being sommer) & the spitting out therof comming without a cough, and the sicke not being weake, but strong and fleshie; then you may take vinegar for wine, and apply it to with sponges. It is good to put to the aforesaid oiles bolearmoniacke, *terra lemmia*, corall, and such like, and to make an ointment thereof with waxe. Also apply thereunto a soft plaister made of dates, *acacia*, the roote of *consolida maior*, the barkes of pomgarnets, and the meale of lintels. Also a cerate made of the meate of pomgarnets, frankensence, red corall, *ba-laustia*, bolearmony, *terra lemmia*, and such like is good of effect. But you must specially take heed, that by and by after the rupture of the vessels, it may grow together againe, before it take inflammation: for if there come inflammation before it be growen together; there is but litle hope of the conglutination of the wombe, for it keepeth it stretched out many dayes. For you must wash away aswell the matter, as the waterie blood out of the vlcer, after that the inflammation is gone. But here the reader must be admonished, that he take heede that he do not apply outwardly against that place where the blood runneth out, neither restrictiue things, nor cold things without restriction: vnlesse matter be first turned another way, & drawne from that place; for else it would driue the blood inward, and stop the vaines full that be within. Therefore first alwayes you must draw the blood to the contrarie part, and after that apply restrictiue things outwardly. Those which spit blood through erosion and gnawing of sharpe humours, you must first of all minister those things vnto them which haue vertue to purge sharpe humours, distilling into the lounes, such as be spoken of before in the chapter of distillatiō. After that minister those things which can alker and make thicke the thinne and sharpe humours: and so haue vertue to stop the distillation, as is, sirope of violets, roses, mirtines, *hidromalon mima cotoneorum* and suchlike. For the same purpose sometime minister sirupes of poppie and other somnoriferous medicins. The distillation being ceased, you must restore the gnawen parts with meats of good iuyce, and with medicines that doe ingender flesh. Moreouer they which vomit blood, must vse the same diet and cure, which is before rehearsed (that is) if the blood flowe from the liuer, cut the vaine on the arme. But if the blood be caried from the splene, in- to the belly; cut the vaine on the left hand, which is betweene the litle finger, and the ring finger, and minister to them restrictiue meates and drinks, adding this to the cure, that they do not take meate and drinke often: for they may easily be cured, if the remedies which be receaued in, be applied to those parts that shed blood. And for blood congealed in the stomach like a hillocke, let him drinke creame, and especially of a hart, or let it be auoided with sauorie mixed with vinegar or with *aloe*. Those which spitte blood from the palate of their mouth, they must gargarise with restrictiue things, and apply to the forehead, and to the head, those things which are applied vnto the nose when it bleedeth. Furthermore to conclude, after that all things be done, and that the

Note.

Cure of spitting
of blood caused
of sharpe hu-
mours.Cure of vom-
iting blood.

fluxe of bloud be stopped then the strength must be cherished and restored againe. And specially he must beware of the often vsing of bathes, of drinking of wine, of wrath, of Venus.

CHAP. XI.

Of spitting of matter

DE EMPIEMATE.

*Causa.**Signa.**Vicius ratio.**Curatio.*

EMPIEMA in Greeke signifieth a mattery spitting. In latin it is called *Suppuratio*. It is caused when an impostume, or botch being in the vpper skinne of them which girdeth the ribbes inwardly, or else in some other vpper skin of the breast, broken all at once, & is shed & poured into the empty place of the breast, which is berweene the lungs & the vpper skinne that girdeth in the ribs. It is caused sometime through bursting out of bloud (an vlcere not being brought to his scarre, & perfect shutting vp). Also sometime through fluxe of the head, and other vpper parts falling thither, which is wont often to change into the squinancie. The signes be these, heauinesse is felt in the bottome of the breast, a strong cough and a dry without paine. And also sometime with moistnesse, for the which they seeme to be eased. In the beginning there chaunceth to them fealters, faint, inordinate and hard to be iudged. When the impostume draweth neare to a rupture, then they haue a feauer more vehement with quaking, and they are troubled in their speach. Being broken there appeareth somewhat to flowe into the breasts bottome, according to the often changing of their lying, and specially when they change lying from one side to another, then surely the multitude of matter is euident, and oftentimes a certaine noise of the flowing may perfectly be heard when they turne them. Also the matter that commeth out is sometimes cleare, sometime thicke and dreggie. Some impostumes do burst out vpward, that is, vnto the voide place of the breast, and these be most perillous. Some impostumes doe flowe out downward vnto the paunche, & the bowels and also the bladder. They alwaies labour of the feuer ethicke, vntill all things be brought out vpward. Those that be vexed with this disease of spitting of matter, let them remaine in a dry aire, let them vse meates of good iuice easie to digest, brothes of cockes, the flesh of hennes, chickens, birdes of mountaines. Also vse decoctions & brothes of cicers with herbes (as is) hysope, & pareely: let his drinke be *aqua mulsa*, & thinne white wine. For the cure in this disease, except diligent speed be made by & by, the gathering together of matter causeth the ptficke, the lungs drawing vlcuration. Therefore first you must helpe the cōcoction of the impostume with fomentes by sponges or bladders, with cataplasmes or emplaisters, made of the meales of barley, fenugreece, and line seedes, of figges, doves dounge, mallowes, *Althea*, and a litle rosen. Also you must apply to it cerats, made of butter, ireos, laurell berries, rewe, and other things, which can ripe & dissolue the impostume, wherof thou shalt find many in the chapter of *Asthma* before: & if the euill be not dissolued, you must apply to it, things that will breake the botch. The breaking of the botch is procured by lying on the whole side, eating of salt meates, and these pillés giuen vnto him when he entendeth to sleepe. Rx. of the pouder of *Hierapicra Galeni*. ℥. j. of the pulpe of *Coloquintida*. ℥. j. with

LIBER II

91

with the iuice of wormewood as much as is sufficient to commixe them, and make pilles, wherof let him hold one at once in his mouth. By this meanes it shall come to passe, that the sicke shall couet to spit often, and so by ouermuch spitting the impostume may breake. The rupture being made, you must take diligent heed, whither the matter runneth, for you must helpe his auoiding, for if it creepe into the belly, you must minister most of all mollifications. If it fall to the bladder, you must minister most those things which prouoke vrine. If the matter commeth out by a cough, then nothing is more meete to be ministered then prisane, mixed with good hony. Also abstersiue and scouring things doe profit, which are partly declared in the chapter against the plurisie, & part of them shall be spoken of in the next chapter. But you may commodiously commixe with their meate, those things which prouoke vrine, howsoeuer the matter intendeth to flowe. As for the purging and driuing out of the matter, *aqua mulsa* decoct with ireos, and much licorice is maruellous profitable. Morouer the decoction of hisope, ireos, horehound and such like is good, wherof you may seeke more in the chapter of *asthma*. The rest that seemeth to be necessary for the cure of this disease shall be spoken of in the next chapter.

CHAP. XII.

Of the Ptsicke.

DE TABE.

PTISIS in Greeke, *Tabe* in Latin, it is properly an exulceration of the lounge till there followeth spitting of blood with all. It is caused for the most part through a sharpe and gnawing humour, flowing from the head into the lounge. Also it is caused through the blood & matter that remaineth, after the bursting out of it in them that haue the plurisie, the *Peripneumonia*, or *Empiema*. They which labour of this disease, they are knowen by wasting the whole bodie and the flesh. Also their nostrils be sharp, their temples be slid down, their eyes be hollowe, and their shoulders sticke out like birdes wings. Morouer they cough, and be vexed with the feauer *Ethicke*, they breath difficultly, their cheek balls waxe swart, their nailes doe crooke and seeme pale. Also the euill ouercomming, the belly is troubled, and thirst doth vex them more, their haire doth shedde, and that which they doe spitte out, is of a vehement stinking sauour. As for vlcers of the lounge, they are very hard to be cured, because they cannot be purged and clenised without the cough, and in them that cough, the vlcere is broken, & so the euill returneth as it were by a certaine circuit. Also the lounge among the other inward members, because of respiration and breathing, are alway in mouing, and also are rent with coughing. But the vlcers, which are to be healed, would require quiet and rest. Moreouer the strength of medicines cannot come to the vlcers, before it be altered in the stomake, in the body, and in the liuer. Neuerthelesse although the causes before rehearsed, make the cure to seeme hard, yet we may go about to cure that vlceration. Therefore in the beginning you must ascribe to those that be pricksick a conuenient diet after this sort. Let the dwell in a dry ayer temperat between heat and coldnesse, let their meat be prisane, almond milke, rene egges, flesh of the birdes of mountaines, of partrich, of pheasants, of owls, of blacke birdes,

*Cause.**Signa.**Looke Hippo-**crates in his**aphorisme. 5.**the 14. & the**13. & the 11.**The causes**why the cure**is hard.**Victus ratio.*

of hennies, of eapons, of calues, of sucking kiddes. Also scalie fishes in stonie waters, crabs of the fresh riuer. But among all meats, milke is best for them that be prissicke, specially womā's milke, after that asses milke, & goates milke, which would be sucked out of the dugges, if it might be, or let it be drunke by and by after the milking of it while it is hot. But you must beware, that they take no meate by and by after their milke, and specially no wine, for then it would be corrupted with it in the stomacke. But if they be very much feuerous, specially of a rotten feuer, then it is not good to take milke. Among fruites it is good to eate raisons, sweet almonds, pine nuttes, figges, dates, pistay. Let them eschue exercises & mouings that be vehemēt. It is not vnprofitable to walke easily before meate: and after meat, they must altogether rest: let them vse to sleepe on nights meanly. Let the eschue wrath and sadnesse, vnmeasurable watchings, hunger, thirst, lecherie, hot houses, and whatsoeuer may empty the bodie. Let his drinke be but small & thinne, or if his feuer be vehement, let him drink water, wherein a litle Cinamon hath bene sodden, or the drinke that is called *Hippocras*, whose making is declared in the first booke, in the chapter against the palsey. If the euill be caused through the flowing of a sharp humour out of the head, you must begin the cure by remouing of the distillation, which we haue taught before in his proper chapter. Therefore now we will shew the exulceration of the louns, how it is to be cured. And first for the cure thereof, we must minister those things which haue an abstersiue and scouring vertue, & that which will cause that the matter may easilie be brought vpward, for the which purpose *Hydromel* is specially good. And also decoction of barley with sugar and hony, also decoction of ireos, figges, maiden haire, hisope, horehound and licorace. If there come a feuer, you may cōmixe with the aforesaid things, the foure great cold seedes. Outwardly you must apply emplaisters, and Cataplasmes, made of line seed, fenugeeke & such like declared in the last chapter de *Empiēmate*. Also for the same purpose you may seeke many remedies in the chapter against the *Asthma*. The lungs being clenſed & purged from matter: you must minister those medicins which will glutinate and heale vp the vlcer. For this purpose conserue of roses is commended almost of all Phisitions, for this hath not only the vertue to glutinate, but also to clenſe & scoure, but the newer it is, the more it scoureth, and the older it is the more it glutinath. Also these are maruelous good: bolearmony, dragons bloud, amber, corall, purcelaine seed, and such like which haue vertue to scoure and ioine together. Also these things are good *loch de pulmone vulpis*, *loch ē pino*, coſerues of *consolida maior*, and maiden haire. Therefore of these you may make this compound medicine. R. conserues of *Consolida maior*, and of maiden haire. ana. ʒ. i. conserues of roses. ʒ. j. *loch ē pulmone vulpis*. ʒ. j. ʒ. *loch ē pino*. ʒ. ij. pouder of *Diatragacanthos frigidum*. ʒ. iij. bolearmoniacke. ʒ. j. ʒ. sirope of poppy as much as will suffice to commixe it, & make a loch. Also this pouder daily ministered causeth much ease. R. of the seeds of white poppy. ʒ. i. gumme arabick, *Amylum* and gumme tragacant. ana. ʒ. j. ʒ. seedes of cucumbers, citrons, gourdes, melons, quinces. ana. ʒ. iij. burnt luory, inice of licorace. ana. ʒ. j. ʒ. *penidies*, as much in waight as all the rest. Make a pouder of the which minister daily euery morning. ʒ. ij. with sirope of poppy or roses. Merouer at that time, that the wounds be

Curatio.

Ecligma.

Pulvis.

LIBER II.

93

be, you must annoint the breast without, with oile of quinces, mirtelles or roses, adding therto sometime fumach, *Hipocistidos*, pomegarnet rindes, *acatia*, galls and such like. In the end the bodie being extenuat and wasted, it is good to restore with a conuenient diet, vsing all those meates which be of good iuice easie to digest, & nourish much, at which time also you may minister this medicine. R \bar{x} . of the pulpe of a capon. \mathfrak{z} .j. cockes stone, pine nuttes, pistax, sweet almonds. ana. \mathfrak{z} .ss. of the pouder of the *Antidoti de gemmis*. \mathfrak{z} .ss. pouder of *Diarodon abbatis*, *dianthon*, & *aromaticum rosarum*. ana. \mathfrak{z} .j. white saunders and cinamon. ana. \mathfrak{z} .ss. maces. \mathfrak{z} .j. white sugar of the finest. \mathfrak{lb} .j. dissolue, the sugar in water of buglosse, and roses, and make lozenges, or an electuarie, of the which minister euery day. *Morsuli re- fectory.*

CHAP. XIII.

Of panting of the hart.

DE CORDIS PALPITATIONE.

PALPITATIO & tremor cordis in Latin, is in English panting and trembling of the hart, it is a corrupt motion of the hart, or a stretching out of it against nature. The new sort of Phisitions do wrongfully call it *Cardiaca*. It is caused of all such things as do trouble and affect the hart aboue nature (as is) euery distempure, or the multitude of an humour, contained in the outward skin that goeth about the hart, or else of swelling contrary to nature and such like. The disease is easily knowen by the wordes of the patient, who doth easily feele the beating & panting. And also you may know it by the pulse: for in a hot distempure there commeth a feuer, & the pulse is swift & great, in a cold distempure, the contrary. If plenty of an humor contained in the vpper skin of the heart do cause beating therof, then the pulse is soft and feeble. The diet must be ordained diuerly according to the diuersity of causes: for in a hot distempure of the heart, the aire ought to be meanly cold, but in a cold distempure it ought to be meanly warme. But vniuersally whatsoeuer the cause be, you must eschue any thing that doth trouble or resolue the vitall spirits, (as be) ouermuch heat, anger, hunger, watching, lecherie, vnmeasurable cold, meat of euill iuyce. If abundance of any humour contained in the vpper skin, that goeth about the heart, do engender panting of the hart: let their whole diet be extenuatiue, let their drinke in a hote distempure be thinne and small, or a iulep of violets or roses, or decoction of buglosse. In a cold distempure they may drinke pure wine, or other strong drinke. Those that be vexed with beating of the hart caused of hote distempure, they must haue remedy by cold medicins, which can correct the hot distempure, and adde strength to the hart. (As these be among simples) roses, violets, floures of water lillies, saunders, corall, camphir, and such like. Among compounds be these, *Diamargariton frigidum*, *diarodon abbatis*, conserues of roses, of violets, of Buglosse, and their plants, iuices and sirups. Therefore of the aforesaid things there may be made potions, electuaries, and lozenges as you thinke good. Outwardly appoint ointments and emplaisters, specially epithemes *sacculi*, and other like, whatsoeuer is able to alter the hot distempure of the liuer. And first among ointments this is good. R \bar{x} . the oyles of roses, violets, and *nimphaea*. ana. \mathfrak{z} .ij. of redde corall, and redde saunders, and *inguentum*

Epithema.

red roses, ana. \mathfrak{z} .j. caphire, gr.ij. white waxe as much as is sufficiēt, and make an ointment, wherwith annoint the region of the hart & the backe bone. Among epithemes, let this especially be laid to the hart. *Rx.* the waters of roses, sorrel, & buglosse. ana. \mathfrak{z} .ij. water of balme. \mathfrak{z} .j. pouders of the cordiall medicine. \mathfrak{z} .j. red saunders, red corall. ana. \mathfrak{z} .ss. purclaine, gr.ij. saffron, gr.iiij. commixe al together and make an epitheme. Also among the sorts of dry bags this is best. *Rx.* floures of buglosse, violets, red roses. ana. \mathcal{M} .ss. all the saunders, of ech. \mathfrak{z} .j. red corall and white, of ech. \mathfrak{z} .j. ss. of pearles. \mathfrak{z} .j. being first poudred, put them

Sacculus.

*Cure of distem-
pure of the
heart caused
through cold
making it to
beat and pant.
Vnguentum.*

in filke and make a *Sacculus*. But those that be aggriued with a cold distem-
pure of the hart, to such among simple medicines, these be profitable (that is)
amber, muske, saffron, wood of aloes, *storax*, cloues, maces, zedoary, baulmes,
and such like, among compoundes these are good: the elctuary, *plinifar*, *ooticon*,
diamber, *dianthos*, *aromaticum rosarum*, and such like, of the which may be made
kindes of medicines, like as we did against hote distempure of the hart. For
ointments may be made after this sort. *Rx.* the oiles of lillies, of spike, and of
saffron. ana. \mathfrak{z} .ij. ss. *gallia moschata*, cloues. ana. \mathfrak{z} .j. wood of aloes. \mathfrak{z} .ss. maces.
 \mathfrak{z} .j. saffron. gr.ij. waxe as much as is sufficient, make an ointment. Also

Epithema.

you may make an epitheme thus *Rx.* waters of balme, marioram, buglosse. ana.
 \mathfrak{z} .iiij. pouders of the electuaries, *diamber* and *diamoscha*. ana. \mathfrak{z} .ss. maces, wood
of aloes. ana. \mathfrak{z} .j. amber. gr.ij. of the best wine. \mathfrak{z} .j. commixe them together, &
make an epitheme. An example of *sacculus* is thus. *Rx.* floures of balme, & bu-
glosse. ana. \mathcal{M} .j. ss. chosen cinamon, cloues, maces. ana. \mathfrak{z} .j. wood of aloes.
 \mathfrak{z} .j. barcke of the citron apple. \mathfrak{z} .j. ss. saffron. \mathfrak{z} .j. amber. gr.ij. braie all toge-
ther, and make a *sacculus* of filke to lay to the hart. And if there be panting of the

Sacculus.

*Cure of panting
of the heart
caused of an
humour.*

hart, engendred through some humour contained in the vpper skin that com-
passeth the hart: it must be cured (as Galen witnesseth) with a diet which will
extenuat, and by cutting of a vaine in the arme. Therefore you must cut the in-
ner vaine of the arme, or the middle vaine. And afterward one must minister
and apply as well inwardly as outwardly, medicins, that haue vertue to exte-
nuat & strengthen the hart by applying of ointments, & epithemes and *sacculi*,
& such like. Of the which things to make priuat examples, we thinke it in vain,
seeing it is easie to any man by examples now declared here, and in other
places, to make medicins for his purpose of whatsoeuer sort he will.

CHAP. XIII.

Of sounding.

DE SINCOPE.

Causa.

SINCOPE is a swift falling of the strégh (as Galé saith) it is caused through
much excretion and auoiding of bloud, or through vnmeasurable emptying
of the belly, or vehement mouing, or through great paine, or much and often
washings. Also through abundant swets, and all other immoderate vacuati-
ons, also feare, dread, and all such like perturbations of the mind. Moreouer
through abounding of crude and raw humours, through great inflammation,
or through vicious and thinne humours, or else by taking breath in a stincking
ayer. The *sincope* is knowen by these tokens, the pulse is rare and obscure, the
extreme parts, as the hands and feet be cold, sweate about the face, the taking
away

Signa.

away of the brightnesse of the skin that is in it, & as it were a palsy of the whole body. Moreover to these there cometh desperation, vexation of the mind, and shaking of the body. And moreover there chaunceth sometime with the founding of the hart, a vice (that is) when the heart is vehemently distempred. Also sometime it chaunceth to the stomake (that is) when humours abounding, or heaped together, or crude, either else sharpe and gnawing be in it: that kind of *sincope* is called *stomachica*. They which fall in a sound through plenty of rawe humours contained in the mouth of the stomake, in such the sides are inflate & puffed vp, & the whole body seemeth to be of a greater bignesse then it should naturally be; also their colour chaungeth whiter then it was wont to do: & to conclude their bodie is like to them that haue the dropsey; also to many their colour waxeth swarter and blacker like lead, but the pulses of the sinewes be least of all other, moreover they be obscure and inequall. Those which are vexed with founding through abundance of sharpe humours, they feelee continuall pulling, twitching and gnawing in the mouth of the stomake. They which through thin vices which doe swiftly exhale & flie vp, doe suffer founding, in them their face appeareth by and by as though it were dead, their nose is sharpe, their eyes be hollowe, and such like. The other causes of *Syncope* are knowen by the talke of them that stand by without any great businesse. It is easie to know, that the cure must be diuerse, according to the diuersitie of the causes. If founding doth inuade one through excretion and auoiding of blood, or through any other vnmeasurable or suddaine emptying, you must sprinckle their face with cold things or with rose water, which hath a maruellous good effect in this case. The extreme parts of the body, must be bound vehemently with bands, and must be rubbed a litle with sharpe linnen clothes. If the emptying be vpward, you must rubbe the legges: if it be downward, rubbe and bind the hands. Also cupping glasses are to be fastened lightly, diuersly, according to the places where the euacuations, or where the blood bursteth out. Moreover the mouth must be opened, by putting in your fingers or a wedge, or some other thing, but the passage of hearing, and of the nostrils would be thrust together, that the ayre that is breathed in, might stirre and comfort the spirits. Also it is good by and by for to comfort the spirits with sundry odoraments. For as Hippocrates saith in his booke *de alimentis*, there is nothing that calleth the strength againe sooner then odours. Therefore it is good to apply the nose of the sicke, chickens roasted, and parted a sunder in the midst. Also roses, violets, quinces, citrons and such like be good. You must minister wine to him that is thinne, and alaied. Let the aire of the chamber be cold, but let not the chamber be very full of light: let their counterpointes be taken away that lye vpon them, and let the couerings wherewith they be couered be soft, and strew the floores with leaues of mirtells, vines, okes, briars, and roses them selues, and sprinkle it with water. In vnmeasurable swetes annoint the sweting parts with oile of mirtells, roses, & quinces: but specially the necke, the breast, the places vnder the arme holes & the share. For this purpose also, it is good to annoint with *amyluni*, & pouders of frankensence, mixed with the white of an egge, and other restitue medicines. Also you must hold to his nose diuers odoraments, as roses, saunders, quinces, floures of water lillies, &

*Sincope cordis**Sincope stomachica.**Cure of founding through vnmeasurable emptying.**Stoppers of Great Swetes.*

Cure of sounding caused of paine.

Cure of sounding by affections of the mind.

Cure of sounding through abundance of crude humours.

capheir, but you may not then bind the extreme parts of the body. If sounding be caused through paine, you must diligently enquire the cause: for if it come of an outward cause, the ceasing of the paine cureth the sounding. But if the pain be caused of no outward cause, you must find out some inward cause which causeth paine. If fulnes with retching & stretching out doe cause the paine, by and by, if strength will suffer it, let him bloud on the vaine, that is nighest to the aggriued part, but if strength be feeble, then you must only pull it backe, or you must driue it vpward or downeward, or both wayes, or vse frictions. But whereas the paine is caused of vicious humours, you must rather purge it. If both the aforesaid causes come together, then you must vse euacuations both wayes: but bloudletting must first be vsed before any of them. Afterward if the corrupt humours be fastened, and do sticke fast in some onely place, you must beginne your cure with dissoluing and discussiu medicines. As for curing of other paines, they may be sought in their owne proper chapters, and especially in the chapter against the cholicke. Those which do sound through great sorrow, feare, & other perturbations of the mind, they are fully cured by vsing of their contraries. Neither let passe to minister vnto them that doe sound for great sorrow, odoriferous things, and other things which being taken inwardly may comfort the spirits. They which be troubled with sounding through plenty of crude humours, they may neither suffer letting of bloud nor purging. Therefore you must cure such by frictions. And you must by and by in the beginning of the euill begin, & you must rub the legges first from the vpper part, and so downward with linnen clothes not very soft, but somewhat sharp: afterward likewise the armes from the shoulders to the fingers. And when all the arteries and vaines be sufficiently heat, and that ye doubt that some wearinesse will come to the senses through ouermuch rubbing: you must vse oile solutiue and loosing, as is oyle of dill, and cammomill: and you must beware especially of restrictiue things. And when you haue annointed the parts of the body, and rubbed them well, then you must come to the bone, and that you must likewise first rub with a linnen cloth, and then with oile: from that you must go againe to the legs, and then to the armes, & so againe to the backe, and so you must do all, and that in a bright chamber without moisture, whose aire must be temperat. Moreouer *mulsā*, wherein hisope is sodden is most meet for them: and you must beware that you minister not to them, neither meate nor brothes, nor water, nor to suffer him to drinke liberally, but onely *mulsā* the three first dayes, and to rubbe him by course continually, graunting him only but time to sleepe, which must be in a meane. But if their pulse be very small & feeble, or also besides that wonderfull inequall, you may know that there is extreme perill: but yet you must doe as it is taught before, and go about none other thing. But if the pulse be indifferently strong and great, and be not cut of, nor thrust together, the you must consider the state of the belly, & if it do not auoid ordure sufficiently of it selfe, you may boldly poure in somewhat beneath. For it changeth after the taking of *aqua mulsā*, that the superfluities which are wont to be gathered in the principall vaines (that is) they which be about the liuer, & the bowell which ioyneth with the midrife vnto the backe, by that thing they are well cast out. And if a heape of superfluities doe violently prouoke the belly a-

boue

boue reason, first you must seeth your *malsa* more higher, for so it doth make
 the belly lesse soluble, and it nourisheth more. After this, if the superfluities
 do descēd more largely, the belly may not be stopped so, but you must minister
 for *aqua malsa*, the iuice of ptisan. And if they continue still to flow, nourish him
 with soupings of *alica*, taking heed to the working of the pulses in the meane
 season: for sometime they are changed to imbicillie, or vnequalnes or small-
 nes. At which time it is good to minister bread infused in wine, & that, if nei-
 ther the belly nor the liuer be troubled with an impostume; for if they be vexed
 with it (the body being stuffed with crude and raw iuices) the sick is desperate
 of all health. Therefore in such a case of the sicke, thou shewest thy selfe without *Phlegmen.*
 blame, if thou say before that he will die, and vse no better medicines. But if
 there be at any time found abundance of clammy humours, by and by minister
Oximel in steed of *malsa*. Therefore if it be sommer and the sicke vsed to cold
 potions, giue him the *Oximel* cold, but if it be winter, minister it hote. Also
 these things are very euill for them, aswell bathings, as also the open aier, as
 often as it is ouer hote or ouer cold. But if thou art called to them which be *Cure of found-*
 presently vexed with sounding, where the belly and the liuer be without im- *ding now pre-*
 postumation, thou shalt minister a litle bread, and that with some wine, be- *sent.*
 cause it causeth swift distribution into the other parts of the body: and thou *Phlegmon.*
 shalt come straight to frictions and rubbings, and thou shalt doe according
 to the order before prescribed. But if it be somner, or the region naturally hot
 and burning, or the state of the heauen vehemently hote: thou shalt alay the
 wine with cold water, but if there be no such thing, with hote. But the drinke
 that shall be giuen the second and third time, thou shalt minister it altogether
 hote. For in the whole cure, where we vse frictions, heat is best, as a helper of
 the concoction of crude humours. But to those which haue sounding caused of
 choler, which troubled the mouth of the stomake, to them you must minister
 cold potions. But yet it is good to minister to all that haue the *syncope*, wine that
 is hote by nature, yelowish in colour, thinne in substance, cold, and that which
 prouoketh distribution in the body: for we would haue the food that is recei-
 ued, to be distributed about the body, & not to rary in the stomake. They that
 are vexed with sounding through vice of thinne humours, those you must emp- *Cure of syncope*
 tie by litle and litle, & continually, because that they cannot suffer much emp- *caused of thin-*
 tying at once: those also must we nourish by litle and litle, and often: the out- *humours.*
 ward part of the skinne must be thickened: and you must make the aire of the
 chamber cold and restrictiue. Also you must annoint them with restrictiue me-
 dicines and ointments, and you must giue them meates that doe not readily
 disperse and flow: therefore giue neither *aqua malsa*, nor *ptisan*, but bread and
 soupings of *alica*, & soure fruits, which will noreasily be corrupted. You shall also
 giue sometime to them egges, specially their yolkes; for their whites be hard
 to digest. Moreouer the stones of cockes which be nourished with milke. Also
 swines braine, but let it either be diligently roasted, or well sodden in water with
 leekes, and dill. To conclude you must labour by all meanes, that you may
 make the substance of the iuices more thicke, and thicken the skin, & to stop
 the exhalations. Watery wine is necessary to them after ineat in the beginning
 of sicknes. And if all follow your mind, you may also after other things giue

*Cure of found-
ing through
inflammation.*

*Cure of found-
ing through
humours in the
stomach.*

him nourishment by flesh specially after the fourth day, (the iuices comming now to concoction.) If founding come through vehement inflammation, the members and parts of the body are to be rubbed and nourished, and the hands and feet must be bound. You must command him to watch, because the blood in sleepe creepeth to the inward members. You must driue them cleane from meat and drinke. Whosocuer haue the *syncope*, through vicious humours gnawing the mouth of the stomake, they must be cured by prouoking of vomit: or if that take no place to moue the belly, do other things which be expounded in the chapter of paine in the stomake. They that beginne to found in a bath, you must bring them quickly out, nor you must not moisten them with much pouring in of water. They that be alreedy in a found, they must be caried out very quickly, and the rest of the body must be couered with a light couering. Let the face be weat with a sponge dipped in cold water, or sprinkle it with rose water. Also the face, the stomach, and feete must be rubbed. Also the mouth must be opened by putting in of quilles or ones finger. And you must go about by all meanes that the humours that cause the sounding, may be vomited out, by pouring in of warme water at the mouth. They that be of perfect age, pull of their haire, and the loud calling of one is profitable, but many at once is brutfull.

CHAP. XV.

Of lacke of milke.

DE LACTIS DEFECTV.

Cause.

Signa.

*Cure of lacke of
milke in a di-
stempure.*

Little blood.

Viciatio

THE want of milke, doth chance through dry distempure of the pappes, or of the whole body. Also through small quantity of good blood, or because the child is so weake, that he cannot sucke well of the pappes: for looke, the more that he draweth out by sucking of the, the more draweth to them againe. The tokens wherby the diuersities of causes are knownen, are euident enough by things before spokē, but yet I will rehearse the againe. A dry distempure is knowen by the disposition of the whole body, & by leanness & driness of the body, & pappes & such like. Small quantity of good blood is knowen by the ill state of the body, & by the euill colour of it. Also vnmeasurable euacuations comming out of the body before, (that is to say) by menstruis, by fluxes, by extreme exercises, by hunger & such like. For the cure of lacking of milke, which is caused of a dry distempure, we will teach nothing in this place, because it may easily be cured by that which is declared before in other chapters, and shall also be declared afterward in the chap. against the feuer Ethicke. Therefore here we will only treat of the cure of lacke of milke, caused of the little quantity of good blood. In this cure first you must behold the blood, for either there is lesse then there ought to be, or it is worse then it should be. Therefore when there is lesse then there should be, a diet must be assigned with moist and heat meanly: for whatsoever doth heate more then is conuenient, [either] else doe drie or coole those partly by corrupting the blood that remaineth, and partly by diminishing of it, they do forbid the milke to come. Therefore it is good to giue them pure bread, milke, veale, chickens partridges, byrdes, rere egges, fishes scaly, & stony raisons, sweet almonds, lettuce, buglosse, balme, gourdes, and such like

like. They must drinke wine that is thinne and watery, they must eschue immoderate exercises, anger, sorrowe, and all things that may diminish the blood. But if the blood be worse, (as if it be cholerick) first purging of the cholericke humours is requisite, and then vse the diet before prescribed: but if it be flegmaticke blood, it requireth medicines that do heat in the first or second degree, but they may not drie vp, for such by heating of the flegmaticke humours do turne them into blood: but among such the strongest be, which are not onely medicines, but also nourishments, (as is) rockar, fennell, dill, parcell, and those things Greene before they be dried: for being dried, they do heat and drie more then they ought to do. And those things which do drie, they make the humour which feedeth the blood, the more grosse, and more small in quantity. The blood ought to be meanly hot and not grosse, that the milke may be engendred therof. Moreouer those things that doe meanly heat, and haue no great drynes ioyned with it, they haue vertue to engender milke: among which beside those which are spoken of before, is *Sesamum* boiled in wine. Also fresh butter, the weight of one ounce dronke with wine. Also sweet almondes, *pistax*, pine nuttes beaten, and eaten with butter. Also this thing is speciallie praised. *Rx.* Rice, tenne times washed and dried againe, and beat it to powder, then seeth it in good milke vpon burning coales: while it doth seeth, put to as much of white sugar as is sufficient, and make a potage. It is made the better, if you adde to it sweet almondes, *pistax*, pine nuttes, barley meale, cyfers & such like: but you must labour also, that by gentle rubbing of the breast, and by hot medicines, which haue an attractiue vertue, the milke may be drawen, and entised to the pappes.

Euill blond.

CHAP. XVI.

Of abundance of milke.

DE LACTIS REDVNDANTIA.

IT chaunceth sometime that through abundance of milke, the pappes are so filled and swollen, and so stretched out with it, that they are scarce able to hold the abundance of it. It is caused through abundance of good blood. The euill is knownen by sight and feeling. You must helpe this by and by, for else it is to be feared, lest the pappes be taken with inflammation. Therefore at the beginning cut the vaine of the arme, or the middle vaine which is in the arme. After that vse those things which do lightly repress and driue backe, lest that the blood be thrust into the lungs by a certaine violence. For this purpose it is good to apply a soft sponge dipped in warme *Posca*, and to bind it with bands to the pappes, or apply dates braid with bread and *Posca*. Also it is good to apply an emplaister made of oile of roses, of saunders, corianders, *Psilium*, purcelaine, bean meale, lintels, iuice of plantaine, and of vineger after this sort. *Rx.* of bean meale and of lintels. ana. \mathfrak{z} .j. seed of purcelaine. \mathfrak{z} .j. seedes of flaxe and *Althea*. ana. \mathfrak{z} .ij.℥. of plantaine. \mathfrak{M} .j. seed of Coriander. \mathfrak{z} .ij. boile them altogither in water, vntill it come to the thicknes of hony, after that, put to it oile of roses. \mathfrak{z} .j.℥. boile them againe and adde therto the yolkes of two egges, and make an emplaister: or make a cerate after this sort. *Rx.* of the oile of roses and mirtells. ana. \mathfrak{z} .j.℥. the meales of beanes and lintels. ana. \mathfrak{z} .j.℥.

Cause.

Signa.

Curatio.

Posca is vineger and water mixed together and wine and water.

Emplastrum.

Ceratum.

of mintes and rewe. ana. ʒ.ʒ. with waxe and Venice turpentine, as much as is sufficient, and make a cerate to apply to the pappes. Also wild rapes do profit maruellously being annointed with water and hony. Moreouer the leaues of *cherua* annointed the with iuice of greene parcelly is very profitable. Moreouer the stone *pyrites* poudred & applyed with oyle of roses & vineger, doth shewe a maruellous effect against abundance of milke. And let their whole diet be such, that therby but litle bloud may be engendred. Therefore hunger in this euill aboute other things is maruellous good.

CHAP. XVII.

Of milke that is curded.

DE LACTE IN GRVMOS CONVERSO.

Cause.

Signa.

Picturatio.

Curatio.

MANIE times the milke curdeth in the pappes, & turneth into the forme of cheese curdes. It is caused through abundance of milke (that is) when it is kept long time together on heapes in the pappes, and is not sucked out. It is caused also of a hot distempure, when that through ouermuch heat, the thinn part of the milke is digested and dissolued, and the rest groweth together, and turneth into curdes. Also the like may chance of cold, which may cause milke to curd and congeale as well as other licours. Also sometime milke of his owne nature is grosse and clammy inough, and for that cause doth easily turne to curdes. There need no tokens to knowe this euill: for it is knowen by and by, both by touching & by the patients words. The diet in this euill is diuerse according to the diuersitie of causes. For in a hote distempure of the pappes, let the diet decline to cold things, but in a cold distempure contrarywise to hote things. If this euill come through grossenes of the milke, she must vse altogither an extenuate diet. For the cure if there be abundance of milke, not being as yet curded in the pappes in them that be of lawfull age, and being skilfull women, let it be easily sucked out by litle and litle. Let the pappes be outwardly annointed with iuice of greene parcelly, mintes, fenugreeke, & other things rehearsed before in the chapter of abundance of milke. Also the creame of a hare beaten with water, if it be annointed is good against all swelings of the pappes, especially caused of the corrupt abundance of milke. Also lintels sodden in brine is maruellous good, if the pappes be washed with the decoction, and annointed with the lintels being stamped. Also the decoction of fenugreeke and *althea* doth great pleasure. But if ouermuch heat doth cause the milke to curd in the pappes: then annoint them with iuice of purcelaine, and garden nightshade. Also applie oyle of roses with vineger. Also mouseare annointed is of good effect. Also the earth called *cinolia* annointed with vineger or with water and oyle of roses doth good. Moreouer lintels sodde in vineger & applied as is aforesaid, is good against cold distempure of the pappes. Vse decoctions of cammomill, fenell, dill, linseed, and fenugreeke, & therewith foment the pappes. Also annoint them with oiles of cammomill, dill, lillies, & such like, but beware they touch not the nipple. Oxes gall annointed is good. Crummes of bread are good with vineger annointed, but you may put to it mintes or parcelly, and make the medicine the stronger. This plaister is excellent good. R^x. of hony. ʒ.ʒ. of *storax calamita*. ʒ. iij. of oxes gall. ʒ. ij. of oyle of cammomill

chammomill. ℥.ij. mirrhe and frankensence. ana. ℥.ij.℞. commixe them together, and make an emplaister to lay on the pappes.

CHAP. XVIII.

Of inflammation of the pappes.

DE INFLAMMATIONE MAMMARVM.

IT is caused sometime, (as other inflammations be) of plenty of hote blood flowing to the pappes. Also sometime through milke (that is) when it turneth to suppuration and matter. The aforefaid causes are easie to discern a sunder. For the first cause of inflammation chanceth to them that be not with child, nor brought in bed: the other cause chanceth onely to such. For the cure in the first cause you must see blood drawn from the inward vaine of the arme, or the middle vaine on the same side, vnlesse the menstruis be stopped: for then it were better to cut the vaine of the hamme or anckle. After this you must come to restrictiue medicines, which may not be strong, lest that the humours doe violently thrust inwardly to the noble parts of the body: or else you may mixe with them some discussiue things. Therefore for that purpose it is very good to take oyle of roses, with the iuice or water of nightshade, vinegar, & the decoction of cammomill. In this dippe & wet linnen clothes, and apply it to the pappes. Also an emplaister made of barley meale, linsseed, saunders, bolearmoniake, grease and oile of roses are good. And if the phisition doth see that repercussiuue medicins do not much good, he must straight proceed to my booke of the cure of impostumes in the breastes. But if inflammation be caused of curded, milke in the beginning you must apply a soft sponge dipped in warme posca, and bind it to it. Also apply dares braid with bread and posca. Also applie crummes of bread with mirrhe, saffron, and mintes, and such like. But if the inflammation endure still, proceed to the chapter of impostumes in the breastes, as hearafter shall proceed.



The third Booke.

CHAP. I.

Of weakenesse of the stomach.

DE IMBECILLITATE VENTRICVLI.



VEAKNES of the stomake is sometime caused through distempure of the effectrix & working qualities without any flowing of humours. For as Galen saith in lib. 3. de simplic. causis cap. 10. All vehemēt distempure doth ouerthrow & cast down the strēgth. Also sometime it is caused of an humor, being contained in the bosome, and large space of the stomake, which hath power and

Signat.

vertue either to heat, or cole, or to moisten, or dry, or two of these qualities mixt together: sometime it is caused of an humor stuffed and drowned in the filmes, & coates of the stomake. Vehement thirst, abhorring of meat, & sauoring belkings, do betoken distempure only of a hote quality. Contrarywise litle thirst vnamealurable appetite, & soure belkings betoken distempure of a cold quality. And to be short, if the stomake be grieved with hote or cold distempure, it chaungeth the meates that be eaten into the nature of the distempure: so that the meates may be perceiued to be chaunged into the sauour of roasting or sourenesse without the commixing of any humour. Moreouer if the distempure be hote, you shall see the patient by and by eased with taking of medicins, or meates, or drinckes that be cold. But if the distempure be cold, the patient feeleth ease in hote meates or medicines, but he feeleth hurt with cold things. In a moist distempure, the patient feeleth no thirst, or verie litle, he hath abundance of spittle, and doth desire moist meates. In a dry distempure there is drynes of the tongue, extenuation of the body, litle spittle, and vehement thirst. Moreouer vomiting and desire thereto, heauines of the stomake, & belking specially after meat, betokeneth abundance of naughty & corrupt humours. And if yellow choler doe abound, there followeth bitternesse of the mouth, vomiting vp of choler, thirst, belkings with sauour roasted, & gnawing of the stomake: but if fleume doe abound, it doth cause no gnawing in the stomake, vnlesse it be salt fleume: there are present soure belkings, no thirst and stretching out of the stomake. If melancholy abound, it causeth sadnes & feare, stinking belkings, & spittings, & sauour of fish, sleepe with fits of strang imaginations, contraction & paine of the hammes and calues of the legges. Euery distempure is corrected & amended by his contrary. Therefore you must coole a hot distempure, and heat a cold distempure: also moisten a dry, and dry a moist distempure: likewise must you do in cumpound distempures, either heat and dry, or heat and moisten, or else coole & moisten, or coole and dry. Those that be vexed with hot distempure of the stomake, are cured with a cooling diet, but specially if they take cold things with vineger. Therefore let their bread be mixed or dipped in *posca*. For flesh let him vse chickens, partriche, veale sodden with vineger or veriuice. For potherbes, lettuce, and purcelaine are very good. Also apples and sharpe peares. The sicke must drinke small ale or beere, if he hath bene vsed to it, but if not, let him drinke the decoction of cinamon, or wine that is thinne and watery. You must apply and lay vpon the stomake outwardly such medicins as do meanly restraine & coole. They which be vexed with a cold distempure of the stomake, you must heale them with the contraries to the aforesaid things, with the decoction of annise seede, rewe, and parcelly seed. Let the meates which they eate be condit and dressed with cinamon, *calamus aromaticus*, cloues, pepper, and such like odoraments. Also giue vnto them *Diatrion pipereon*, *diascalaminthes*, and *theriaca*. Anoint the stomake outwardly with those ointments which haue poure to heat, and let them vse to drinke wine that is old, & somewhat astringent. A moist distempure is helped with meates that do drie without any strong heat or coldnes. Moreouer vsing of lesse drinke then he is accustomed to do. A drie distempure must be cured as the feauer Ethick is cured, of which we will treat in the fourth booke. But if

Curatio.

Cure of a hot distempure.

Posca is a
saunce made
with vineger
and water.

Cold distempure.

Moist distempure.

Dry distempure.

if some humor hauing power to heat or coole, do cause weakenesse of the stomach, you must marke and consider diligently whether that humor do swimme in the bosome and largeness of the stomach, or whether it be stuffed in the filmes and cotes of the stomach. If the humour be contained in the bosome of the stomach, and be a cholericke humour, it must be purged straight by vomit: warme water or thinne *melsa* drunke doth cause an easie vomit. It will be better if you minister before it things that do moiste, as is the broth of ptisā, or else the yolke of an egge. But if the cholericke humour be stuffed in the filmes of the stomach, purge him with *Hierapicra*, for as Galen saith, there can no better medicine be found against vicious humours, being stuffed in the filmes of the stomach. The humour being purged, let them vse the same diet, that they do which are vexed with a hot distemper, as is taught before. Minister within the bodie conserues, which haue vertue to coole and moisten. Also minister electuaries hauing like vertues. Apply outwardly to the stomach things that do coole, and meanelly restraine, as is oile of roses, oile of quinces, putting to saunders, balaustie, coral, and purslaine. But yet vse things that do coole in a meane according to the contrarietie of the distemper. For ouermuch vse of cold things doth not only not profit, but also oftentimes it causeth an incurable disease, because of the great heat that is requisite for concoction and digestion. If humors being flegmaticke, grosse and tough, do swim in the bredth of the stomach, he must vse *oximel*, wherein hath bene sodden medicines which haue vertue to extenuat and cut (as is) hyssop, the root of ireos, origan, sauory and horehound. But if the flegmaticke humors be drowned in the filmes and cotes of the stomach, then first you must minister those things which do cut and deuide clammy humors and grosse fleume, but afterward you must purge him. If you will knowe what medicines do purge tough fleume, looke before in the first booke, chap. 12. Also *Hierapicra* is not vnprofitable to purge grosse humors. Let him also vse a dyet which doth extenuate: and let him vse electuaries that do heate, as *diatrion piperean*, *diagalanges*, *diacinnamomum*, *diambar*, ginger condite, *diacorus*, and such like. Apply outwardly to the stomach things as do heat, as is oile of *nardinum*, oile of mints, oile of wormwood, and oile of masticke, & other things hauing the like vertue. For this purpose also Cerates are commended, which the Phisitians commonly do call, *scutū stomachale*, such as this is, *Rx.* chosen cinamon, cloues, long pepper. ana. ʒ. j. *gallie moschata*, maces. ana. ʒ. ʒ. *calamus aromaticus*, frankensence ana. ʒ. j. *ʒ.* wood of aloes ʒ. j. sower mints. ʒ. ij. masticke, lapdanum. ana. ʒ. ij. oiles of masticke and narde. ana. ʒ. ʒ. with waxe and turpentine as much as will suffice, make a cerate to lay vpon the stomach, and couer it with purple filke. Or vse this medicine. *Rx.* masticke beaten to powder. ʒ. j. ʒ. then strew it on lether being cut like a buckler, and poure vpon it *oleum nardinum*, then hold it to the fire till it be moken together, and strew vpon it chosen cinnamon, nutmegges, and cloues. ana. ʒ. j. beaten into powder, & apply it to the stomach. To be short these and other things which do strengthen and heate the stomach, are to be applied (as is) mints, wormewood, frankensence, masticke, cinnamon, galingale ginger, maces, wood of aloes, *calamus odoratus*, and such like rehearsed in our sixt booke of making medicines, of which one may make diuerse kinds of remedies as he seeth cause.

Cure of weaknes of the stomach caused of an humor.

Victus ratio.

Fleume.

Diet.

Scutum stomachi.

Aliud.

Medicines which strengthen & heate the stomach.

*Cause Nau-
sea.**Signa.**Curatio Nau-
sea.*

Disposition to vomit (called *Nausea*) which is a naughtie and wicked motion of the expulsive vertue of the stomach. It is caused of a vicious humour contained in the stomach, being either hot or cold, which humour either swimmeth in the concauitie and hollownesse of the stomach, or it is stuffed in the filmes of the stomach, cleaving like birdlime, and can scarce be drawn away: or the humour being more watery, it is drowned in the cotes of the stomach, like water in a sponge. And such humors are oftentimes engendred through distemper of the stomach as well hot as cold: sometime such humors do flow from the whole body, or from other parts (being first euil affected) into the stomach as it were the excrements: as from the liuer or the spleene, or the head, or from the whole bodie. If those humours be engendred through the distemper, you may easily perceiue it by the signes declared in the last Chapter before this. But whether that humor swim in the hollownesse of the stomach, or be stuffed in his cotes, thus shalt thou know it. If the vicious humor do swim in the stomach, & cause *nausea* (that is) disposition to vomit, then for the most part vomiting followeth, & the stomach corrupting the meats, it doth manifestly infect it with that humor, and changeth it into his nature: but if a tough humour be drowned in the cotes of the stomach, it causeth disposition to vomit, but yet such a disposition as bringeth forth nothing, although the patient do prouoke and straine him selfe as though he could vomit: but if that humour be watery and wheyish, the it causeth vomiting, not only before meat, but also after meat, and especially if that humor swim in the breadth of the stomach: for if it be stuffed and cleave to the top of the stomach, it doth moue vomiting without bringing any thing vp before meate: but when other parts (from which do flow excrements into the stomach) be euil affected, the sicke him selfe doth first feeble the griefe of the member that is diseased: for either he feeleth heat, or cold, or heauinesse nigh about the place that is diseased, or also he cannot suffer to let the place be touched hard. But if the whole body be full of vicious humours, you may know that by the colour, and by breaking out of wheales & pushes in the skin, and also by the vrine you may discern it. For the cure, you must diligently consider which griefe it is, whether it be a disease caused onely of the stomach, or of the whole body, or of some other member. For if humors do flow into the stomach from some other member, or from the whole body; you must first take care for the whole body, or for that member that is diseased, but yet you may not neglect the stomach altogether. For vnlesse the whole body be first purged of vicious humors, he labourerth in vaine that goeth about to resist the flowing of humors into some one place. So also he that doth cure the member that is first diseased, he cutteth of as it were the fountaine of all flowings into the stomach. If you will know how those members are to be cured that do send excrements into the stomach, you must learne that in their proper chapters before or after. But if humours be ingendred in the stomach causing disposition to vomit, you must marke whether those humors be thinne, cholerick & wheyish, and being contained in the hollownes of the stomach, for then you must giue him

LIBER III.

105

him veriethinne iuice of ptisan, or hot water, and the sicke must prouoke vomit with his finger, or with a feather being put downe into his throte. But if the humours be stuffed within vpon the top of the stomake, you must minister one dram of aloes to drinke being dissolued in water. For against hot humours which be in the stomake, Aloes is the best medicine; so that often it hath healed euill stomakes in one day. After the humours be purged, and other medicines ministred, which do stoppe or make temperate the sharpnes of choler, then you must cure the hot distempure of the stomake, as is taught in the last chapter before this. If they be flegmaticke, grosse and tough humours which do swimme in the breadth of the stomake, you must cure them after that sort that is taught of vs in the former chapter; and then you must get away the cold distempure of the stomake, as is afore taught. Now, for vomiting you must note *Of vomiting.* that in the beginning it ought not to be stopped, if the sicke be the better for it, according to Hippocrates saying. In vomiting which commeth by it selfe, *1 Apho. 2.* if such things be purged as ought to be, it is good and may be suffered, but if not, then contrariwise it is euill. Therefore you may not stoppe that vomit which is decretorie, or where humours do flow from the whole bodie into the stomake, or when humours be engendred in the stomake through distempure. But then you must rather helpe the motion of the expulsive vertue in a hot cause, by ministring hot water with oile of violets to drinke: but in a cold cause minister oximell and other things before reherfed. But if the vomiting be immoderate, and do begin to weaken the strength of the sicke, then *Cure of immoderate vomiting.* you must go about to stoppe and restraine it. Therefore first let the sick lie vponward in a conuenient house, and contrarie to the disease (that is) let the house be cold, if the disease be hot: & contrariwise let it be hot, if the disease be cold: let the extrem parts of the body be rubbed, & let the be felt with warme hands, & also bind them strongly with bands: also put the feet & hands in luke warme water. Also hold odoraments of good sauour to the nose for to smell, as roses, quinces, peniroyall, mintes, fennell, spickenarde. Anoint the stomake outwardly with oiles of wormewood and roses. Emplaisters made of Dates, quinces, and wormewood be good. Also Cerates made of them and such like, as mintes, darnell meale, frankensence, mastick be good being laid vpon the stomake. Also you must stamp wel dates that haue bene steeped in old wine, afterward you must put to it mastick & frankensence, ech of them finely poudred by it self afore, & then bray them together. To this place also you must call the remedies, that are spoken of hereafter, partly in the chapter of *cholera*, and partly in the chapter of the fluxe *dysenteria*. Furthermore that euill continuing long, if the meate cannot tary in the stomake, you must fasten a cupping glasse to the mouth of the stomake with great flame, vntill the place waxe red: and you must giue the patient meat, while the glasse hangeth on still.

CHAP. III.

• *Of immoderate thirst.*

DE SITI IMMENSA.

THirst, as Galen witnesseth in *lib. 1. de simpli. med. facultate, cap 30.* is caused two manner of waies: partly through want of moisture, and partly through abundance of heat. The stomake is heat many & sundrie wayes, that is either

*Signa.**Curatio.**Pilles to hold
vnder the
tongue.**Oxycratum seu
posca.*

through hot distemper of the bare qualitie simple or compound, or through hot and cholericke humours engengred in the stomake, or else flowing to it. Also through abundant drinking of old wine. The stomake is dried either through the drie distempure that is in it, or through salt humours, or drincking of salt water. Also oftentimes it is dried through consent of the whole bodie, as it chanceth in burning feuers, and feuer Ethickes. The diuersitie of causes may easily be knowne by the patients words, and by those signes which we haue spoken of in the second chapter next before. Therefore the cause being known, you must remedie ech of them according to their causes diuersly. Therefore you must remedie thirst comming of heat, by ministring things that do coole. Therefore both the drawing in of cold aire, and water, or watrie wine being dronken are good. Also Cucumbers seed chewed, or if it be hulled and bearen, and drunken with water, it helpeth greatly against thirst engendred through heat of the stomake. Likewise lettuce seed chewed and drunke profiteth. Also purcelaine seed likewise. The best thing to quench thirst is this. *Rx.* of the seeds of sower Cucumbers husked. $\mathfrak{z} . j .$ *tragacanthae*. $\mathfrak{z} . ss$ bray *tragacantham* and serce it, and beat the seeds, and put those pouders to the whites of egges being raw, and beating them altogether, make pilles and drie them in the shadow. Of these pils minister one at once to be holden vnder the tongue, that it may dissolve by little and little, and so be swallowed. They that haue had burning and heat in the stomake long time, the iuice of the sweete roote being drunk, doth helpe them, and also the roote it selfe with water and the iuice of purcelaine. But those which are vexed with thirst caused of heat and drinesse, as it chanceth in all burning and verie dry feuers, and to those which labor in sommer, or in great heat, such are best healed with *oxycratum* (that is) a drinke made with vineger and water sodden together. For vineger doth coole mightely, and doth perce euery place quickly, & the water besides the coolenes that it hath, it is moistest of any thing: for nothing (as Galen saith in the place before rehersed) is moister then water. Also the thirst which engendreth in feuers, may be mitigated in sprinckling the head with the coldest oiles, as oile of roses being sprinckled aloft on the fore part of the head. Also the best remedie for drinesse is sleepe, where heat and moisture are commixt together, as it chanceth in that kind of dropsie, in which plentie of salt humours be heaped in the stomake and belly, or in those which haue their stomake stuffed with salt fleume, then vineger is the best remedie. It is also good for them to soupe the iuice of quinces or peares, or veriuice with water. If humors cholerick or salt swimming in the stomake, or drowned & stuffed in it do prouoke thirst, the you must minister medicines which can purge out those humors. Afterward you must vse medicines which do restraine & comfort the stomake & strengthen it. Examples whereof you must seeke before. They which thirst through drincking of much old wine, are holpe with drinking of cold water & other things rehersed in *lib. i.*

cap. 14.

CHAP. IIII.

Of paine in the stomake.

DE DOLORE STOMACHI.

Causa.
καταλυσια.

PAine of the stomake is caused when naughty, venemous, and gnawing humours be kept in the stomake, whereby it chanceth that through intollerable

LIBER III.

107

ble gnawing they cause founding, which they call *stomachica*. This disease is *Signa*. knowne by the continuall pricking and gnawing of the mouth of the stomake. In this euill you must giue him meates that do coole, and which may bring *Dye*. strength to the stomake (as is) lettuce and purcelaine taken with vineger. Also pomegranates, and oranges, pearres, sharpe grapes, and such like. Also bread being steeped in verie cold water is good. Also let his other meates be such that will easily digest, and yet not easie to corrupt (as be) chickens, partrich, birds of mountaines, & such like sodden with veriuiue. Also fishes bred among stones, sodden with vineger, limons, and the sharpe iuice of Cytrons. Likewise let the sicke drinke water wherein hath bene sodden a little cynamon, or giue him thin watrie wine. For the cure in the beginning you must prouoke vomit *Curatio*. by the remedies afore said. Then after that also he must purge downward, by taking Hierapicra. Which things being done, you must vse remedies to strengthen the stomake both inwardly and outwardly, as is taught in the second chapter, and in other places also.

CHAP. V.

Of inflammation of the stomake.

DE INFLAMMATIONE VENTRICULI.

INflammation of the stomake is caused no otherwise then the inflammation *Cause*. of other parts of the bodie (that is to say) through the flowing together of abundance of hot blood. Signes hereof, is exceeding great paine continual- *Signa*. ly, which cannot be mitigated with any medicines that be applied to it. Moreover there is swelling and burning which you may feele. Also a feuer, heauinesse, and appetite to meate. The diet (like as it is in other inflammations) *Victuatio*. must be thinne, small, and exquisite. Therefore he must vse iuice of ptisan: and he must abstaine from flesh, and wine, and from other hot meates. Let the sick drinke water, wherein hath bene sodden a little cynamon, or iuice of soure pomegranats, or of some other fruit that is cold and restringent. Let him sleep little, and let him not talke much. Let him eschew as much as he can sadnes, and let him remaine in an aire meanelly cold. You must beginne the cure with *Curatio*. letting of blood, if there be fulnesse of the whole bodie, & strength of the sicke. You must cut the inward vaine of the arme, and you must draw blood according to the strength of the patient. After this you must apply outwardly those things that do repress & restraine, specially vpon the place where the paine and swelling do most appeare. For the stomake, specially the mouth of it hath euer neede of the commixing of those things that do restraine, but most of all when it hath an inflammation. Therefore those which do attempt the cure with loosening remedies onely, without the commixing of those things that do strengthen the stomake, they cause perill of death. Therefore alwaies whether it be an oile that the inflamed member be nourished withall, or a soft plaister laid vpon that member, you must commixe some restringent thing with them. Therefore for this purpose it is good to apply to it oile wherein wormwood or quinces hath bin sodden, commixed together with masticke. Also the iuice of quinces, or pearres, putting to it red roses, barley meale, sanders, bole armoniack, & such like. Also you may vse this cerate. *Ceratum*. R. barley meale. ʒ. ss. white

sanders, and red roses ana. ʒ.ij. bole armoniack. ʒ.ij. ʒ. aloes, masticke. ana. ʒ.ij. wormewood, nutmegges, *balauſtie*. ana. ʒ. ʒ. oiles of masticke, and roses. ana. ʒ. ʒ. ʒ. with waxe and turpentine as much as is sufficient, make a cerate to lay vpon the stomake. But if there be need of great restriction (as it chanceth then, when the stomake is so weake that it cannot hold and retaine meate) you may commixe with the said things veriuiice, or iuice of wormewood, or hipocischidos, and sumach, and such like. All these things, if the inflammation be vehement, must be applied to the grief cold. And if the belly doth send forth nothing, you must prouoke it with easie clisters. Nor he worketh not vnwisely, that doth minister. ʒ. ʒ. of *casia fistula* dissolued in endiue water, after that the burning heat is somewhat abated. Also at that time you may commixe with the restrictiue medicines, which you apply outwardly, many things that do discusse and dissolue (as is) fenugreeke meale, floures of cammomill, and Althæa, and line-seed; you must neuer (as we warned you before, no not at that time, when there floweth no more to the grieſe, and that cannot be driuen backe, which is contained in the diseased member) you must not say at that time, neither vse onely loosening medicines, or onely dissoluing medicines: but alwayes you must commixe with them restrictiue things which haue power to preserue and keepe the strength of the stomake. Therefore at that time you must vse this emplaster. *Rx.* the meale of line-seed and fenugreeke. ana. ʒ. ʒ. seed of dill ʒ.ij. floures of cammomill and melilote. ana. ʒ. ʒ. wormewood, *balauſtie*, red roses. ana. ʒ.ij. hypocischidis. ʒ.ij. oiles of cammomill, lillies, roses, mastick. ana. ʒ. ʒ. hennes grease, and goose grease. ana. ʒ.ij. commixe them all together, & make an emplaster. But before it be applied, it is not in vaine to annoint the stomake with this ointment. *Rx.* oiles of cammomill, dill, and quinces. ana. ʒ.ij. powder of the roote of *Althæa*, wormewood, line-seed. ana. ʒ.ij. waxe sufficient, make an ointment.

Emplaſtrum.

Unguentum.

CHAP. VI.

Of abhorring of meate.

DE CIBI FASTIDIO.

Causa.

Abhorring of meat, or loosing of appetite doth chance either through loosing of the sense of sucking of the vaines, which is naturall hunger, as Galen witnesseth *libro primo, de sympt. causis, cap. 7.* or because there is no sucking out, or because the bodie is not emptied. Also sometime it chanceth through some hot distempure, specially of the stomake, which distempure doth dissolue the hard and sound members by loosing of them, and maketh them weaker in drawing: but the moist members, it stretcheth out vnmeasurably by shedding. Sometime it is caused through abundance of vicious humours contained in the stomake: and through immoderate fluxe of the belly and bowels: also through ouermuch bloodletting. Also the sicke doth abhorre meate in continuall and vehement feuers, also in inflammations of the stomake, the liuer & the matrice, and for many other causes which need not to be reherſed here. The signes which betoken a hot distempure, are reherſed before in the first chapter. Those which abhorre meat, through the vice of cholericke humors, are troubled with gnawing of the stomake, and with appetite to vomit, & with thirst.

Signa.

thirst. Those that haue humours that be rotten, they haue sometime a feuer. But those which haue loathing of meat through grosse and clammy humours, they neither feelee gnawing of the stomake nor thirst. But commonly to all there cometh disposition to vomit. If loathing of meat doth come about the beginning of the disease, or about the vigour and strength of it, which the patients strength may yet suffer, it causeth no perill, for the sicke neede but little nourishment. But if losse of appetite do come in the declination of the whole disease, or in long weakenes, or in lacke of strength, or of vnmeasurable purging, it is not without perill and daunger. This euill is increased of age. For children are vnluckely troubled with this disease (that is to say) such as are deuourers by nature, and haue need of continuall nourishment. Therefore if children haue this disease, great excesse aboue nature is signified by it. For cure of this disease, if the losse of appetite be caused through weakenes of the stomake, you must marke what distempere doth weaken the strength, and you must cure it by contraries to that distempere, as is before taught. If the presence of vicious humours do cause loathing of meat, if those humours be thinne and gnawing: you must first beginne before any other thing be ministred, to purge the humours contained in the stomake by vomit. And if the patient doth vomite yneasily, minister vnto him soupings, and other nourishments which do moisten, that they may driue those humours downe into the belly, and driue them out beneath, or purge the womb with *hierapicra*. Then we must bring the bodie to a good temper, with such things as be meete for that purpose. Those that do abhorre meat through grosse and clammie humours, you shall cure them by extenuating and cutting the humours as well with *Oximell*, as also with those medicines, that are made of this and other sawces, as with Capers, Oliues, musterd seed, and such like declared in the first chapter. If loathing of meat happen through inflammation, or stopping any other part of the bodie, then you must go about the curing of that member or part. And you must go about to prouoke appetite againe, onely by odoraments, either by odour and smelling of wine infused, or decoction of quinces, or peares. Also you shall go about the same thing with soft annointings with oiles, as oiles of roses, masticke, and such like, and moderate frictions and rubbings of the bodie. Also incisions to be applied to the loines and share. Also let meates be prepared of diuerse and sundrie kinds, and after the daintiest fashion, that besides their sweetnesse, they may entice and prouoke their appetite: first of the best kinde of corne, and such as doth nourish much, as is *Alica* washed with the decoction of dates & damascene prunes, rere egges, birds of the mountaines that be leane and of no strong sauour: swines feete much consumed in seething. For if he onely tast such meates, they nourish the bodie sufficiently. Whatsoeuer you minister, ought to be of such sort, that it may easily be deuoured and swallowed. For those things that require much chewing, do cause vnpleasantnesse, and put away appetite. Nor you may not neglect to apply outwardly vpon the stomake besides the ointmentes, emplaisters made of dates, quinces, wormewood, and such like. Also Cerates made of the same things, examples whereof you must seeke before.

Curatio.

Alica is made
of wheat stee-
ped in water
beaten & dried
in the sunne,
& then broken
grossely.

Signa.

Curatio.

*Cure if it be of
sharp humors.*

Dieta ratio.

A Doglike appetite is contrarie to losse of appetite. For they that are thus diseased, they desire much meat: and when they cannot refrain their appetite, they deuoure in meate without measure: then they being heauie with the multitude of meate, and their stomake not being able to beare the meates that are in it without hurt, they turne to vomiting. Then afterward they fill themselues with meate, and againe they returne to vomiting like dogges. It is caused through cold distempure of the stomake, or through vicious & sharpe humours which do gnaw and pricke the mouth of the stomake. For cold vicious humours do cause a gnawing much like the proportion of sucking, and do raise appetite of meate. Also sometime it chanceth through vnmeasurable dissipation and spreading abroad of the whole bodie, which do follow either the violence of heat, or the weakenes of the vertue retentive. Cold distempure of the stomake is knowne by euill digestion, windinesse, rombling, and many egestions or seiges, and by other tokens declared before in the first Chapter. Sharpe humours are knowne by soure belkings, and much egestion, and verie thinne. If it be caused of vnmeasurable dissipation and spreading abroad, and that through heate which consumeth the meate like fire, and rarefieth the skinne: then the egestions sent out by the belly, be lesse in quantitie then the meate that is eaten, and also the egestions be drier: But if that dissipation come through weakenesse of the retentive vertue, which cannot master the meates: then there is much deiection and casting out of those things that are eaten. For the cure, cold distempure must be healed as is taught in the first chapter of this booke. If doglike and vnmeasurable appetite be caused of sharp humours stuffed in the mouth of the stomake, and as it were water soked into a sponge, you must minister in the beginning, *Hierapicra Galeni*. For this doth not onely heat, but also it doth cut off and make cleane, and draw out from the depth of the mouth of the stomake, humours that be stuffed in it, and it causeth them to auoid downward. And yet it addeth strength to the stomake, that afterward it will not easily receiue any hurtfull humour. Therefore that is the best remedie for vicious humours stuffed in the stomake, to bring them forth. It is ministred the weight of $\mathfrak{z} . iiii .$ with wine infused with warme water. If a child doth labor of this disease, which cannot drink the medicine for bitterness, make $\mathfrak{z} . j .$ or $ij .$ of it in pilles, & annoint it outwardly with hony, & let them swallow them downe. Seing that for the most part, this euill chanceth of sharpe and soure sicume, you must vse such meates and medicines, as haue power to cut, deuide, scoure, and heate, as be, garlick, leekes, time, sauoric, organ, peniroiall, and such like. Therefore the humours that be vicious being purged in the beginning, you must let the vse this diet. Let not their bread be new, nor well leauened, with the which also you must mixe things that prouoke vrine, as is, annise seed, caraway seed, cōmin, parsley, & such like. Let his meats be fat & oilie. Also soupings are good, that do destroy appetite, as be pottage made with much hony, and much oile, or goose grease, hennes grease, or

LIBER III.

III

or swines greafe. Let his pot herbes be mallowes. Also giue him the braines & fatteft partes of birdes, and of fifhes likewise, and thofe things that do altogether destroy appetite, and caufe fulneffe, and that doe nourish but little, although they be eaten in great quantity: You may well giue them great plentie of wine, euen as much as they can drinke, and fuch wine that doth heat greatly, as thofe do that be yellow in colour, thinne in fubftance, sweete in fmelling, and without reftriction. For this doth heat the ftomach, and destroy the fharpneffe of humours, fo that often fuch wine with oily and fat meates, fuffiseth for the perfect cure. As Hypocrates faith, drinking of wine eafeth hunger. And you muft giue wine, as well to them that be fasting, as to them alfo which haue eaten meate, although they be not as yet a thirft. But you muft giue it to them that be fasting, hot, or warme at the leaft. He muft abftaine from all fower and reftrictiue meates and drinckes, but fpecially from fruite. Let their banketting meates be *piftacium*, almondes, pine nuttes, and oliues with hony. Minifter alfo vnto them milke, as well alone, as alfo with wine called *Passum*, or with hony: fo that, neuertheleffe you muft take heede that you giue it not to thofe, that are wont to haue it waxe fower in their ftomach, for to thofe it doth more hurt then good. But if it be well digefted, it doth not onely ftop the appetite, but it fofteneth the belly being ftopped, and stoppeth his fluxes. Alfo you muft make potions and fine cakes with milke, and giue them to him, as be, marchpaines and rife foddenn with milke. Alfo he muft wafh now and then, and make fat their fkinne largely. This kinde of cure you muft vfe as long as the ficke is difeafed, and till he be cleane whole. If the doglike appetite come through vnmeafurable fcattering abroad, opening, & diffipation then in fuch a difeafe it is good to thicken the skin, and make it groffer with oyle made with vnripe oliues, or oiles of rofes, or of mirtles, or any other wherein any reftrictiue thing hath bene foddenn with a foft fire. Let the ficke remaine in an ayer, that is cold and perfpirable. Let him efchue hot ayer and hot bathes. Alfo let him efchue wine and all things as well outwardly as inwardly that doe heate. Let his drinke be cold water or decoction of Cinnamon. Put the ficke in a cold bath if nothing do let it, as slenderneffe and leaneffe of the body, or the coldnes of fome member of the body, as the breaft or fome other. You muft giue vnto them meats that be ftable, durable, & hard to corrupt, as be periwinkles, and all kinds of fhell fifh, if they be foddenn with water twife changed. Alfo swines flefh being in full ftrengh and fpecially the belly. Alfo fat biefe, and all things that be all fat, and that do swimme in the ftomach, and be hard to be digefted and diftributed. For there be fome that haue this difeafe, which by reafon of a fharp and biting heate, and as it were a feuerous heate in them, which doe digeft and confume biefe and other things hard of digeftion, with leffe labour then fifhes of ftoney places, and fuch like things which be eafie of digeftion. Of egges thofe are good for them, which be foddenn till they be hard, or fried in a frying pan. Giue them manchet made of fat broth without hony. Alfo rice foddenn with butter, and vnleauened bread. Looke how much the euill is abated, and fo much you muft abate of the groffe meats that you are wont to giue, & you muft minifh the reftrictiue things alfo that you lay without. For fomme the vehemency of the appetite being abated,

2. Aph. 21.

Cure of it come
of immoderate
diffipation.

*Unguentum
adstringens.*

when the bodie is filled with crude and grosse humours, it turneth into some other worse disease. Among restrictive medicines besides those things which are aforesaid, you must vse this ointment. *Rx.* oiles of mirtles, and quinces. ana. \mathfrak{z} .ss. oile of roses. \mathfrak{z} .j. iuice of plantaine. \mathfrak{z} .ij. red sanders, masticke, bistorta, red roses. ana. \mathfrak{z} .j. bole armoniacke. \mathfrak{z} .ij. *Hipocischidos, acatia, sanguis draconis.* ana. \mathfrak{z} .j. waxe as much as is sufficient, make an ointment.

CHAP. VIII.

Of great famine.

DE BVLIMO.

*Redipos.
Causa.*

Signa.

Curatio.

B*vlimos* in Greeke is nothing else but great and vehement famine or hunger. It is caused through coldnesse of the stomake, and for want and weaknes of strength, and in a man it taketh his beginning altogether of outward cold: for long iourneys, specially when there is snow causeth this disease. It is knowne thus. In the beginning there is felt much hunger, which for all that, doth not long endure. For afterward the heart of the patient beginneth to faile him with coldnesse of the extreame parts, and want of spirit and breath. You must apply remedies for this disease by and by, because there be that in desert places, or in bathes, being suddenly taken with this disease, do perish for lacke of helpe. Therefore they that are troubled with great hunger, in a iourney without a feuer, or any other wayes, you must recomfort them with vineger, or peniroiall, giuen them to smell vnto, or earth whatsoever it be, sprinkled with vineger, or apples, or pearces, or such other like fruit which is next hand. Also new bread holden to the nose doth helpe, and cheefe of good sauer. Also porke roasted or sodden, and vniuersally all that doth nourish much: but especially that which hath sauer of roasted meate, and is well seasoned, & hath a sufficient sauer. For by such odours and sauers, they that haue this disease, are for the most part refreshed, seeing there is nothing (as we said before in the second booke, the fourteenth chapter) that doth refresh and renew the strength sooner then odours. Moreouer you must bind the extreme parts of them with bands, and you must put the tippes of their hands and feete in verie hot water, and you must raise them and stirre them, as well by pricking of the cheekes, as also by pulling of the haire and eares. And when he is somewhat come againe to himselfe, you shall minister vnto him bread infused in wine, or some such thing, which doth restore strength very quickly, (as be) reare egges, Alica with wine. The next remedie they must looke for by meat, which if they can not take when it is offered them, you must put it into the mouth violently, and compell them to swallow it, for by and by after that, they are deliuered from their great hunger, and from their fainting, and are raised quickly. For this purpose are good also the Antidotes, which are compounded of diuerse sweete odoures (as is) *Aromaticum Rosarum, Diamber, Dianthon, diamoschi, Aipta moschata*, and such other like. And if this disease chance to come in feuers (which is seldome seene) and if it doth rush in suddenly about the declination of fits belonging to feuers, you may minister meat without feare. But if it chance in the beginning of the augmentation, or in the vigour and strength of the feuer, the sicke must be refreshed by the odoraments aforesaid,

aforesaid, and specially by those things that haue come in them, as is *Polenta*, wet with water, or hot bread that sendeth forth a burning sauor. Also you must vse frictions and rubbings of the extreme parts, and apply plaisters made of dates, or quinces sodden in wine: and this must you do vntill the declining of the fit, that you may safely giue him meate. And if the sicke be neuer the better through these things, you must venter to helpe him by giuing of meate. Therefore minister iuice of Prisan, or one morsell or other wet in wine that is white and thinne. For they being refreshed and as it were suddenly called back they afterward come to the declining of the fit. We must eschew altogether in them that haue this disease, long delay from meate, and hunger. For you shall giue him euerie houre verie little meate, for it taketh away great famine and the fainting, whereby the sicke is eased. And that it is lawfull to nourish & giue meate to the sicke in a fit, Galen teacheth, *libro decimo, method. capite tertio.*

CHAP. IX.

Of euill digestion.

DE CRUDITATE.

Rawnesse of the stomake or ill digestion, is, when as the meate is not altogether changed. The causes of it, is distempere in the stomake, inflammations, hardnesse, impostumes, and such other like. Sometime the meates remaine raw and vndigested, although the stomake be not diseased: either through immoderate deuouring of meats and drinckes at one time, or through the euill and vicious qualities of the meates themselues, or through heating of them out of due time, or through inordinate taking of them: or through some vicious superfluitie growing: or through short sleeping, as Galen saith, *libro tertio de symptomatum causis, capite primo.* The diuersitie of causes be knowne partly by the tale of the patient, and them that be about him: and partly by certaine tokens. By the tale of the sicke, and of them that be about him, you may know whether meates and drinckes haue bene taken immoderately, or out of due season, or inordinately. Also you may know of them the shortnesse of sleeping: you may know if the meates their selues were of euill qualities by his belkings and sauours, like things rosted or burned. For in them that be hot and cholericke, the belkings or corruptions sauour like meate rosted or burned. But in them that be of a cold nature and more flegmatike, the corruptions are soure or sharpe. Likewise you must iudge of excrements that be flegmatike and cold, they cause soure corruptions: but those that be hot and mixed with bitter choler, do cause sauour like burned meate. Likewise iudge of the stomacke being any otherwise euill at ease: for if the disease be cold, it causeth sharpe and soure permutacions, but if it be hot, it causeth a burning sauour. When perfite cruditie and rawnesse is engendred without corruption, in such sort, that the meates do remaine altogether euen as they were eaten: by this you may know that the stomacke is overcome, either through great quantitie of meates, or through vehement cold taken in a hot thirst. Therefore if you would not haue this cruditie and euill digestion, you must beware of all the aforesaid things (that is) that you neither offend in the quantitie, nor qualitie, nor order, nor due season of the taking

*Cruditatis.
Causa.*

Signa.

Victus ratio.

of your meate: and that you eat those things onely, which you are able to digest, and not that which appetite requireth. Therefore you must especially take diligent heed to the measure and quantitie of your meate, and you must refraine your appetite, and eat no more then your strength is able to suffer. Also you must beware of euill order (that is) that you do not first eat quinces, or pomegranates, or some such like thing: and afterward to eat pot herbes out of oile or sauce made with salted fish, or other things which do soften the belly. Also you must eschew eating out of due season (that is) that you do not eat before some moderate exercise, or before yesterdaies meate be well descended, and also not before your accustomed houre. Also you must eschew all things that be hard by nature to digest: as is flesh that is hard by nature, that is, biese and harts flesh, also eschew all old flesh. Also you must beware of meates that be fat, or that be poudred in salt, and stale kept. Among pot-herbes, those that be verie hot, or verie cold, or also those that engender wind, be hurtful. Eschew fishes, which are hard & dried by long keeping. Also abstaine from meates that be corrupt, or that do stinke, or smell ilfavouredly. Refraine from sweete fruite, or that which doth ingender windinesse, or that which is corrupt. Also eschew iunkets which be hard of digestion. Also you must eschew meates that be strange and vnaccustomed, and that haue the power of a medicine, as people vse to commixe in their tartes and fine cakes: but you must eat your meat in due time, not greedily nor in gobbets, nor swallow it not without chewing. Neither let your drinke interrupt and disturbe your meate, for that doth hinder the vniting and knitting together of the meate: and causeth ech peece to swimme from other. After meate eaten, you must eschew vnequall and troublous motions. Also eschew heat and cold, for those things do stop the digestion of meate. But calefaction and chafing of the sides, and rubbing of the feete do helpe digestion. And if there be heauinesse about the stomacke, so that through it a certaine painefulnesse be spread throughout the whole bodie, then lay your hand being stretched forth, vpon the mouth of your stomake, or applie to it a fleshie infant, for as Galen saith, it is much better and more naturall, then the heat which is procured by fomentes. For which cause, some do lay little whelpes, while they rest vpon their stomake, which doth increase the abundance of heate, that digesteth the meate. Also you must procure sleepe in the night equall and without disturbance. For this, you must prepare to lye straight, and let your head be bolstered vp high, and in your lying, you must incline towards the left side. And if you cannot sleepe, you must lye without turning or stirring of your bodie, and keepe it still in one forme of lying, for often stirrings and tossings do disturbe the meates, and make the bodie windie and the bowels likewise. The cure must be diuerse, according to the diuersitie of the causes. For hot distempere of the stomake requireth one kind of curing, and cold distempere requireth another kind. Also inflammation of the stomake requireth another kind of cure, and hardnesse or impostumations another kind, and all those cures you shall seeke out in the proper chapters. For here it sufficeth to say thus much. When there cometh an vnpleasant belking, declaring manifestly that there is corruption of meates: with.

without prolonging you must prouoke vomite, and by drinking of warme water, you must constraîne all that is corrupt to come forth. For if they remaine in the stomake, they cause tormenting and wrestling and heauinesse of the head: and sometimes they send forth choler vpward and downeward, or they cause fluxe of the wombe or feauers. Therefore such as can not digest but hardly, we accustome them long time before, that they may vomit easily, for that is best in many perils. And if any be hard to vomit by nature, and be ill disposed to drink cold things, in any cause it is not in conuenient to giue him a cuppe of pure cold water to drinke, for the stomake being strengthened, it soone thrusteth out those things that sticke in it, and sendeth them downe to the lower parts. Then the next day let the sicke be kept in quiet and rest, and vse rubbings of his feet, and chafing of the sides, vntill the rumbling and windinesse breake out beneath, and vntill the belkings do come forth with a gentler qualitie. And then it is good to rise vp, that first the belly may send out the corrupt things by seege, and afterward let the sicke walke moderately, and let him be idle, because of the troubled vapors which be ascended into the head through corruption. After this he must applie his minde to daily businesse without perturbation and indignation. Then againe the belly must be prouoked to auoid those things that remaine yet. Afterward you must bidde him rest, and you must powre vpon and nourish the feet with warme water: and the face being washed with pure cold water, let him rest in his bedde, and procure him to sleepe by all meanes. After which let him vse a little walking, and then a Bath. After bathing let him take meate moderately, and that which the bodie is able to digest. But yet you may not ouerpasse medicines that do helpe digestion, as is pepper, especially long pepper, which doth onely helpe digestion. But if you haue it not at that present, you may vse white pepper, and if you haue not that neither, take blacke pepper. Also for the same, *Diacotoneon* is good, and *diopsoliticum*. Also there be other things to be applied as well inwardly as outwardly, both simples and compounds, to strengthen the stomake, which are rehearsed in the former chapters. But all these medicines (especially such as do pierce quickly, as is Caraway seeds, fennell seeds, *Apium*, louage seed, parsley seed, *ammeos*, pepper, ginger, and such like) must be giuen two houres before meate: but after meate you must neuer take them: for then there is dispersed together with them some of the crude meates, and causeth obstructions. Therefore let them be vsed most before meate after the rubbings in the morning, and two houres before exercise.

CHAP. X.

Of windinesse of the stomake.

DE INFLATIONE VENTRICULI.

THE stomake is windie through the windines that is engendred in it. Windinesse is engendred through fleugmaticke humours in the stomake, or else through meates dissolued into vapours through want & debilitie of heat. For cold onely doth cause no windinesse, because it can neither extenuate nor

Signa.

Curatio.

Decoctum.

Tritura.

Glandes.

dissolue meate. Vehement heat for the most part, ouercomming those things that it comprehendeth, it extenuateth and maketh thinne the meate, so that no vapours can engender thereof, vnlesse it be easie to turne into windines of the owne nature: but the windinesse that is so engendred is troublous and cloudie: and also it is but little, and endureth but a little while, so that at one belking or other it vanisheth away straight. The heate that worketh in the meates, if it be but of little force and strength, (that is) doth somewhat dissolve them, but not altogether consume them, thereof must needs engender windines, (as Galen teacheth *lib. 30. de sympto. causis. 70.* They that are thus diseased, haue stretching out and heauines of the stomacke: also sometime swelling, and a certaine bowing out of the mouth of the stomacke, and of the stomacke it selfe: also emptie belkings do come, sometimes lightning a little, and a stopping of the windines which is wont to breake downward. Also this euill sometimes is alouer the breast, and sometime behind, about the backbone and backe, and rusheth among the iointes, and often it occupieth both places. Besides these things there is vehement paine in drawing of breath, because of the pressing downe togither of the midriffe, so that some do feelee like as though they were choked. They are eased by the meate going downward, and by windinesse breaking out either by belking, or by the belly. Also rumbling and noise is heard within. Therefore if the windinesse of the stomacke be caused of flegmaticke meates: you must minister an extenuating diet, and such medicines as do deuide and purge fleume, which we taught in the first chapter of this booke. But if the windines be engendred through want and weaknesse of heat, he must vse meates easie of digestion, and of good iuice. Also he must eate but little: for fasting is verie good for this disease. After all the meat you must minister wine that is pure and vnmixed: but yet he must eschew much drinke as a deadly enimie. Also let him eschew fruite and eating of moist oiles. Also let him vse hot bathes in great vessels, for so those do mitigate often and dissolve windines wheresoeuer it be, and prouoke sleepe. And when sleepe cometh, it easeth the patient much, because it helpeth digestion maruellously. And as for medicines, let them vse this decoction. *R.* Calamint, mints, wilde mintes, chamomill, organ, peniroidall ana. *M. j.* wormewood. *M. ss.* seeds of annise, apium, comin, daucus, parcels, fennell. ana. *℥. iij.* seeds of nettles, carawayes. ana. *℥. ij.* of the roote of Enula Campana. *℥. ij.* seath these in iust quantitie of water, till the third part be consumed: then straine them, and put to sufficient suger to make the iuice of that decoction sweete, and put to that liquor, of sirupe of Calamint. *℥. iij.* and make a potion, whereof let the sick drinke euerie day in the morning. *℥. iij.* Or let him vse this pouder. *R.* the pouders of *Dianysum*, *diacuminum*, *diacalum*, *inthes*. ana. *℥. ij.* seedes of annise, daucus, and fennell. ana. *℥. j.* quibibes, cloues. ana. *℥. ij.* ginger. *℥. j.* pepper. *℥. j.* sugar lib. *ss.* commixe them altogether and make a powder. They which haue taken meate but a little before, must first vomit. Also you must minister suppositories made of things that entice windinesse, after this sort. *R.* hony sodden *℥. ij.* seeds of rew, comin, and fennell. ana. *℥. j.* seedes of Carawayes and annise. ana. *℥. ss.* salt. *℥. ij.* commixe them altogether and make suppositaries. If the wombe be verie costieue, you must cast in a Clister made thus. *R.* of the decoction

LIBER III.

117

coction aboue taught lib.j. of *benedictalaxativa*. ʒ. viij. oiles of wormewood, rew, *Clyster*. and dill. ana. ʒ. j. goose grease and hennes grease without salt. ana. ʒ. ij. ʒ. common salt. ʒ. j. commixe all together, and make a clister. In this disease you must annoint the stomack outwardly with the oiles aforesaid, or make a litle bunch of wooll, & wet it in the aforesaid oiles being warmed, and apply it to the stomake. And vpon the bunch of wooll being wound vp together, strew commin beaten, or seed of Apium or dill. If the disease endure long apply to it plaisters made of line seed, barley meale, darnell meale, commin, dill seed, or Apium, or fennell beaten, the toppes of Centorie and such other like: or apply this cerate. *Ceratum*. R. oiles of rew, dill, nard, and laurell. ana. ʒ. j. meale of line seed, and fenugreece. ana. ʒ. j. ʒ. seeds of Apium, carawayes, and *Nigella Romana*. ana. ʒ. j. laurell berries, and Centorie. ana. ʒ. j. ʒ. gumme ammoniacke, and *opoponax*. ana. ʒ. ij. waxe and rosen as much as is sufficient, make a Cerate. Also a great cupping glasse comprehending the nauell euery where, being applyed with great flame, is a remedie in this disease. Also *Castoreum* drunke with Posca, and applied outwardly with oile of dill, is good.

CHAP. XI.

Of yelking or hicket.

DE SINGVLTV.

YElking is a motion of the stomake, and it is as it were a crampe of the stomake, raised of the expulsive vertue, which goeth about to thrust forth euil and hurtfull things. This disease is caused for the most part, either of fulnesse *Cause*. or of emptines, as Hippocrates witneseth. Also somtimes it is caused through *6 Aphor. 39* the byting and gnawing of sharpe humors. Also the meate being turned into a gnawing qualitie, and so corrupted, causeth some to yelke. Also coldnes of the mouth of the stomake, and corruption of the food causeth yelking, which causeth children specially to haue the hicket often. Also yelking engendreth in feuers, specially when the stomack or some other bowell is inflamed. The outward causes are easily knowne by the telling of the sicke, and them that be about him. Fulnesse is knowne by heauines: and emptines by those things that went before. You must know if the meat be corrupt by the burnt sauour of it: but you shall know sharpenes by gnawing, pricking and pulling. Therefore when yelking is engendred of coldnes, you must lay vpon the stomake, wooll dipped in the oile, wherein hath bene sodden rew, commin & wormewood. Also oile of mastick, and of *Castoreum* being annointed doth profite. To children *Signa*. warme linnen clothes being applyed to, do helpe often. They that be of full age, minister to them to drinke wine or Apium sodden in *aqua malsa*, or commin beaten, or Asarum, or peniroidal, ech of these by himselfe or else mixt with other. Also squilliticke vinegar is good to soupe. Also giue them ʒ. j. of *Castoreum* with Posca, as well against yelking caused of cold: as also, if it be caused through multitude of humours. Also if it be applied outwardly to the stomake with old oile, it is good for both the said griefes. Moreouer holding of the breath which doth increase heate, is a present remedie for them that do yelke through cold. When yelking is caused of fulnesse, vomiting is the best reme- *Cure of yelking of cold.*

Cure of yelking
of fulnes.
Auerfion.

6 Aphor. 13.

Cure of hicket
caused of em-
ptinesse.

Cure of yelking
through inor-
dinacie.
*Pillule de cyn-
glosa.*

Pastillus.

die. If there be grosse humours, they must be extenuate and cut with *Oxymel scilliticum*, and calamint, and horehound their decoction, and such like before reherfed. Afterward you must apply those things which may draw the abundance of humors a contrary way, and turne them cleane aside. For which purpose are good those things which do purge downward, and specially clisters, bindings, and rubbings of the extreme parts, and cupping glasses with much flame, fastened to the breast, to the stomake and to the back. Also these things are good for them, long and quick walking, bearings about, and chiefly riding. Also it is good for them to sneese, as *Hippocrates* saith. For when the yelking is caused of fulnes there is need of violent mouing. Also handsome calling loud, with much clamor, & with holding of the breath is good for them. Moreouer the stomacke must be strengthened by medicines ministred as well inwardly as outwardly. Inwardly by comforting Electuaries, and outwardly by applying of ointments, emplasters and cerates before taught. Yelking, that is caused of emptinesse, is cured by giuing to the patient conuenient food, and by those things that do fill his wanting: which partly be afore taught, and abundantly spoken of hereafter in the cure of the feauer Ethicke. It doth much good in this kind of yelking, to annoint the ioints of the necke and the back with moistening oile, (as is) oiles of violets and of sweet almonds. But if yelking be caused of gnawing things, first we finde that vomiting is a sufficient remedie for it: then also stupefaction of feeling, and such things as do alter the gnawing. The senses be astonied and stupefact by cooling things, for which purpose you must minister *philonium*, or pilles of houndes tongue, which do profite maruellously in this disease, you must vse them thus. You must make of one dram, fixe pilles, whereof let the sicke take one before he go to bed. The mordacitie and gnawing is altered and driuen away by medicines which do stoppe, attenuate, and drie. Stoppers of gnawing be these, iuice of Endiue drunk, cucumber seeds husked and beaten being drunke, lettuce seed likewise taken. Also iuice of purcelaine drunke, and purcelaine it selfe taken in meate. Also Sebesten decoction taken in drinke, but specially aboue al, Asses milke is good. Or if you haue not that, coves milke new milked is good being drunke. For the same purpose minister conferue of roses, or of violets, or of water lillies, *diarrhodon*, *diatrion fauaton*, Iulep of violets of *Nimphæe* (that is) water lillies and such like. These Trochiskes do stoppe, extenuate and drie vp. *R̄. Costus*, *saffron*, *spikenard*, *geene roses*, *masticke*, ana. *℥.ss. asarum*, *aloes*. ana. *℥.ij. opium*. *℥.j.* with iuice of *psillium*, make trochiskes, of the which giue *℥.ss. or ℥.j.* Note that *opium*, and the roses, and the iuice of *psillium* be of a cold operation: the spiknard doth discusse, dissolue and corroborate: the *Asarum* doth bring out the vicious humours by vrine: the Aloës doth purge out the vicious humours, and driue them out beneth at the seige: the saffron digesteth and strengtheneth the parts, for by his temperamēt of heat he causeth digestion, & by his restrictiue vertue which he hath, he addeth strength: the *costus* doth sufficiently heate, and moderately restraine, which you may perceiue by his tast. Galen commendeth this medicine verie much, *Lib. 8. de comp. Med. secundum locos. cap. 3.*

LIBER III.

119

CHAP. XII.

Of Choler.

DE CHOLERA.

CHolera in Latine, is an immoderate perturbation of the stomake, caused by vomit both vpward and downward. The barbarous sort call this disease, *Cholerica passio*: they that haue this disease be called of the Latines *Cholerici*. It is caused through much cruditie and rawnesse of the stomake, and ill digestion, which manie times engendreth of great wickednesse of the meates, and sometime through aboundance of vicious humours also. The signes whereby this euill is knowne be verie manifest: for they auoid both vpward & downward: also there followeth thirst and swet, and short pulse and drawing vp, and stretching out of the muscles of the hands and feete, and specially of the calfe of the legges. Therefore seeing this euill is most sharpe and doth cause verie grievous soundings, if it endure long, you must do your diligence, that you helpe it by and by without any tarying. No Phisition if he see this disease to be engendred through aboundance of vicious humours, will in the beginning all at once go about to stop that which is sent forth, for seeing they be vnprofitable and hurtfull, they haue need of purging. Therefore if the patient hath disposition to vomit, and be troubled with vndigested meates remaining in the stomake, you must giue him warme water, and the he must vomit by his finger or a fether put into his mouth. But you may not prouoke vomit by ministring of *Aqua mulsa*, nor with water mixed with oile: because these things do encrease the fluxes, and cause mordacitie and writhings. Also you must helpe the matter that purgeth downward: for a strange poison as it were being within doth gnaw the stomake and guttes, and draweth the humours from the whole bodie: you must minister vnto him the easiest purging medicines, as is *Aloes*, *Casia fistularis*, decoction of *Mirabolanes* and such like. After that the superfluous things be brought forth, then he must rest, and it is good to nourish the sides with oiles of Masticke, or nard, or wormewood, and to cause sleepe. You must commixe sometime with the aforesaid, other things which can strengthen the stomake, which be afore taught, and with them you must make ointments. When there appeareth exact and perfite concoction & digestion, vse bathes of sweete water, and meates of good iuice. Among which is broth of chickens with veriuiue, the flesh of small birds of mountaines, rere egges and such like. In drinke let him vse iuice of Pomgranates, or sirupe of roses, or water wherein burning steele hath bene quenched three or foure times. But when the euill hath endured long, and hath caused slenderesse and leanenes throughout the bodie, and specially if the belly or stomake do rest after the remouing from his place, and that the pulse be lesse, and thicker, then you must binde the extreme and vttermost parts by bandes, and you must make them fast by much oile. Also applie to the stomake Cataplasmes, and emplaisters made of restrictiue and strengthening things, as those be which are made of dates, *hypocisthidos*, *Acatia*, *Sumach*, bole armoniacke, frankensence, balaustia, roses, and fruite of mirtles. Also it is an effectuous remedie, if a linnen cloth wet in the iuice of crabbes be laid vpon the stomacke, or this

Scutum Sto-
machi.

A Cyathe is. 3.
j.ß.

Constriction of
vomites.

Against con-
striction in the
muscles.

Cause.

cerate. R \bar{x} . of the oiles of Roses, mirtels, and quinces. ana. 3. j. mastick, frankensence, acatia ana. 3. ij. hypocischidos. 3. j. ß. sanders white and redde. ana. 3. j. balauſtie, dragons blood. ana. 3. ß. bole armoniack. 3. i. waxe and rosen as much as is sufficient, make a cerate to lay vpon the stomake couered with silke. In drinking giue him the measure of one *Cyathe* of cold water to soupe of (that is) 3. j. ß. but you must beware that it be not ouer cold, for that being giuen sodainly is vomited vp againe, and sometime with his stupor and coldnesse, it hurteth verie extremely the naturall heat, or it causeth inflammation of the stomake, or of some of the bowels. And you may sometime droppe into the water, a little of the iuice of sharpe pomegarnars, or of roses, or of the decoction of vine braunches. And if those things that be voided forth be verie sharpe, and that thirst and burning do trouble the patient: then minister cucumber seedes with three *Cyathes* of water. Also you may giue it commodiously with *Amylum*. Then also minister endiue or lettuse, or both sodden in Posca. Afterward procure sleepe and rest by all meanes: but if the fluxe will not be stopped, and the pulse decay betweene this and that, and that cold and swet do take him, and also sometime yelking, you must come to wine that is meanelly restrictiue, which is not verie strong, but yet sweete and not odoriferous: and put into it, warme if it may be, or else cold, crummes of bread or *Alica*, and so by little and little at sundrie times let them soupe it vp. But yet they must eschew much quantitie of wine, and by all meanes you must go about to bring them to sleepe, by strewing the pauement of the house with roses, vine leaues, bryer, and such like afore taught. Also applie odoraments to the nose, as roses, quinces, and such like: also annoint soporiferous and sleepe ointments about the temples and forehead. If he go to the stoole still, cast in by a clister *Amylum* with decoction of poppy heads, for it doth both restrain and coole, and cause sleepe. To stop vomits, it is good to eate and deuour the iuice of medlers, quinces, pomegranates and peares. If with these remedies, and others that be taught before in the second chapter of this booke, the sicke cannot keepe and brooke his meate: you must apply without vpon the stomake a verie great cupping glasse lightly. Against the contractions and drawing vp of the muscles, you must winde about the muscles, linnen clothes soaked in warme oile, and apply moist cerates and ointments, wherein is put some *Castoreum* and oile of ireos. You shall finde examples enough of those in the chapter of the palsey before in the first booke. When the disease decreaseth, you must refresh and restore the patient againe with good meates, as chickens, doues, hennes, partrich, wood culuer, and oufils, or blackbirds, and such like.

CHAP. XIII.

Of the fluxe diarrhea.

DE DIARRHAEA.

Diarrhea in Latine, is a copious & great fluxe of the wombe without exulceration and inflammation. It is caused through weakenes of the instruments that belong & do serue to digestion: also through abundance of nourishment and meate that is moist & yiscous, & through corrupting of the same meate.

LIBER III.

111

meat. Moreouer gnawing and biting of those things that are contained in the belly : also flowing of some things from above to the belly , and also weaknesse of the retentive vertue. The signes whereby the causes are known are verie *Signs.* manifest. For if this fluxe *diarrhea* be caused through the weaknesse of the instruments that serue for digestion (as is) the stomach, the bowels, the liuer and the splene : you must seeke the signes of these out of their owne chapters. But if it be caused through much deuouring of euill meates and drinckes, you may know it partly by the patients tale, and partly also by those things that come forth by seige. For if they be cholericke they be yellow of colour , and they be not cast out without feeling of gnawing and heat: also the patient feelth bitternes of the mouth, thirst, thinne state of the body, and other tokens which signifieth choler. If it be flegmaticke, those things which come out with the seige shall be contrary to that which is said before of choler. And if humours do flow from the head to the belly, the egestions will appeare frothy, & the temper of the braine will be very moist. If the fluxe be engendred through fulnes of the whole bodie , or if it be indicatorie , the signes are rehearsed in another place, and of Galen lib. *de plenitudine & crisi*. And if this fluxe of the wombe be caused through weaknesse of the instruments, the distempere which is cause of this, must be cured and corrected by his contraries , as is *Curatio.* taught in the first chapter of this booke. If this fluxe of the wombe be caused through other causes, and that nature doth labour to driue out of the body superfluous and hurtfull matter by this meanes, and that you can easily suffer it which be troubled with it, then you must suffer and watch, till natures hath bestowed all her care & charge: or else also it is good to helpe natures motion: but for to go about to strue with it, and to stop the fluxe, it causeth a worse and greater disease. For those humours which are stopped being caried vpward doe cause paine in the head, or phrensie, or litargie, or impostumation behind the eares not without danger. Therefore in the beginning you may not stoppe the flux, which floweth profitably for the health of the body. But after that the flux hath endured long, not onely carying forth superfluities, but also melting as it were the state of the bodie, and consuming the strength, then you must labour to stoppe it, as well by things giuen in at the mouth, as also cast in at the fundament, and also by things applyed outwardly vpon the belly. Therefore if there come forth excrements of cleane choler, you must change it into a better and more healthfull state, but yet you may not cure them by stopping of it straight wayes. For the cholericke matter that is gathered together, and heaped in the stomch, and in the bowell called *ieiunum*, if it be withhelden and kept there still, it hurteeth greatly. For it both ouerturneth the stomach, and causeth inflammations of the bowels, it kindleth thirst and restor- *Cure of a Di-*
arrhea of cho-
ler. reth feauers, and causeth the euills aforesaid, and generally causeth a worse disease. Therefore if there be abundance of cholericke humours in the bodie: nature must be expelled with easie purging medicins, as is, infusion of rewbarbe, *casia fistularis*, the barks of mirabolanes, *citrine* or *manna*. After that giue cowes milke, or goates milke warme, being new milked, or seeth it at the fire and stirre it continually till it be consumed vnto the third part: which you may do by quenching of red hot iron, or Steele gaddes in the milke oftē, but while it

Cure of Diar-
rhea of flegma-
ticke humours.

Cure of Diar-
rhea of the
weaknesse of
the vertue re-
tentive.

Ceratum.

seeth you must take the scumme or some of it. For surely you can find no quicker remedie against fluxes of choler. And because the milke that is eaten of one that hath a feuer, is wont to turne into a burning saour, or also sharpe or soure, and so causeth more hurt then good: therefore if the patient hath a feauer together with this fluxe, you shall eschue ministring of milke to him, dressed after that sort. But you must poure the fourth part of water to the milke, and seeth it vntill halfe be consumed, and then minister it vnto him. If the choler be heaped vp together in the bowels, you must cast in clisters made of the decoction of barley, with suger roser, oyle of roses, yolkes of egges and such like. At the length, when the cholericke humours be voided out, you must minister inwardly such medicines, as doe restraine and strengthen (as be) conferue of roses, *diacotoneon* without spices, *diatrion santalon*, trochiskes of *spodium*, *Hidromalon* and such like. And what kind of medicines they must be that ought to be applyed outwardlie we will tell you a litle hereafter. Also the fundament must be fomented and nourished with a decoction made of some restrictiue things. If the fluxe *Diarrhea* be engendred through flegmaticke humours that be grosse and tough, or through corruption of them, then you must beginne your cure as you did before with easie purging. Therefore then you must minister the infusion of *Agaricke* with *Mirabolanes imbelici*: or some such like medicine, which is able to bring forth the aforesaid humours. Also clisters are good, specially if there be abundance of clammie humours heaped vp in the bowels: let them be made of the decoction of centorie, and oyle of rewe, and suce like. Minister within the belly *Diacotoneon* with spices, greene ginger, and other medicines which haue power to heate and drie. Also applie outwardly those things which doe adde strength. If the fluxe *Diarrhea* be caused through the weaknes of the vertue retentive, you must minister & applie those medicins, which are applied against other vnmeasurable fluxes of the wombe. Therefore applie irrigations & sprincklings of oyle *omphacine*, or oyle of roses, or oyle of the blossomes of apples with some soure or sharpe wine, but oyle of mirtels is of more effect, if there be need of vehement restriction, hauing the third or fourth part of wine added to it. And if their bodies be strong, you may seeth in that irrigation, gals, pomegarnet rindes, and *Balaustie*. If the fluxe endure still, applie cataplasmes, emplaisters and cerates, made of restrictiue & drying things, wherof we will make mention in the next chapter. Also this cerate is effectuous to be made. Take seuen mulberies, or blackberies which be soure and whitish for lacke of ripenes, bray them well and adde to it oyle of roses. $\mathfrak{z} . i j .$ waxe. $\mathfrak{z} . j .$ and make a cerate. After the voiding of superfluous and hurtfull humours, these things heale the fluxe of the wombe being ministred in drinke, (that is) comin, decoction of maidenhair, the roote of white thorne, likewise on dram weight of the seed of *Apium* ministred: for it prouoketh vrine and turneth the fluxes that be in the bowells thither. Also vnripe mulberies being yet soure, if they be dried many dayes in the sunne and so kept, if they be beaten & drunke when neede requireth, they restraine and stop the wombe maruellously. Also they may be braied & mixed with his meates, as they are wont to vse *Sumach*, which sometime is sodden, the quantity of an ounce weight with a chicken: but yet blackberies of the brier being vnripe

LIBER III.

123

Ynripe and sharpe, doe bind the belly more if they be dried as is aforesaid and ministred in drinke. Among compound medicines these are maruellous good (that is) trochiskes of *Spodium*, of *terra lemnia*, *diacotoneon*, *diatrion santalon*, *triacle*: and this compound made in *Lozenges* is good. R^x. the pouders of *diatrion* *Morsuli*, *santalon*, *diarrhodon a'bat*. ana. ℥. ij. red corall, chosen frankensence, red roses. ana. ℥. ℥. *spodium*. ℥. j. seedes of sorrell, *sumach*. ana. ℥. j. *balauftie*, *acatie*. ana. ℥. ℥. *mafticke*. ℥. ℥. bole armoniacke. ℥. j. fine white sugar. lib. ℥. dissolue it in the distilled waters of plantaine, and roses make & lozenges. Also this loch is good. R^x. of old conferues of roses, of *diacotoneon* without spices, *rob è ribes*, *rob de berberies*. ana. ℥. ℥. *hydromel*. ℥. iij. *diamoron*. ℥. v. the pouders of *diatrion santalon*. ℥. ij. red corall. ℥. j. *spodium*, *balauftie*. ana. ℥. ℥. bole armoniacke. ℥. j. sirupe of mirtels as much as shall suffice, and make a loch. Moreouer you shall euer haue this water ready made. R^x. *sumach*, one quarter, raine water. lib. 3. in which steepe the *sumach* a day & a night, then boile them, and straine the *sumach* well and strongly. And in that water, seeth rice, or milke, or other meats, or at the least way poure some portion of this water to them. If the fluxe *Diar-rhea* be caused through flowing of humours from some other member of the bodie, you must seeke the cure out of their proper chapters. As for example, if the humours flow from the head into the stomach, you must returne to those things which are spoken of before in the chapter against distillation or reume, and so do likewise with other parts of the body. *Ecligma.* *A precious water.*

CHAP. XIII.

Of the fluxe *Lienteria*.

DE LIENTERIA.

LIENTERIA in Greeke, is a certaine lightnesse, or smoothnesse of the bowels, euen like as there chanceth of a scarre without on the skin of the body. In this disease the bowels do not hold the meate, but they let it slide away before it be changed and perfectly digested, euen in the same forme and likenesse that it was eaten. Therefore in Latine it may well be called *leuitas*, or *leuor intestinorum*, and in English, lightnesse, or smoothnes of the bowels. It is caused oftentimes through a grieuous fluxe *dysenteria* by name going before, which causeth deepe *exulceration* of the bowelles, then scarres that be hard closed together and smooth do followe: which scarres by reason of the hard closing, will not suffer the meats to be distributed about the bodie, because the mouths of the veines which are wont to draw nourishment from the bowels to them selues, are now stopped. And because of the smoothnesse (as is aforesaid) the bowels suffer the meates to slide out before they be perfectly digested. Also this disease is caused many times through weaknes and debilitie of the vertue that should keepe and hold the meates in the stomach. For this vertue being weake and sickly, the foode or meates be neither digested nor distributed: but they are cast forth crude, moist, and nothing chaunged, (the belly being alwayes soluble.) Also sometime it engendreth after long fluxe of the wombe. Also sometime when dropsey water auoideth by the belly, this fluxe *Lienteria* followeth. Therefore of what cause so euer this fluxe is engendred, the sicke doeth tast or feelee *Signa.* no meate, and it causeth euill state or plight of the body. Therefore there

6. Aph. I.

Vicius ratio.

Cure of Lienteria of weaknesse of the vertue of the stomach.

Vnguentum.

Ceratum.

If Lienteria be caused of a scarre.

chanceth to the patient continuall seiges, crude and raw, in colour pale or whitish, ynequall & very watery without any commixing of bloud and choler. Also he feelth a burning which spreadeth all ouer the sides, loathing of meate followeth it. It is a good and a friendly signe in them that haue had this fluxe long, if there chance to them sharpe and soure belkings: for it betokeneth that the meat doth abide some while in the stomach vntill it begin to be changed. When this disease chanceth, it is easie to perceiue, that you must refresh and recreate the vertues retentive and digestive, as well of the stomach as of the bowels by all meanes, and that may chiefly be done by ministering of conuenient meates, and ordaining of a diet meet to restore and refresh strength. Therefore the flesh of the birds of mountains are good: also chickes roasted, in whose bellies also must be put *sumach* or *maasticke*, and other things which shall be rehearsed in the next chapter. Let the meat which you giue him, be litle in quantitie and easie of digestion. And if his sieges be sharpe and cholericke, make him meate with rice and *alica* and such like, with the which seeth some restrictive things, as peares, quinces, medlars, and such other like. Also milke sodden is good for them, but if their seige be flegmaticke, you must minister vnto them contrary meats. Also commixe somewhat that is pleasant and acceptable to the stomach, as is annise seed, comin, or *dancus*. In cholerike seiges let their drinke be wine that is watery and thinne: but in flegmaticke let the wine be old and hot. And generally let him drinke but litle, for much drinke is not only in this fluxe *Lienteria*, but also in all other fluxes of the wombe, most hurtfull. For curing of this disease, if the fluxe *Lienteria* be engendred through weaknesse of the vertue of the stomach, you must turne to the chapter of weakenesse of the stomach, and there seeke the cure. But to be short, you must minister both within and without to the bodie those things that do restraints, and that can strengthen as well the stomach as also the bowels. Therefore minister sirupes of wormewood, and mints, and other electuaries which do strengthen the stomach. And you must apply those things outwardly, which be rehearsed before in the chapter of *Diarrhea*, & shall be taught in the next chapter following. But this medicine is specially good.

Rx. oiles of *maasticke*, wormewood, mints, and mirtles. ana. \mathfrak{z} .ij. powders of cinnamon chosen, cloues, and galingale. ana. \mathfrak{z} .ij. *Balaustie* and red roses. ana. \mathfrak{z} .ss. waxe as much as is sufficient, make an ointment, or vse this cerate. *Rx.* oiles of *maasticke*, wormewood, and of quinces. ana. \mathfrak{z} .ij. oile of mints. \mathfrak{z} .ss. *calamus aromaticus*, cloues, frankensence. ana. \mathfrak{z} .ij. wood of Aloes. \mathfrak{z} .ss. redde roses, white saunders and redde. ana. \mathfrak{z} .ss. *maasticke*, comin ana. \mathfrak{z} .ij. *hipocischidos*, *acatia* *sumach*. ana. \mathfrak{z} .ij. *Gallia moschata*. \mathfrak{z} .ij. with wax and turpentine as much as is sufficient, make a cerate. Moreouer to those that you coniecture haue a scarre, to those the eating of sharpe things is profitable, for it causeth a certaine refraction and rubbing open againe of the scarre, also it reuiueth againe the naturall heate, and doth somewhat refresh the digestive vertue. Therefore in this case (as Galen witnesseth in cap. 95. *Artis Medice*) they be good which do scoure and wipe away sufficiently, and restraints a litle, therefore alwayes commixe scouring things with restrictive medicines. In all other causes of this fluxe *Lienteria*, you must vse the same kind of cure, which you do vse to them that be afflicted with the fluxes *Diarrhea*, or *Dysenteria*.

CAAP.

LIBER III.

XXI

CHAP. XV.

Of the fluxe Dysenteria.

DE DYSENTERIA.

DYSENTERIA in greeke properly is nothing else then an exulceration of the bowels. The Latins call this disease *tormina*, because through it, the bowells are tormented & fretted very much with paine. We said before properly, because the greekes reckon foure kinds of bloody *Dysenteria*, as witnesseth Galen lib. 30. *de symptomatum causis*. The first is, when blood is sent forth by circuite through some part of the body being cut of, or through some exercise of the former life, being let passe for a time. The second is when watery blood like vnto the water, wherein boudie flesh being new killed, hath bene washed and sooked, is sent out: which chanceth through weaknes of the liuer. The third is when there is sent forth an humour more shining and blacker then that which is naturall, being commixt of blood and melancholy. And of these, we doe not speake here, but we speake onely of the fourth kind, in the which many times by litle and litle, & betweene whiles sometimes is cast out of pure blood. Also sometime clodded blood, or shauing of the bowels, cometh out with pure blood. Also many times is cast out thicke dounge sprinkled with droppes of blood. This fourth kind (as it is said) is caused through exulceration of the bowels, which sometime chanceth through outward causes, as of cold, heat, and moistnesse. Also through drinking of pernicious and naughty medicines (as is) *scammony* and such like. Also through eating of fruite, through cruditie and rawnes, or through eating of sharpe or soure meates, or through sharpe and gnawing humours flowing from the whole body to the belly, or engendred in the belly it selfe. And this beginneth after *Tenasmus* sometime, and sometime by it selfe. The excrements first are cholericke, diuerse and fattie, by reason of the fatte that cleaueth within in the bowels being melted. But when the superficies of the bowels is altogether bare, and exulceration doth abide about it, then the excrements that come forth, be full of dregges and bloudie. And when the exulceration hath pearced deeper, then also is sent forth filthines, hauing as it were litle peeces of parchment commixed with it. And if it be not stopped, it eateth and feedeth in short time the places nigh vnto it, and it sendeth forth mattery excrements, such as are wont to run from dead bodies. When the small guttes are exulcerate, there abideth paine about the nauill, the excrements are cholericke hauing the colour of a lecke, & altogether garnished with sundrie colours, comixed with much ordure or dounge. The patient feeleth grieve and frettings, and gnawings and losening, so that the sicke is not farre from fainting and failing of hart. Also they are troubled with thirst & be feauerous, and the ordure cometh forth crude and rawe, and the bowell called *ieinum* is exulcerate, but that is very seldome: but if it doe chauce, the egestions do appeare more crude and rawe, hauing black blood wrapped with it vehemently, and yelowe of choler, and much thirst, and also disposition to vomit doe trouble the sicke. Also sometime they vomit and abhorre meates. Also there remaineth vehement paine about the nauill, & sometime also malignant feauers do engender. And they that are so diseased be waxen ill colour.

4. Kindes of
dysenteria.

1

2

3

4

Causa.

Signa.

Signes of ex-
ulceration of
the small bow-
els.

Signes of exul-
ceration of the
great bowels.

Diet.

Lentacula.

Potus.

Curatio.

Adstringentia.

red, and do sweat out euen till fainting and failing of hart. Their strength doth quickly faile them, and they be not farre from death. But if the vlceration be engendred in the great bowels, then the ordure that commeth forth is pure, and much, and heaped together, and commeth out with windinesse and frothinesse sometime. Also fatnes is commixed with it, and bloud swimmeth aloft: as Galen sheweth largely in *libro. 60. de male affectis locis*. For it helpeth greatly to the cure to knowe this thing. For if the exulceration be in the vpper and small bowels, you must go about the cure by medicines giuen in at the mouth, but if it be in the great and lower bowels, it is more conuenient to throwe in clisters. The beginning of the cure of them that haue the fluxe *Dysenteria*, from whence so euer the fluxe proceedeth, must be with quiet and rest, & litle meat. Therefore if a feuer do not let it, let him eate milke newe milked, while it is yet warme: or in stead of it minister milke sodden: as we taught before in the chapter of *Diarrhea*. For this first cleanseth and purgeth downeward, and tempereth together those things which be in the bodie, and last of all it stoppeth and bindeth the wombe. But you must giue him moreouer wet bread after the taking of the milke. Also pottage prepared of milke, hath both the nature of medicines, and also they cause good nourishment, as is rice with milke, *amylum* and egges mixed with milke. Also soupings or porage made of *alica*, and *milium*, *sumach* being added to it, is good. Also you must prepare meates of dry bread, pouring to it *Posca*, or iuice of dates, or quinces, or of peares, or of *sumach*. Also minister chittes well roasted with plantaine, or sodden with quinces brayed: the vsing of oiles is not necessary nor needefull, but you shall minister to tast vpon endiue, both wilde and tame sodden, and plantaine, and coleworts twise sodden. Giue him also the yolks of egges roasted. Flesh is not good to be giuen to them that haue the flux *dysenteria*, because they be of a stronger nourishment & do striue against digestion: but yet you must giue it to them that be troubled with this disease long. Among all kind of flesh, you must specially chuse birds, as is partrich, and wood culuers, and birds of mountaines. Among fower footed beasts, goates flesh and hares flesh are good. But you must forbid him the flesh of cattell that draw, and of all other fower footed beasts. From the beginning let him vse for his drinke raine water which is not fallen from houses couered with lead: for such water being drunke, euen of them that be whole, engendreth the *dysenteria*: & if good raine water be not present, you must vse running water, wherein burning steele hath bene quenched. But if the stomach be diseased, or if his strength be cast downe, giue him wine, also let it be restraining and not very old. Sleepe is the best remedie for them that haue the *dysenteria*. For this cure you must vse such remedies as do restraine, stop, drie vp, and prouoke vrine, and that do carie the fluxe some other way. Restrictiue things be these: sorrell seed, *sumach*, gaules, pomgranat rinds dried, brier root, *lapdarnum*, *acatia*, *hipocisthis*, *balaustrum*, willow leaues, comferie rootes, leaues & seed, *rheum ponticum*, if it may be gotten, roote of *althaea*, horstaile, corall, masticke, hares creame, dragons bloud, the barke of frankensence, *terra lemmia*, roote of *verbascus*, plantaine seede, white daisies, a kinde of mallowes called *alcea*, *oxis*, *sanicula*, *ophrys*, *ophioglossum*, knotgrasse, shepherdes purse, walwort, *pedalion*, *numularia*, dragans the male, sharpe mulberies, carnelles of grapes, the

LIBER III.

127

the barcke of maces, and such like. These thinges doe stoppe and make temperate the byting, gnawing, and sharpnesse of humours, as is *Amylum*, *tragacantha*, gummes, tallowe of goates, kiddes, swine, geese and hennes. These do drie vp: hares creame, hearts horne burnt, the shelles of crabbes of running water and sage. Thinges to prouoke vrine, you shall finde in his owne place. Therefore if the exulceration be in the great bowels, you must minister clisters first, such as haue power to scoure and cleanse, as this is. *Rx.* of the decoctio of whole barley lib. j. *mel rosarum* strained. *℥.j.* sugar roset. *℥.℥.* yolkes of egges in number ij. oyle of roses. *℥.iij.* comix all together & make a clister. Absterfion and clensing being first done, cast in those things that do glutinate & ioyne together, as this is. *Rx.* red roses, plantaine leaues of comferie, knotgrasse, primeroses. ana. *M.℥.* *balaustie*. *℥.j.* rice burned. *℥.j.* roote of comferie. *℥.℥.* seerh altogether in water, wherein Steele hath bin quenched, vntill the third part be consumed, then straine it, & take of the iuice of that decoction. *℥.xij.* iuice of plantaine. *℥.ij.* *acatia*, *hipocischidos*. ana. *℥.ij.* bolearmoniacke, *sanguis draconis*. ana. *℥.j.* goats tallow. *℥.j.* oyles of roses, mirtels, quinces. ana. *℥.j.* commix all together & make a clister. Somtime it doth not only require things to stoppe the vehemency of the paine, but also medicins that be stupefactiue. Therefore then it is good to vse this clister. *Rx.* of goats milke, or of coves milke lib. j. fresh butter. *℥.j.* goats grease. *℥.j.* *℥.* *tragacantha*, gumme. ana. *℥.j.* yolkes of egges in number iij. pilles of hounds tongue. *℥.j.* oyle of roses, *℥.iij.* commix all together and make a clister. If there be neede of more stupefaction vehement: you must augment the waight of the pilles, or else you must adde to the aforesaid waight of pilles three or foure graines of *opium*, or more or lesse, according to the vehemency of the paine, & the state of the body. If the exulceration be in the small & thin bowels, then it rather requireth medicins that are giuen in at the mouth. Therefore the decoction of restrictiue things which is afore taught, is good, if you comix with it sirup of roses & mirtels & so minister it, & also other medicins which are taught in the chap. of *Diarrhea*, are good. Also you may conueniently minister this potiō. *Rx.* of the decoction of the root of comfery, or of some other restrictiue thing. *℥.iij.* sirupe of roses. *℥.j.* sirupe of mirtels. *℥.℥.* poudre of the trochiskes of *spodium*, plantaine seed, bole armoniacke. ana. *℥.ij.* commix all together & make a potion. Besides those things that are rehearsed in the chapters of *Diarrhea* & *Lienteria*, you must apply outwardly vpon the belly this cerate. *Rx.* of the oiles of masticke, roses, mirtels & quinces. ana. *℥.j.* meale of barley & fenugreek. ana. *℥.j.* of red roses, plantaine. ana. *℥.j.* *balaustie*, *sanguinis draconis*. ana. *℥.℥.* bolearmoniacke. *℥.j.* *hypocischidos*, *acatia*, masticke. ana. *℥.ij.* with waxe & rosen as much as is sufficient, make a cerate. By the exāples aforesaid, you may make many other remedies, which we ouerpasse here.

CHAP. XVI.

Of *Tenasmus*.

DE TENASMO.

TENASMVS, is a continuall desire to go to the stole or seige, which the patient cānot deferre nor eschue, & yet he auoideth nothing, except it be a li-

Cause.

the bloud, or filthie matter like sneuell. It is caused oftentimes through outward cold, or through humours sharpe and cholericke, or of salt fleume, or impostumation, or of inflammation engendred in the straight gut. Also many times, the stopping of hard dounge in the blind gut, may cause *Tenasmus*. The physician may easily know if it be caused of outward cold, by the tale of the sicke, because either he hath sitten vpon cold things, or he hath taken much cold in winter, or he hath taried long in cold water: you may know the humours by that which he auoideth, which either be cholericke or flegmaticke. In a botch or bile his egestion is matter & corruption, and he feeleth pricking in the fundament. Inflammation causeth swelling of the right bowell, & greiuous paine together with a feauer: abundance of dounge causeth feeling of grieuous distention, and stretching out about the bottome of the belly. The cure is diuerse according to the diuersity of causes. Therefore if the *Tenasmus* be caused of cold,

Signa.

Curatio.

Tenasmus of cold.

you must minister pure and vnmixed wine, hote, and you must sprinkle, foment, & nourish the share & the parts about the priuy members with hot oiles & fomentes: as are, oiles of rew and lilles: also branne sodden in wine, and put in a bag, may well be applied to the fundament. Also it is good to throw in clisters made of the decoction of wild mintes, origan, calamint, cammomill, sothernwood, seed of annise, fenell, and such like, putting to it oiles of dil, cammomil, and lillies. Also it is maruellous good if you take a very old tile which is black with smoke, and bray it with the gere that is contained in it, then comix it together with scething vinegar, and bind it vp in a cloth, and apply it to the fundament by and by after he hath auoided any thing. But if the *Tenasmus* be caused through cholericke humours withholden and remaining in the bowels and fundament, you must cast in clisters which haue vertue and power to scoure, wash and clense. As this is. R^x. of the licour of the decoction of barley. lib. j. sugar roset. ℥. j. ℥. mel. rosarum. ℥. j. yolkes of egges. ij. oile of roses. ℥. iij. comix them and make a clister, he must eschue all sharpe things, and he must vse things meanly cold and moist, and all those things which do stop and temperate the sharpnesse of choler. If *Tenasmus* be caused of flegmaticke humours,

Tenasmus of cholericke humours.

Clister abstergens.

Tenasmus of flegmaticke humours.

Tenasmus of inflammation. Clister.

Fomentum.

Discussiues.

Cure of *Tenasmus* caused of an vlcere. Vnguentum.

it shall be healed like that which is caused of cold, only adding to, and comixing with the clisters, such medicines as haue vertue to purge fleume, as is *Electuarium nidum* or *diaphanicon*, or *benedicta laxtiua*. And if *Tenasmus* be engendred of inflammation, cast in broth of prisan, wherein hath bene sodden a fewe red roses, or if vehement inflammation do trouble him minister this clister. R^x. of the licour of the decoction of plantaine. ℥. v. oile of roses. ℥. ij. the white of one egge, commix them together and make a clister. Outwardly you must sprinkle and annoint the place betweene the priuy members, and the fundament with oile of rewe, and mirtels: or applie this foment. R^x. red roses, plantaine. ana. M. j. balaustie. ℥. iij. sidiorum. ℥. j. mirtell bearies. ℥. ij. leaues of brier. ℥. j. seeth altogether in sufficient water, vntill the third part be consumed, then wette a sponge in the licour of that decoction, and apply it to the fundament. Moreouer when there is need of suppuration, rotting or dissoluing, apply fomentes made of the decoction of the roote of *Althea*, of fenugreeke, cammomill, melilote and branne. If the *Tenasmus* be caused of an vlcere or botch, first cast in the things which haue an abstersiue and clensing vertue: and then afterward that

things that doe glutinate and ioine together must be vsed, euen as you did in the flux *Dysenteria*. Also this ointment put into the fundamēt is good. R. oile of roses. ℥. j. ℥. the muscilage of *Tragacantha*, and gumme. ana. ℥. iij. ceruse, burnt lead. ana. ℥. ℥. *Aloes*, frankensence. ana. ℥. j. waxe as much as is sufficient, make an ointment, wherein dippe linnen clothes, and put them into the tuell. If the paine be wonderfull great, you may adde to the aforefaid things, *opium* ℥. j. If the *Tenasmus* be caused through multitude and abundance of dounge, then in the beginning the dounge must be brought out by litle and litle with soluble and gentle clisters, as this is. R. mallows, *Althea*, mercurie, beates, leaues of blacke violets. ana. M. j. seedes of fenugreeke and linseed. ana. ℥. ℥. boyle them all in sufficient quantity of water to the third part: then take of the licour of that decoction. lib. j. *medulle casie fistularis*. ℥. j. ℥. common oile. ℥. iij. salt beaten. ℥. j. and make a clister. But of this one thing you must specially beware, that in this case you do minister no purgation at the mouth, for that would bring great perill and distruction to the patient, by reason of drawing of mo excrements from the whole body thither.

Tenasmus of multitude of dounge. Clister lenitive.

Note.

CHAP. XVII.

Of the Cholicke.

DE COLI DOLORIBVS.

THE Cholicke, or paine, which is bred in the gut called *Colon* of the Greeks is caused many wayes: but it hath foure speciall causes. For sometime it is engendred through grosse and flegmaticke humours fallen downe within the thinne skinne of the gut *Colon*. Also sometime through windinesse, which hath no roome to get out. Also it is caused through inflammation of the grosse and thicke gut stretching out and troubling or vexing. Also it is wont to engender through sharpe and gnawing humours, which do afflict and vexe the aforefaid bowell vehemently. Those that haue the cholicke engendred of a grosse and flegmaticke humour, they be griued and vexed aloft, all ouer the *Abdomen*, (that is) the place which is vnder the mouth of the stomacke: specially they are griued where the gut *Colon* lyeth: for there they feele paine, as though the gut were braied or bored through. Also they be fretted & haue dispoition to vomit, belkings, sundrie and strange vomitings and specially of fleume. Also the wombe is letted and stopped and sendeth forth nothing, not so much as wind. Also the doting which sometime commeth forth, doth looke like oxes dounge, & it is light & full of wind. And there goeth before these things continuall vsing of meates that be very cold and of a grosse iuice, also filling with meates, ill digestion, & crudity, idlenes, & such as be adioining to these. Those that haue the cholicke caused of windinesse, they feele extensio, stretching forth & bolning. They that haue the cholicke caused through inflammation, they feele inward burning and heat, & no small feuer: also retention both of the yrine and ordure. Also they are troubled with thirst, burning heat, dispoition to vomit, & vomiting specially of choler without any ceasing of the euill at all. And this is the most griuous & worst kind of cholicke, which doth threaten to turne into the paine of the *Iliaca passio*. They that haue the cholicke engendred of sharpe & gnawing humours, they be troubled & vexed with burning thirst & watching, yea

Signes of a grosse humour.

Signes of windinesse.

Signes of inflammation.

Signes of sharp and gnawing humours.

Diet for the
cholicke caused
of flegmaticke
and tough hu-
mours.

Cure of cholicke
caused of grosse
humours.

Clister.

Glass

Vomitur.

Inseffion.
Vinum absyn-
thytes.

& small feuers, the vrine is made sharpe, & cholericke humours are throwen out oftentimes, going to the stoole doth raise greater paine and torment. Also meates and drinckes that be hote, being receaued do prouoke it grieuouſlie. The diet and cure of this disease is diuerſe according to the diuerſitie of the cauſes. Therefore when groſſe & clammie humours do cauſe the cholicke, the whole diet muſt be extenuate and made thinne. Therefore let the bread which the ſicke ſhal eat be new & welbaked in an ouen or furnace. Fleſh is good ſpecially of birdes, as hennes, partrich, wood culuers, turtles, blacke birdes, and doves: he muſt eſchue all kind of foules which do ſwimme or liue in waters, as thoſe things which do abound with many ſuperfluities. Among foure footed beaſtes the fleſh of calues & kiddes are good. He muſt eſchue all kind of pulſe, which doe maruellous hurt in this diſeaſe. For potherbes you muſt uſe ſennell apium, aſperage and ſuch like. Also it will not hurt to take garlick, & oinions raw. To be ſhort, let his food be eaſie of digeſtion and ingendring good iuice. Let him eſchue fulnes and cruditie: he muſt drinke wine that is ſomewhat reſtrictiue, white, thinne, ſhining, of meane age, temperatly alayed, and let him drinke but little. For the cure of the cholicke cauſed of groſſe humours: you muſt cure it ſo, that you doe not heate vehemently with no medicins, for ſuch remedies doe ſpread abroad, puffe vp, and make windy all cold and groſſe humours, which puffing vp and ſpreading in the bowels doth cauſe more vehement paine. Therefore it is good to deuide, cut, & digeſt thoſe humours without vehement paine or heate, and by uſing of thoſe things which do not puffe vp and make windy. Therefore in his sharpe and extreme paine make irrigations of the oyles of rew, cammomill, and dill. Also make fomentes and ſacculi of the flowers of cammomill, dill, and melilote, ſeedes of flaxe, of fenugreeke, of Althea, of mill and branne. Also cliſters made with the oyles aforeſaid, & with the decoction of the aforeſaid herbes are maruellous good, or with the decoction of the roote of wild cucumbers, putting to it comin, or rew, with goole greaſe, or hennes greaſe after this ſort. R̄. mallowes, Althea cammomill, mercury, dill. ana. M. j. organ, calamint, peniroyall. ana. M. ſſ. ſeedes of flaxe, fenugreeke, comin, louage. ana. ℥. iij. ſeeth all together with well water of iuſt quantity, vntill the third part. Then take of the licour of that decoction being ſtrained. lib. i. Hierapicra. ℥. ſſ. benedicta laxatiua. ℥. v. of Electuarium nidum. ℥. j. ſſ. of mel roſarum ſtrained. ℥. ſſ. oyles of cammomill, dill, and rewe; ana. ℥. j. the yolkes of egges in number two, common ſalt, ℥. j. commixe all together and make a cliſter. Also the putting in of ſuppoſitories, and annointing of the fundament made by iuice of Ciclamimum, with hony and ſalt peter, or centorie with hony and ſalt peter do profit. Example of a ſuppoſitarie is this. R̄. of hony ſodden. ℥. j. ſſ. powder of Hierapicra. ℥. j. colocintidos. ℥. j. ſalt gemme. ℥. ſſ. commixe them and make long ſuppoſitories. Also vomiting before ſupper, if the patient can vomit eaſily, doth helpe aboue all other things. Morcouer after the purging, if the paine hath bin prolonged for many dayes, let him goe into a great veſſell of hote oile if it may be had. Also it is good to ſit in the decoction of Althea, peniroyall, laurell leaues, fenugreeke, camomil, motherwort, dill, & ſuch like. The moſt cōuenient medicine againſt the cholicke, is wine wherein worm-woode hath bene infuſed or ſodden, if they neede drincking after a bath:

LIBER III.

131

it is also very profitable for them that they thirst not. Also decoction of the herbe it selfe, when it hath once boiled being commixed with wine, may commodiously be ministred after a bath. Also *Castoreum* continually dronke, doth destroy the disease vtterly: and it is better then all medicines. It is ministred to the sicke. $\mathfrak{z}.j.$ in three *Ciathes* of *aqua mulsæ*. And if the paine doe not cease and rest, you must minister *diatrion piperion* or *theriaca*. If that the paine be vehement it is good to vse medicines that do meanelly ease, make soluble, and mitigate, as well put in beneath as also giuen to drinke. For you must eschue those things that do stupefact and astonie strongly, because they do somewhat ease and mitigate, but they make the disease longer by making the humours more grosse, and thickening of the passages of the bowels. If the cholicke be caused of windinesse, you must cast in clisters that do dissolue winde, as is this. *Rx.* sothern-wood, origan, peniroidall, calamint, cammomill, ana. $\mathfrak{M}.j.$ rew, mints, wild mints, ana. $\mathfrak{M}.ss.$ seedes of annise, fennell, carawayes, commin, dill, louage, and *daucus*, ana. $\mathfrak{z}.ij.$ seeth all together vnto the third part: then take of the licour of that decoction strained. $\mathfrak{ss}.j.$ *hierapicra*, *benedicta laxatiua*. ana. $\mathfrak{z}.ss.$ *Castoreum*. $\mathfrak{z}.j.$ powder of *diacuminum*. $\mathfrak{z}.ij.$ oiles of rew and dill. ana. $\mathfrak{z}.j.$ $\mathfrak{ss}.$ common salt. $\mathfrak{z}.j.$ $\mathfrak{ss}.$ commixe them all together and make a clister. Also there may be added to the aforesaid things the confection of bay berries: for there is nothing of more effect to dissolue and driue away windines. Also it is good to minister daily the quantitie of an hasell nut of the said decoction or electuarie of laurell bearies in the decoction of some cutting and extenuating medicine. Apply outwardly vpon the belly aloft, fomentes and irrigations of such things as doe disperse and scatter windinesse, as these be, besides the aforesaid things, *nigella ammi*, parcels, bitter almondes, blacke pepper, wilde mintes, bay bearies, woorme-wood, nettle seede, gladon, marioram, cinnamon and others: of these therefore you may make Cataplasmes, fomentes, and bagges. But that which farre excelleth all the rest (as Galen witnesseth) is a great cupping glasse fastened lightly with abundant flame to the whole bellie aloft, which doeth maruelously as it were by enchauntment. Let the sicke beware of and eschue wine that is alayed, and drinking of cold water, and also from vsing of milke and other thinges that doe coole, and from meates and drinckes which engender windinesse. And let him rather vse to drinke wine that is vnmingled and pure, and let him vse a diet which doeth heate and cutte or deuide. If the cholicke be caused of inflammation of the bowels, you must open the vaine in the arme. But if difficultie and hardnesse of making water, doe rule and beare a sway, you must drawe blood from the vaines of the anckle. Also you must vse the aforesayd remedies, excepting sharpe things and vehement purgers. And you must rather vse clisters mitigating and easing paine, also cataplasmes and irrigations, and going downe into oile. Also fasten to them cupping glasses. Let the diet be thinne, almost the diet of feuers, vntill the inflammation be slaked. And if the cholicke be caused through sharpe and gnawing or fretting humours, it is good to poure in at the fundament those things that can wash out and purge those humours without any mordacitie and gnawing: as is broth of ptisan, or the decoction of fenugreeke, linefeede, cammomill, and *aithæa*, with fresh goose grease, or hennes grease and oile of roses. This clister is

*Castoreum.**Anodyna.**Cure of the cholicke caused of windinesse. Clyster.**Compositio ex bacis lauri.**Note.**Diet.**Cure of cholicke caused of inflammation.**Diet.**Cure of cholicke caused of sharp and gnawing humours.*

Clister.

Specially good. R^x leaues of violets, both the tame endiues, leaues of *Althea*, cammomill. ana. M. j. β . seedes of fenugreeke, flaxe. ana. \mathfrak{z} . β . boile these in iust quantity of water, vntill the third part be consumed. Then take of the licour of that decoction being strained. \mathfrak{z} . xiiij. *casia fistula*. \mathfrak{z} . j. *Hierapicra*. \mathfrak{z} . vj. oyle of roses. \mathfrak{z} . ij. oyle of dill. \mathfrak{z} . j. goose grease and hennes grease. ana. \mathfrak{z} . iij. yolkes of egges in number two, commixe them all, and make a clister. Morouer you must not onely purge the hurtfull and corrupt humours, but also you must temper and moderate them. Therefore he must vse bathes of sweete water, for they doe mitigate and also prouoke sleepe: for which purpose minister sirupe of violets, and roses and such like, which are able to temperate, and stoppe the violence of the gnawing humours. Also he must vse soupping meates, as *ptisans* and brothes of fishes of stony places. He must abstaine from all hote and sharpe things, whether they be meates or medicines, or cataplasmes, or fomentes, or irrigations that be hot: as also he must abstaine from drinking of wine, especially from old wine. And to be short, let his whole diet be cold & moist. If the paine be not a whit released, but doe rage more vehemently, then you must come to the vsing of stupefactiue things. For in this disease they do not only pleasure and profit by astonying of the sense and feeling: but also because they make the thinne humours more thicke and grosse, and do quench the intollerable heat. Among stupefactiue things *Philonium* is special good, of the which you may minister for the most part one whole dram. Also pilles of hoüds tongue are maruellous good, if as is afore taught you do make six pilles of. \mathfrak{z} . j. & minister one of them to be swallowed before they goe to bed. But there be very many things which doe helpe the cholicke with their whole vertue and substance: among the which white dounge of a wolfe taken with water or thin white wine is not the worst. That dounge is better which hangeth on herbes or bushes, then that which toucheth the ground. Also the said dounge of the wolfe easeth the cholicke being bound to the Ilions. Greene mintes as *Ætius* affirmeth, sodden a while and dronke three dayes healeth cholicke.

Fictus ratio

Stupefactia.

Philonium.

Pilule de cyneglossa.

Lib. 9. cap. 31.

CHAP. XVIII

Of Iliaca passio.

DE ILEO.

Cause.

THE *Iliaca passio*, is a disease causing most grieuous & deadly paine in the small guts. The latins do call this disease, *volvulus* & *convolvulus*. The barbarous doe call it *Iliaca passio*. This disease is caused through continuall corruption & crudity of meats, but specially of fat meats, which, if they be without corruption & being withholden, they engender obstructions in the smal guts. Also it is engédred of certaine stripes & blowes in certaine places in which the smal guts do ly. Also through vehement cold restraining, and withholding of the excrements. Moreouer through abundant drinking of cold things, speciallie if much be taken when they sweate. Also it chaunceth to them, whose bowels be fallen into the coddies together with the dounge: and being violently thrust backe from thence againe, and through that it is enflamed. Also it is caused through drinking of deadly medicines, and through hard dounge being impact about the thin bowel. For the most part this disease is engédred either through inflammation

inflammation, or through obstruction of the drie dounge This disease is common to children, but yet they escape it through helpe of naturall humiditie. It is not wont to chance verie often to old men: but if they chance to haue it, they almost be neuer rid of it. They that haue this disease haue most vehement paine, & some swelling of the thin and small guts sticketh out, that it seemeth wounden together like a string called *Chorda*, wherupon many do call this disease *Chordapson*, also there is ouer much moistnesse of the stomach, loosenesse, vaine and emptie belkings, and doing no ease, rumbling and noise of the bowels, perfect stopping and letting of the dounge and of windinesse. If the euill do increase and waxe greater, he auoideth all vward, and therefore he vomiteth vp sicume and choler, he hath coldnesse of the whole body, and paine. Also to many there chanceth difficulty & hardnesse of breathing. Moreover to them that shall dye there chaunceth cold sweat, difficulty and hardnesse of making water, yea the fundament is so bound and close, that no small instrument will enter in. And sometime dounge is cast vp by vomiting. For the cure of this disease, you must cure children with irrigations, cataplasmes, clysters, suppositaries and fomentes, as is declared in the chapter of the Collicke. But the cure of them that be of age must differ according to the diuersitie of causes. Therefore if *Iliaca passio* be caused of cruditie and ill digestion, & through deuouring and eating of many and diuerse meates which yet remaine in the stomach: you must prouoke vomit with things aforesaid. But if there doe remaine no rawe and vndigest meates in the stomach, you must go about by all meanes, to drawe out beneath as well windinesse as also the donug: and that must be done by clisters, suppositaries, and annointings with great diligence in ech of them. Therefore you must cast in this clister. *Rx.* mercurie, rewe, leaues of *Althea*, centorie. ana. *M. j.* hysope, calamint, wormewood. ana. *M. j.* *ss.* roote of *Althea*. *℥. j.* roote of wild cucumber. *℥. j.* *ss.* seedes of flaxe and fenugreeke. ana. *℥. iij.* seedes of comin. *℥. ij.* boile them in iust quantitie of water, vntill the third part be consumed, then take of the liquour of that decoction being strained. *℥. xiiij.* of *benedicta laxatiua*. *℥. j.* fresh butter, *mel rosarum* strained. ana. *℥. ss.* oiles of rewe, and dill. ana. *℥. j.* *ss.* common salt. *℥. j.* commixe them altogether & make a clister, & cast it in before meate: but if the euill be vehement, cast it in also after meate. And you must warne the patient, that he doe hold it as long as he can. Also you must make suppositaries, as yon doe for the cholicke, putting to them seedes of rewe, comin, and stalkes of colewortes. And you must make them the longer that they may pearce the deeper. Also you must annoint the fundament with iuyce of *Ciclamium*, or hony with nitrum or salt peter. The fomentes and cataplasmes, wherwith this euill is cured, be almost such as are spoken of in the chapter of the collicke. Also fomentes made of woll wette in oile; wherein comin, dill, rewe, and cresses hath bene sodden, be verie good. Also emplaisters made of linefeed, fenugreeke, barley meale darnell meale, rewe, comin, seedes of dill and *apium*, are good. Also it is good to discend into a vessell filled with water and oyle: but seeth in the water *Althea*, rewe, and dill. After these, fasten on cupping glasses, first lightly to places somewhat farre of, & then also to the places that are griued, making deepe scarifications. Also it is good to minister purgations, specially if the dounge be

Signa.

Curatio.

Cure if it come of crudity.

Clyster.

Glandes.

Illutionis.

Fomenta.

Cataplasma.

Cucurbitula.

Purgatio.

drawen out first by such things as are before rehearsed. It is marvellous good if they vomit, by drinking dill sodden. After drinking, cast bread into scalding water, and minister peeces of it to eate by and by hote. They that haue the

Cure of Iliaca. *Iliaca passio* engendred through taking of some venomous medicine, you must giue them much warme water, and let them drinke it, and constraîne them to vomit. After that you must giue them hote oile in drinke, or fat broth, that they may vomit againe. After within a fewe dayes giue him *theriaca* dissolued in wine, and let him eate meates of good iuyce. And if the obstruction doe continue still, emptie the belly with milke, with a little scammonie, or *Aloes*, or some other purging medicine. If the *Iliaca passio* be engendred through inflammation, you must beginne with bloudletting: then you must fasten cupping glasses about the inflamed parts scarifying them. Also cast in clisters made of the decoction of mallowes, fenugreek, linseed, with oile and butter. Also apply outwardly those things, that are good against inflammations, and do ease paine, you must prescribe vnto them a most thinne diet. If the *Iliaca passio* be caused through falling of the bowels into the coddles, you must by & by labour (the patient lying vpright) to thrust backe againe the bowels that are fallen downe to the shere, and keepe it vp easily without violence or pressing of it together, with bandes and trusses applyed, conuenient for it.

Cure if it be of inflammation.

Cure if it be of the falling of the bowels into the coddles.

CHAP. XIX.

Of wormes.

DE LUMBRICIS.

HERE be three kinds of wormes. The first be round and long, named *Teretes*. The second be brode, called therefore *Lati*. The third, those be called *ascarides*. The first kind of wormes called *teretes*: according to their thickenesse they be round and a hand breadth in length, and sometime longer, and they be commoner then other. They be often in the slender and small guts, & they goe into the stomach, and therefore they are voided often by the mouth, & to some also they come out at the nostrils. And this kind of wormes is peculiar to infants, and children, and boyes, and girles. The second kind of wormes called *Lati*, be broad and long like a gard or band. They be of incredible length as *Plinie* witnesseth. lib. 2. cap. 33. Sometime they are scene three hundred foote long, and sometime more. This kind of worme (as *Paulus* and *Ælius* witnesseth) is nothing else but a permutation and changing of the thinne filmes going about the small guttes within, into a certaine liuing bodie, that will moue & stirre. The third kind of wormes called *Ascarides*, be thin & short like small wormes. They be found most commonly in the right gut, and in the end of the fundament. All the aforesaid kindes be ingendred & caused of crude, rawe, grosse, and flegmaticke matter, & through inconuenient rottennesse, such as is gathered specially in children, and in other great eaters. They that haue round wormes doe feeble incredible gnawing of the bowels, and of the stomach, thinne and small coughes, and oftentimes prouoking and drie. In many there followeth yelking and sleepe with mouing of the stomach: and also they do arise vp vnreasonably. Many doe awake and leape vp with noise and crying out, and fall a sleepe againe: but some do both put forth their tongue, & shut

Teretes.

Lati.

Ascarides.

Causa.

Signes of round wormes, teretes

shut their eyes and be quiet, and keepe silence, & doe fret and fume with them which raise them, because they cannot watch they be so weake. Some haue their eyes sprinkled with bloud, and a pulse that is vnequall, obscure, sayling & running backe. Also to many there chanceth losse of appetite. Children, while they sleepe do chew their tougue, & also fashioning of their mouth as though they sucked or receaued meate. Also to some there chanceth gnashing of the teeth. But these things are done by little and little and betweene whiles. To some they runne forth into the stomack, and do cause gnawing and disposition to vomit, and the patients refuse meate: and if they be compelled to eate, they scarce can swallowe that which they take, or they vomit it vp againe. In many the belly doth throw out corrupt meates, and is puffed vp like as it were a timpanie. The rest of the bodie it doth consume and make leane without reason, neither fasting going before, nor vnmeasurable purging being made. Also it chaunceth sometime the face to be made verie redde, specially about the balles of the cheeks: but this colour turneth againe into swartnesse. Some do speake foolish things in their sleepe like frāticke persons. Some change the place that they ly downe in, & tumble, & cast the selues frō place to place: they increase feuers in them without order with vehement coldnes of the extreme partes, hauing fits the third or fourth day without order. But also these signes & tokens altogether which we haue now reherfed, must not euery one of them be looked for in euery body: but the chiefeft of them & sometime many. Brode wormes do bring continuall gnawing of the stomack, & an impotent & incorrigible appetite to meate. For the worme that is in the guttes, deuoureth the meat that is eaten, so that he hath neede of more straight way, & except he eat straight way, the bowels are gnawed: they that are thus diseased there followeth slendernes & weaknes of the body with inequality. The most sure & infallible signe is, if certaine things like cucumber seeds be auoided out with the egestiō or excrements. *Ascarides* do raise a vehement itch in the fundament, & do prouoke the patiēt to go to the stoole continually. And they that be troubled with this disease for the most part be the better after egestiō & easing of the selues. Let their diet be hot & dry, specially if the patient lack a feuer, & let them vse meates of good iuice, and which will soone be dispersed throughout the whole body: & such as do not increase the cause that ingendreth wormes. Therefore all meates are to be eschued, which can ingender flegmaticke humors. Morouer they that are troubled with wormes, must be nourished & fed liberally, & may not suffer hunger: because the wormes, except they haue meate to feed on, they then by and by gnaw the hard parts of the body: but giue them meate at that time, specially when they are not altogether empty. Let them drinke watery wine. For the cure it is not to be spared: & sometime if there be a feuer with it you must haue respect to that, & to the wormes also: & sometime you need to be carefull but a litle for the feuer, & you must be diligent notwithstanding to get the wormes out of the body. Therefore when many haue not spied and knowen this, it cometh to passe for lacke of heed taken to auoid the worms, that they be gnawen and eaten of them, and so being pulled and gnawen, they die. The cure as well of the round wormes as of the flatte wormes consisteth in this point, that you may driue them out of the body being first killed. They

*Signes of brode
wormes, Lati.*

*Signes of As-
carides.*

Curatio.

Simples to kill
woormes.

Aloes.

Composita.

Pulvis.

Unguentum.

Ceratum.

Pillule.

Rufi.

Cure if fluxe of
the wombe be
ioyned with
woormes.

are killed specially with bitter medicines, among which (if a feuer be not present) these simples are good: woormwood, *Seryphium*, which is a kind of woormwood growing in the sea, sothernwood, calamint, horehound, dittaine, hyssope, rew, leaues of persica, coriander seeds, harts horne, lupins, mints, peni-roiall, origan, centory, ferne, gentian, *aristolechia rotunda*, garlike, seede of cole-worts, and root of *enula campana*. To these, if a feuer be present, you must adioine the seeds of both the endiues and also the iuice of their hearbes, and *mixaria*. Among all other the most commendable remedie is aloes. Therefore if infants will hardly take aloes, because it is so bitter, you must keepe them vp-right with bands, and their mouth being opened and separated, you must cast it in against their wils, by a certaine pipe strengthened with a long splent. Of these aforlaid simples now rehearsed, there may be made diuerse compounds, as decoctions, powders, cataplasmes, emplaisters, & ointments. Among other things this powder is only good. R. of woormeseede. ʒ. ij. of centory, woormwood, harts horne burnt. ana. ʒ. j. calamint, peni-roiall, origan, ana. ʒ. ʒ. sothernwood, mints, lupines, leaues of *aristolechia rotunda*. ana. ʒ. j. aloes. ʒ. ij. com-mix them altogether, and make a pouder, of the which minister the weight of one drachme, or halfe a drachme, according to the age and state of the bodie of the sicke, in milke or hony or syrupe of liquorice: for those things which do kill the woormes, must be ministred with sweete liquors, that therby the worms may tast of the medicine the sooner, being allured by the sweetnesse of it that is ministred with it. You must annoint the nauell outwardly with bulles gall, or with this ointment. R. oyles of bitter almondes, and of woormwood. ana. ʒ. j. bulles gall. ʒ. ʒ. centory, woormwood, lupines, ana. ʒ. ij. leaues of persica, harts horne burnt, aloes, sothernwood, ana. ʒ. j. waxe as much as is sufficient, and make an ointment. Or apply all ouer the stomach this cerate. R. aloes, woormwood, meale of lupines. ana. ʒ. ij. *nigella*, mints, origan, peni-roiall, horehound. ana. ʒ. j. centory, calamint. ana. ʒ. ʒ. oyles of woormwood, and bitter almonds. ana. ʒ. ij. *oleum costium*. ʒ. j. bulles gall. ʒ. ʒ. with waxe and rosen, as much as shall suffice, make a cerate. By examples of these you may easily make emplai-sters and cataplasmes, so that I neede not to rehearse here an example of ech of them. Moreouer it is good to cast in beneath abundance of *mulsia*, that thereby the woormes being allured by the sweetnesse of the hony, may creepe downeward. But when the woormes are killed by the aforesaid medicines you must driue them out without delay: for there proceedeth a vicious exha-lation from them, which both destroyeth appetite and hurteth digestion, and being lifted vpward it causeth swemmings, and other enils. The woormes be-ing killed are driuen out for the most part by suppositories and purgations, but specially by *hierapicra* and *pillule pestilenciales* or *rufi*, which haue a maruel-lous efficacy in killing and bringing out of woormes. But those that are trou-bled with woormes and with fluxe of the wombe also: those you must cure by thickning of the fluxe, and by changing the digestion into a better state, as well with meats, as also with cataplasmes: for the more that the fluxe preuaileth, so much the more the ingendring of woormes is increased: and againe the fluxe ceassing, the woormes do rest & pause. Therefore you must diligently labour to stop & restraine the wombe, & to adde stedfastnes & strength vnto it. Therefore minister

minister iuice of plantaine, or else let him take dried plantaine: for both haue like efficacie as well against the fluxe, as also against wormes. Also make cataplasmes, cerates and ointments of raw barley meale, pomegranate rinds, *hypocischidos*, & such like restrictive things; but adde vnto them those things which be good to kill wormes. Restrictiue medicines are good to be applied outwardly for this cause, because they do corroborate and strengthen againe the stomake, being hurt through often vsing of bitter medicines. Also it is lawfull in this case to minister earth wormes being dried, and beaten to powder with *hydromel*. The wormes called *Ascarides*, being in children that be infants, they must be brought out with suppositaries made of honie and salt. In them that be elder they must be brought out with clisters, made either with sharp brine, or with decoction of wormewood, centorie, calamint, lupines, penyroiall, and other aboue rehearsed, putting to oiles. After ministration of clisters, annoint the straight gut, or fundament with these simples, (that is) *Acacia*, *hypocischidos*, iuice of *Sumach*, or some other restrictive medicine. For the flesh being constrained by restrictive things, it looseth the abilitie that ingendreth wormes, and it excludeth and shutteth out the *ascarides*. But this that followeth is good both for children, and for those that be of greater age, and is most effectuous. Take old flesh that is poudred, cut of the fat, and fashion it long and round, like a suppositarie fit for the fundament, and thrust it into the ruell, applying a ligament or band, and let it alone within, as long as they can suffer it, then losen it and draw it out together with the wormes, that sticke on it. After that you shall poure in the things aforesaid, and also annoint it as is aforesaid.

Cure of wormes
called *Ascarides*.

CHAP. XX.

Of the hemmorrhoides.

DE HEMMORHOIDIBVS.

THE Hemmorrhoides is an vnfoldings and spreading abroad of the vaines in the ruell. Of these some be blinde, which do swell and do send out none, *Ceca*. or verie little blood: some be open, which be set wide open abroad certaine *Aperte*. times, and do send forth blood. The hemmorrhoides are caused through dreg- *Cause*. gie and melancholy blood, when there is aboundance thereof, which the liuer sendeth to those vaines. The signes whereby this euill is knowne, need not to be required. For the blind hemmorrhoids may be seene with eyes, & they cause vehement paine, specially in auoiding the doung. But the open hemmorrhoids do bleed, therefore the patient cannot be ignorant what they be. Therefore *Signa*. when blind hemmorrhoids appeare, and do raise great tormenting in the fundam- *Curatio caca-* rum. ent, if the bodie be full of humours, cut the vaine of the hamme or of the ankle bones. Also you must make the bellie soluble abundantly, lest the drie doung, while it is sent forth, do engender paine. Also you must apply where vehement paine is, those things that can and will mitigate. Among which are crummes of bread steeped in milke, and sodd in with yolkes of egges, and applied like a plaister. Also it profiteth to sit in a bath made of the decoction of mallowes, violet leaues, melilor, fenugreke, cammomill, leaues of *althea*, linseed, floures of rose campion and such like. And if the patient cannot vse that, wet wooll or a sponge in the said decoction, and apply it to the griefe. And

To open the
hemorrhoides.

Emplastrum.

Glandes.

Curatio aper-
tarum.

6. Epid. par. 3.
aph. 19.

Dyet.

Curatio.

if these aforesaid things do no good, you must get out blood of them. There-
fore put into the tuell wooll annointed with iuice of cyclaminum, or with oni-
ons, or with oxe gall. The same effect also hath the iuice of centorie, doves
doung, stauesacre, figge leaues, if they be rubbed with it, and also the pulpe of
Colocynthis steeped in oile of bitter almonds. Among many other, this emplai-
ster is verie good. Rx. of doves doung. ʒ. ʒ. seede of stauesacre, lupines. ana. ʒ. j.
ʒ. bitter almonds. ʒ. j. pulpe of *col. quinquida*. ʒ. ʒ. iuices of *cyclaminum*, and onions.
ana. ʒ. j. commixe them altogether, and make it like a plaister, putting to it if
neede be, oile of bitter almonds. But to take away the paine presently, vse
this following. Rx. elder leaues. M. j. boile them in water, vntill they be verie
tender, then take a peece of scarlet, as much as a mans hand or greater, and
wet it in the decoction, and lay it to the place as warme as may be suffered, and
when it is cold lay it to againe, being wet in the same decoction as before. Do
thus fiue or sixe times together, then lay the herbes vpon the same skarlet,
lay the herbes verie hot also, this doth mollifie the hemorrhoides, and sea-
seth the paines verie quickly, which my selfe haue often proued. Also you may
put long suppositaries in the fundament, made of the roote of *Cyclaminum*. Al-
so blood-suckers, or horse leaches, being included in a reede, so that they can
put forth but onely their head, are wont to be put to the hemorrhoides to
open them, and if you cannot pull them away easily, strew ashes vpon their
heads, and you shall make them to fall off alone. But if the hemorrhoids be
open, and do auoid out blood meanly at certaine times, they may not be stop-
ped, for the bursting out of such blood doth cause men that haue this disease,
to be free from many other diseases. Which thing *Hippocrates* witneseth, where
he saith in *Epidemys* these words. They which haue the hemorrhoides, neither
be vexed with paine of the sides, nor inflammation of the longs, nor a fee-
ding vlcere, nor with felons, nor cattles haire, nor with *ternuithus*, nor with le-
prie, nor with morphue. But if the hemorrhoides do throw out blood immo-
derately, or longer then they should do, so that the patient do consume and
wast away with this euill, and their strength decayed and throwne downe, they
must be stopped by and by: but otherwise there is perill in stopping them: but
in this case it is to doubt, lest the dropsie should follow, the liuer being coo-
led through immoderate vacation & purging. Therefore let those that be so
emptied and purged out of measure, vse meates that haue but little blood, and
that do ingender but little superfluities or excrements, and which also do drie
and restraine, as is *Alica* and rice. Of pot-herbes, endiue, succorie, purslaine,
and such like. Commix his meate with *sumach*, and iuice of vnripe grapes. If his
strength be much weakened, you must nourish and feede the sick with meate
thus: you must straine out the iuice that is in the meate, and commixe with it
iuice of quinces, and let him soupe that vp: he must drinke wine that is restrai-
tiue. For the cure, if there be abundance of humors in the body, it profiteeth to
cut the inner vaine of the right hand in the arme: but if there be not, you must
studie to auert and turne away the blood by fastning of cupping glasses to the
sides, & to the liuer. For the which purpose it is good to binde the hands & the
feete with bands, and to vse sharp and hard frictions and rubbings. Moreouer
you must minister within the bodie those things which do restraine, as are si-
rupes

rupes of roses, of mirtles, and quinces, red corall, bole armoniacke, trochiskes of amber, of *spodium*, of *terra lemnia*, and other which be reherfed in the chapter of spitting of blood. Also apply those things outwardly, which can stoppe blood that floweth. Among which as *Aetius* witnesseth lib. 14. cap. 5. is *aloes* laid on with *Posea*. The same effect also hath scales of iron or burnt lead. This medicine is notable good which is described of *Galen* lib. 5. *therap. method.* R \bar{x} . of frankensence one part, of *Aloes* one part and a halfe, commixe them with the white of an egge, vntill all come to the thicknesse of hony, and lay it vpon the soft haire of an hare, and apply it to the place that bleedeth, being bound outwardly with bands of fine linnen. Also ointments, bathes, incessions, fomentes, and other such like medicines, made of things hauing a restrictive vertue do profite, whereof you shall finde many examples before in the chapters of *diarrhea*, *lienteria*, *Dysenteria* and *tenasmus*. And if you shall vse little bagges, it is best before you apply them, to boile them in wine that is red and restrictive, or at the least to sprinkle them with it. Examples of other medicines seeke before.

Medicamentū Galeni.

Sacculi.

CHAP. XXI.

Of the falling out of the tuell.

DE PROCIDENTIA ANI.

IT chanceth sometime, that resolution or weakenes of the ouertwhart muscles which do plucke the fundament vpward, doth cause the tuell to fall out. Wherefore seing it cannot be drawne backward againe, nor pulled vpward of the aforesaid muscles, it hath neede of hands or medicines to put it vp againe. When the tuell is fallen out, you must diligently consider whether it be free from inflammation or no, for if it be not inflamed at all, it must by and by be thrust and put to his former place by compulsion. And because it must not fall out againe, after that it is thrust in, and put vp into his owne place, you must apply restrictive medicines outward to it. Therefore first you must annoint it about with oile of roses being warmed, or scoure the tuell with restrictive wine, and then being put vp againe into his place, you must bind him vp. And that you must do by and by, as soone as the sicke hath bene at the stoole, lest that when necessitie constraineth them to go to the stoole againe, the tuell should fall out againe. You must apply a liniment of *acatia* and *hypocistidos* with wine. Also you must seeth in water til it be red, gaules, *halauisia*, shelles of mast, pomegranate rindes, daisies, sumach, shales of quinces and such like, and afterward of that decoction make incessions and washing. But after that the tuell is washed with wine or with some restrictive decoction, then it is lawfull to strew vpon it, and to apply it to drie medicines. For which purpose you may apply bole armoniacke, frankensence, *sanguis draconis*, galles, *acatia*, mirrhe, *hypocistidos*, harts horn, and such other restrictive medicines, as we haue reherfed often before. But if the tuell through inflammation be so swollen, that it cannot be thrust vp againe: if the bodie be full of humours, you must first cut a vaine, and prouoke vomit. And also you must apply to the tuell by and by in the beginning, those things that do restrain & stop or appease: but if there be no abundance of humors in the body, let the sick vse incessions of the decoction of cammomill, mallowes, *althea*, linsseed, fenugreek, and such like, or let him descend into hot

Causa.

Curatio.

water, and tarrie in it for a time. Also it is lawfull to apply a sponge or wooll wet in the decoction. Moreouer you must annoint the tuell with oiles of camomill, and dill, vntill it may be put vp: for they because of their dissoluing vertue, do readily take away the swelling, and do also cause that it may be put vp againe, without any difficultie or paine. But after it is put vp againe, then you must vse the aforesaid restrictiue medicines, that it fall not out againe.

CHAP. XXII.

Of the cleftes of the fundament.

DE RIMIS ANI.

Cause.

Signa.

Curatio.

Vnguentum.

Alind.

Cleftes of the fundament be chaps which are made in the muscle that shutteth the fundament, or in the circle round about the fundament: they be like the chaps which are made through a north wind on the lips. They are caused through flowing of sharpe humors, or through inflammation, or through extention of the swelling of the tuell. This euill is apparant to the eyes, and therefore we need to shew no signes to declare it by. For the cure, if the cleftes of the fundament be engendred of sharpe humors, then they first of all must be purged and tempered. But if it be caused through swelling of the fundament caused of inflammation, you must likewise vse at the beginning purging medicines. Also the belly all the time of the cure must be kept soluble with meates that do moisten, and fat meates, lest drie doung should hinder, and tary the conglutination. Of such qualities be mallowes, spinach, milke of sweete Almonds, soft egges, fat broth, and such other like. But to the chaps themselues you must vse this ointment. R. of the oiles of roses and mirtles. ana. ℥. j. frankensence, masticke, litarge, *sanguis draconis*. ana. ℥. j. aloes, burnt lead, ceruse, *balustia*, bole armoniacke. ana. ℥. ℥. white waxe as much as is sufficient, make an ointment. Or thus. R. oile of roses. ℥. j. ℥. galles, mirrhe, *terra lemmia*. ana. ℥. j. roote of comferie, roch alum, burnt lead. ana. ℥. ℥. the yolk of an egge being rosted, waxe as much as is sufficient, and make an ointment. With these ointments you must annoint the cleftes thrise on a day, but wash them first with decoction of roses, galles and *siderum*. And if burning and inflammation do vex the diseased place, you must annoint it with *vnguentum album camphoratum*.

CHAP. XXIII.

Of the weakenes of the liuer.

DE IMBECILLITATE IECINORIS.

Cause.

Signa.

WEakenesse of the liuer is caused of distempere either hot, cold, moist, or drie. Hot distemper doth rost, and as it were burne vp as well the humours which were before in the liuer, as also those humours which are carried to the liuer by the vaines *mesenterij*. But cold distemper doth make the flegmaticke and raw humour, which is alredie contained in the liuer, grosse and rough and hard to be moued, and the humours that be caried to the liuer, it leaueth them halfe digested. Drie distemper doth make the humours drier & thicker. Moist distemper doth make the humors thin and more warrie. Therefore they which haue weake facultie and strength of the liuer, they are called *hepatici*, as Galen saith. Hot distempere vexing the liuer, there are *colliquations*, first

first of the humours, and after that of the liuer it selfe: also choler that is stinking and grosse is auoided by the belly, and is abundantly coloured: also a feuer vexeth him, he abhorreth meate and casteth vp choler. Moreouer thirst doth trouble them, their vrine is ruffe, and the pulse is swift. When there is cold distempure, they make not many excretions, nor much in quantitie, the euill endureth long, and the belly floweth certaine dayes abundantly. But the egestions be lesse stinking then those which be melted through heat, neither haue they colour also nor thicknesse, but are like putrifact blood which is curded. And if you do diligently marke it, it is neither curded blood, nor blacke blood, but as it were certaine slime and dregges of grosse blood comming nigh to melancholie. And also diuers and many colours of the excrements do signifie cold distemper. Also in it there appeareth a faint feuer. The face doth not fall, and he hath greater appetite of meates. To either of these distempures, if there come drinesse, the excrements will be drier and lesse, and the sicke will be more thirstie. But if moistnesse come to either of them, the egestions will be more liquide and more abundant, and they shall be lesse troubled with thirst. For the cure, the chiefe point is to amend the grieve by contraries. *Curatio.* Therefore you must coole a hot distempure, and heat a cold distempure. Likewise you must moisten a drie distempure, & dry a moisture. But in the cure, this onely must also be considered, that in all medicines for the liuer, that as well those which be taken by the mouth inward, as also those that be applied to it outwardly, commixe some restictiue things with them, whereby the strength and stabilitie of the liuer may be conserued and kept. Therefore in a hot distempure, for his diet, let him vse broth of Prisan, and other meates that do meanelly coole, as lettuce, endiue, succorie, sowthistle, and water and bread mixed together, or bread dipped in water. Also chickens, partrich, birds of mountaines, and veale, these being sodden in veriuice or limons. Of fruits let the sicke eate raisons, limons, and sweete almonds. He must eschew wine altogether, except some other cause let it, as weakenes of the stomake, for then you must minister thinne and warric wine. Let them drinke for wine, iuice of pomegranates, and *syrupus acetosus simplex*. Also *oxysaccharum*, with decoction of barley or endiue. Also they must eschew all meates and drinckes dressed with hony, and that be verie hot, and haue vertue to cut and deuide. For the cure minister vnto him by the mouth, conserue of roses *diarrhodon abbatis*, *diatrium santalon*, and other such like antidotes. Also these lozenges profite. *Rx* the pouders of *Diarrhodon abbatis*, and of *diatrium santalon*. ana. \mathfrak{z} .j. ss. seedes of both the tame endiues, red roses. ana. \mathfrak{z} .ij. raisons. \mathfrak{z} .j. white sanders, withwind, floures of squinaunt. ana. \mathfrak{z} .j. suger. \mathfrak{z} .vj. dissolue it in the stilled waters of withwind, & endiue that hath the brode leaues, and make lozenges. And also the antidote *Philonium*, onely once ministred, sometime hath maruellously healed all hot distempure of the liuer. Applie outwardly fomentis made of roses, cammomill and quinces, or seeth wormewood or dates in the aforesaid oiles of roses, cammomil and quinces, and then wet wooll or a sponge in them, and lay that right against the liuer. Also you may vse this ointment. *Rx* oiles of roses, of quinces, and of water lillies. ana. \mathfrak{z} .j. white sanders and red, red roses. ana. \mathfrak{z} .j. scraping of iuorie. \mathfrak{z} .j. ss. seedes of both the tame endiues. ana. \mathfrak{z} .j. vineger. \mathfrak{z} .j. ss. purslain

*Note.**Diet in a hot distempure.**Cure of a hot distempure. Orbiculi.**Unguentum.*

Epithema.

seed. *gr.ij.* waxe as much as is sufficient and make an ointment. Also Epithemes in this disease are wont to profite not a little: which may be made thus, or after this sort. *Rx.* the distilled waters of sowen Endiue with the broad leaues, of lettruce, of sorrel, of roses, of water lillies. *ana. ℥.iiij.* iuice of fengreene, *℥.j.* vinegar. *℥.j.* red roses, red sanders, shauing of iuorie. *ana. ℥.j.* powders of *Diarrhodon abbatiss*, *diatrion santalon*. *ana. ℥.℞.* seed of purslaine. *℥.℞.* Commixe them all, and make an Epitheme. You must applie Epithemes in sommer cold,

Cure of cold distempure.

and in winter warme. When there is cold distempure of the liuer, you must vse medicines that do heate, and adde strength and stabilitie to the liuer. In his diet he must vse meates easie of digestion, and heating. For potherbes let him take sauorie, hysope, fennell, parsley, sothernwood, sage, and such like. And let his meates be dressed with Aromaticke things, as cinnamon, cloues, and such others. He must drinke wine that is thinne, yellow, and odoriferous. He must eschew eating of fish, and cold fruites, and idlenesse, and in conclusion what so

Decoctum.

euer doth make cold. Within the bodie he must take this decoction. *Rx.* rootes of *Apium*, of fennell, and of parsley. *ana. ℥.i.* agrimonie, hisope, mintes, wormewood, succorie, withwinde, organ, calamint, *Asarum*. *ana. M.j.* seeds of Anise, fennell, *dancus*, commin, carawayes. *ana. ℥.ij.* squinant. *℥.j.* *℞.* masticke. *℥.j.* floures of cammomill, redde roses. *ana. M.j.* cinnamon chosen. *℥.j.* *℞.* seeth all these in a pound and halfe of wine, and one pound of running water vnto the third part, then straine it, & put to the liquor of sirupe of agrimonie. *℥.iiij.* sirupe of wormewood. *℥.j.* Commixe all together and make a potion: of the which let him drinke in the morning and after dinner. *℥.iiij.* *℞.* at a time, for the same purpose you may minister hot antidotes, as *dia cinnamomum*, *dianisum*, conferue of sage, galingale condite, rootes of pimperlill covered with suger, and such like. You must annoint him outwardly with hot oiles, as be oiles of Narde, Cammomill, wormewood, and such like. Also it is verie good to

Unguentum.

vse this ointment. *Rx.* of the oiles of wormewood, and narde. *ana. ℥.j.* *℞.* iuice of Agrimonie. *℥.ij.* Cinnamon, Cloues, wood of *Aloes*. *ana. ℥.ij.* spicknard, squinant and masticke. *ana. ℥.j.* waxe as much as is sufficient, make an ointment. You may also applie this Cerate. *Rx.* of the meale of fenugreeke, and of lupines. *ana. ℥.ij.* roote of *Ireas*, and *Asarum*. *ana. ℥.j.* of agrimonie, wormewood, melilote, and squinant. *ana. ℥.℞.* gallia moschata. *℥.j.* seede of Annise and fennell. *ana. ℥.℞.* masticke. *℥.ij.* mirrhe and frankensence. *ana. ℥.j.* oiles of masticke, narde, roses, and dill. *ana. ℥.j.* waxe and rosen, as much as is sufficient, and make a Cerate to applie to the liuer. Also the vsing of this Epitheme is good. *Rx.* seedes of annise, fennell, ammeos. *ana. ℥.j.* *℞.* Cinnamon, cloues, squinant. *ana. ℥.j.* seeth all in a pound and halfe of malmesey, till halfe be consumed, then straine it and commixe with the liquor of that decoction,

Ceratum.**Epithema.**

waters of wormewood and agrimonie. *ana. ℥.ij.* pouders of *diacinnamomum*, and *diagalanges*. *ana. ℥.j.* withwind. *℥.ij.* vinegar. *℥.iiij.* commixe all together and make an Epitheme. In a moist distempure of the liuer, let him vse a diet that doth drie, as flesh of birds roasted, thinne wine: those things that do prouoke sweat, as drie bathes, or hot houses, and also bathes comming of their owne accord: generally he must eate and drinke but little. He must eschew all kinde of fishes, and fruites that haue power to moisten. You must minister within

Cure of a moist distempure.

the

the bodie, sirupe of wormewood, *dialaccha* and *diacurcuma*. You must apply outwardly those things which do drie without any great heat: of the which we wil speake afterward in the chapter of the drop sicke *anasarca*. Drie distempure of the liuer must be cured like the other by his contraries. Therefore that we may comprehend the matter in few words: it is good for him to vse a diet that doth moisten, and bathes of sweete water, and other things which do moisten, whereof we will speake abundantly in their places. But this must not be forgotten, which we also admonished you of before, to commixe alway with your moistning things, those things which adde strength to the liuer. But among those things which seeme to be good, by the propertie of their whole substance, the best is wolues liuer, if it be diligently dried and beaten, and 3. j. thereof ministred with sweete wine alayed with water. For this by often prooffe is knowne to be good against all distempures of the liuer. For as we said, by the propertie of his whole substance, he hath his efficacie, and not by heating or cooling.

Cure of a drie distempure.

Lupini Iecur.

CHAP. XXIII.

Of obstructions of the liuer.

DE OBSTRUCTIONE IECINORIS.

Obstuctions of the liuer are caused of vapours, windinesse, and grosse and hard to digest. But sometime it is caused of grosse and viscous humours in the ends of the vaines, springing from the flat part of the liuer, by the which vaines nourishment is sent to the liuer from the stomake and the bowels. If abundance of grosse and vaporious windinesse be heaped vp together, which cannot find free passage out, and so doth ingenger obstruction, there ariseth then not only grieffe & heavinesse about the right side, but also feeling & perceiving of distension and stretching out. If obstruction be engendred through grosse and viscous humors, there followeth heavinesse with feeling of paine, sometime easie, and sometime vehement: also sometime without a feuer, and sometime with a feuer. For grosse and viscous humors, being many, do cause obstruction and stopping more then other, & specially when the patient doth vse vehement mouing after meate. And if they be sharpe and much in quantitie, which be taken in meates, the paine of the obstruction is made more vehement: when the bodie is stopped, they suffer both stretching out, and also pricking. You must giue vnto them which haue this disease hot meates, and that haue vertue to take away obstruction and stopping, as be leekes with oximeles, *seage*, fennell, parsley, capers, and other like things, either sodden in portage & meates, or taken with some heating sauce which taketh away obstructions. You must eschew all meates & nourishments engendring grosse vice. Also refraine bathes and exercises after meates. He must vse for drinke, wine that is thin & old. Besides his diet it is requisite for him to vse verie quickly medicines that do attenuate & take away obstructions: for obstructions waxing old do not only ingender putrifaction in the liuer, but also in al the whole bodie, & kindleth a feuer. Among simple medicines these that follow do take away obstructions notably & without grieffe (that is) wolues liuer, fumitory, agrimony, camomil, galengale, dragons roote, *asarum*, annise, *apium*, wormewood, *casia*, *ireos*, liuer.

Signa.

Victus ratio.

Curatio.

Simples taking

away obstructions

Effects of the

licorice, *rhaponticum*, lupines, capares, *anini*, with wind parley, *pistacium*, bitter almonds, spikenard, *stachados*, gentian, roote of plantaine, also the seed and leaues dried, iuice of *Anagallis* the female, *succorie*, *alkakengi*, both the endiues, sperage & bruscus. Of these also you may make diuerse compound medicines, and specially decoctions, putting to it *Oximel simplex*, *scilliticum*, *syrupus*, *acetosus compositus*. Syrupes of wormewood, of hysope, of calamint, of horehound, and such other like. For the same purpose it is lawfull to minister trochiskes of Agrimonie, of wormewood, of rubarbe and such like. Also these Antidotes, *diacaccha*, *dianourcunia* are good and such other like. Among other simples before reherfed *pistacium* is notable good to take away obstructions. Therefore it will not onely be profitable but also pleasant, if you steepe *pistacia* tenne or twelue houres by night in malmesey, and minister them in the morning, the digestions being ended. You must apply outwardly, Epithemes, ointments, emplaisters, and Cerates, which be declared in the former chapter, of the cure of cold distempure of the liuer. And these aforesaid medicines do suffice, if the euill be not yet inueterate and growne old: for when the euill is inueterate, you must vse both blood letting and purgations, if nothing do forbid it. You must purge him with pilles of Rubarbe and of agaricke, and with other antidotes, which do purge grosse and thinne humours by the belly. You must purge them specially by the belly, whē the hollow part of the liuer is vexed. But you must purge by vrine, when the round embossed part of the liuer is vexed. The bodie being purged by blood letting and purgations, then you must minister those medicines, which are before reherfed. And specially this Electuarie. *Rx.* of the roote of ireos, *chamæpitrys*, of seeds of annise and *apium*. ana ʒ.ij. of *asarum*. ʒ. ij. of cinnamon, ginger, carawayes, *cammomillana*. ʒ. j. of *stachados*, gentian, and horehound. ana. ʒ. ij. with *Oxymell scilliticum* as much as is sufficient, make an electuarie. This doth marvellously take away obstructions, not so much those that be in the hollow part of the liuer, as those that sticke in the out side of the liuer. For it purgeth out vehemently by vrine,

Antidotum li-
quidum.

CHAP. XXV.

Of inflammation of the liuer.

DE INFLAMMATIONE FECINORIS.

Cause.

Signa.

There is inflammation ingendered in the liuer as well as in other members, and through the same causes that they be ingendred of. If the liuer be vexed with inflammation, there is felt paine and heauines all ouer the right side comming vp to the necke, and downe to the bastard ribbes. Also there is swelling of the right side, specially, if the outward part of the liuer be inflamed. He hath a sharpe feuer, a small and drie cough, an insaciabie thirst, abhorring of meates, hardnesse and difficultie of breathing, the colour of the tongue first redde and afterward blacke. Vomites as well of pure choller as also like yolkes of egges, and afterward also rustie, the belly is costiue. Also the colour of the bodie is changed, like as in the yellow iauundise, also he hath the hicker. In the time of their fit they are taken with a cerraine rauiing, and do void forth sharpe vrine. The inflammation that chanceth through causes in the crooked and hollow parts of the liuer, do cause abhorring of meate, disposition to vomit

vomits

vomites of choler, and vnquenchable thirst. The inflammation, that ingendred in the outward & round partes of the liuer, causeth the patient to haue greater paine in drawing of breath then the other, and doth raise a greater cough, and it doth stretch out paine vnto the right part of the necke, so that it seemeth to plucke it of. Also it chaunceth sometime, that the muscles leaning vpon the liuer be enflamed: therefore many being deceaued, do thinke it to be an inflammation of the liuer. Therefore it is necessary to tell the differences betweene these. For if the liuer be inflamed, there followeth a round swelling, fashioned like the liuer, which will also be fashioned according to the laying of the body: for it appeareth greater, when the body is turned downe on the left side, and againe lesser, when it is turned to the right. For the liuer going vnder the bastard ribbes, it neither appeareth to the sight, nor to the feeling. Againe the thinne skin, inclining to the inflammation of the liuer, it appeareth to haue a naturall fashion. If the muscles be enflamed, the skin is stretched out round about, so that if one would pull it vp with his fingers, he can not easilie. Moreover there appeareth a swelling according to the placing of the muscles that lye vpon the liuer, long in fashion and manifest to sight and feeling. For the cure, when the liuer beginneth to bee enflamed, you must by and by let him blood, if age and strength will permit it. Therefore as Galen witnesseth you must both pull backe and purge the blood that floweth to the liuer, by cutting the inward veyne of the arme: because that veyne in the right arme is right against the liuer, and hath a large passage: hauing societie with the veyne which is called *Vena cava*. If this veyne doth not appeare, you must cut the middle veyne. And if that doth not appeare neither, you must cut the vpper veyne, you must drawe out abundant, and sufficient blood, if his strength will suffer it. After blood-letting within a little space, make the bellie soluble, with a simple and easie clyster, speciallie if it doe not voyde by it selfe. The next day after the blood letting, fasten on a cupping glasse with scarification, and againe, likewise fasten it on within a day after: for many haue felt more ease the second time of the applying then at the first time. Also you must vse fomets of woll wet in oyle, cataplasmes, cerates, & epithemes. In the applying of the which, this onely is to be obserued, that to the other medicines that be mollificatiue and discussiue, you alwayes commix some restrictiue medicines. Therefore make a foment of oyles of quinces, or of mastike, or roses, or mirtles, putting to it odoriferous wine: or applie a sponge wet in the decoction of wormewood, melilot, red roses, cammomill, dill, plantaine, tame endiue, & other like. Also make cataplasmes or emplaisters of linseed and fenugreeke, barley meale, quinces, melilote floures, wormewoode and such like. Or this emplaister *Rx.* barley meale. \mathfrak{z} .ss. meate of quinces beaten. \mathfrak{z} .iij. wormewood, floures of melilot, squinant. ana. \mathfrak{z} .ij. linseed. \mathfrak{z} .j. oyles of Roses, quinces, cammomill, wormewood. ana. \mathfrak{z} .ss. vineger. \mathfrak{z} .j. Commixe all together, and make an emplaister. Also this cerate is good. *Rx.* of the meate of Dates. \mathfrak{z} .iij. of mirrhe steeped in old restrictiue wine, storax, and mastick. ana. \mathfrak{z} .ij. floures of melilot, wormewood, cammomill. ana. \mathfrak{z} .j. saffron. \mathfrak{z} .ss. oyles of quinces, of masticke, & of roses. ana. \mathfrak{z} .j. with waxe and rosen as much as is sufficient, and make a Cerate to apply to the liuer. For the same purpose.

Epithemata.

Note.

Victus ratio.

Cure of infla-
matiō turning
to suppuration.

Cataplisma.

Emplastrum.

Raptura.

you may make Epithemes of the decoction of roses, plantaine, wormewoode, chammomill, or of their waters distilled. And in making of all these things, you must take heede, that when there is vehement inflammation, the restrictive things may preuaile, and exceede the things that mollifie and loosen. And contrariwise when the vehemencie of the heate is somewhat flaked, the mollifying things must exceede restrictive things. Moreouer you must beware, that you do not applie the aforesaid things when they are cold, but first warme them a little. Moreouer in inflammation of the liuer, when there is great and vehement paine, you must also minister drinke medicines, that doe ease paine; but so, that you do eschewe continuall vse of them: you must vse drinking of simples most. Therfore minister groundswell sodden, as a thing very profitable, or iuice of lycorice with hote water. Also iuice of endiues doth profite no lesse then the other, putting to them a little honie: for besides that it cooleth, and addeth strength to the liuer, it also purgeth the mouthes of the veynes of the liuer. But the bellie must also be prouoked by eating of nettles or mercurie sodden. Also in the declination of the disease, the belly must be emptied by clisters, for which purpose polipody and *Epithimum* with *malsa* are put in: and that speciallie, if the inflammation be in the hollow part of the liuer. For the hollow part of the liuer (as we said before) must be purged by the guttes. But the round and outward part of the liuer, must be purged by vrine. Moreouer in inflammation of the liuer there is neede of an exquisite diet (as Galen witnesseth *Lib. 13. Therap. method.* The liuer it selfe requireth meate chiefly that can withstand obstructions. Such be all those that be of thinne substance, & which do scoure without gnawing, as is: *prysan*, *malsa*, and such like. Therfore the best foode for them that are thus diseased, is, *prysan* broth, wherein *apium* hath bene sodden. Also you may minister broth of a chicken, wherein parslly hath bene sodden: but drinke *malsa* or barley broth, or decoction of the same endiues. And if that inflammation do begin to chaunge to suppuration & rotting, then all the aforesaid signes will increase, as paines, feuers, rauings, carefulnesse, and abhorring of meate. Then you must helpe the permutacion, and rotting, that it may quickly be done, lest other members in continuance of time doe rot with it also. Therefore you shall helpe it to rot with this cataplasme. *R.* of the roote of *Althea*. *℥. j.* *℞.* *fænugreeke*, and lineseede. *ana. ℥. ij.* leaues of *Althea* and mallowes. *ana. M. ij.* dry figges in number *vj.* boile these in water till they wax soft, then bruisse them, & make a cataplasme. Neither shall you do amisse, if you applie an emplaister, that can helpe it to chaunge into matter; as this is. *R.* of barley meale, & *fænugreeke*. *ana. ℥. ij.* of the roote of *Althea*. *℥. ℞.* of the roote of white lillies. *℥. j.* *℞.* lineseede. *℥. j.* floures of cammomill, and melilote. *ana. M. ℞.* boile all in water vnto a iust thicknesse, then commix of oyle of cammomill. *℥. j.* of oyle of lillies. *℥. j.* *℞.* boile them againe, and make an emplaister. Of these said things you may also make a cerate, by putting to them butter, *ladanum*, rosen and waxe. When the suppuration and rotting is fully come to a perfection, then the paines doe cease, and all the fites doe appeare gentler and meeker. In the time of the rupture or breaking, the paine doth encrease more againe, therefore then also you must helpe the rupture or breaking of it, by vsing of goates dong and doves dong, nettleseede, mustardseede, and other

other things that doe drawe to the superficies : and by heating potions, as is decoction of poley, fumitorie, roote of *Chamaedrys*, and suchlike. When it is broken you must minister water of honie, or decoction of cicers, and other like things, which haue an abstersiue and scouring vertue. And if the matter doth auoide by the veynes, you must commix things that prouoke vrine : as bee *sum*, *asarum*, *casia*, and cinamome. But if it auoide by the bellie, commix those things which doe purge gentlie, as bee goates wheye, *tamarindes*, and *casia fistularis*. Also it is lawfull then to vse clysters made of the decoction of barley. When clensing and scouring of it is done, minister medicines which can glutinate and ioyne it vp.

CHAP. XXVI.

Of distempure of the Spleene.

DE INTEMPERIE LIENIS.

LIKE as other partes of the bodie haue eight kindes of distempures, so many hath the spleene, and most often it suffereth cold and moyst distempure. Eche particular cause is not to bee declared here : for there bee some *Cause*. causes that bee in other distempures of other members of the bodie, therefore you shall seeke them in Galen *ex capitibus primi. 2. & 3. Lib. de morborum cau-* *Signes of distempure of the* *spleene in bare* *qualities.* *Cold distemper.* *Hot distemper.* *Dry distemper.* *Moyst distemper.* *per.* *per.* The surest and shorrest signes of distempure of the spleene is knowen by those things that bee eaten and dronken, and by those things which are applied outwardlie vppon the skinne, nigh to the skinne, nigh to the left side. For if cold distempure doth vex the spleene, all meates and drin- *Cold distemper.* kes which doe coole notablie, doe soone and manifestlie hurt the spleene. Also all cold things applyed outwardlie doe hurt it : and therefore they signifie cold distempure of it : but contrariwise all hot things doe ease it. And if the distempure of the spleene bee hot, it is not vexed with cold meates or drin- *Hot distemper.* kes or with cold things applyed outwardlie. And if the heat increase there is not onely no swelling in it, but also it suffereth contraction, and shrinking vp, speciallie if a feuer bee present. But meates and drin- kes that bee hot, and those things that adde heat, being applyed outwardlie doe encrease hot distempures, and make them outrageous. Also all cooling things be ioyfull vnto them. Likewise also you may gather the signes of dry distempure, *Dry distemper.* specially when it is not euident by the proper nature of it for lacke of greatnesse. Also those things that be applyed outwardly to the body, and that be receiued inwardly, if they haue vertue and power of drying, they doe dry vp the spleene. When the spleene is vexed with moist distempure, and so conti- *Moyst distemper.* nuing a while, it causeth it to encrease so much, that it toucheth both the stomacke & the liuer. Also the kind of paine together with these aforesaid signes, do declare the distempure that vexeth. For in a hot and cold distempure, they haue smal paine or none at all, neither haue they any also in a moist distempure : but least of all in a dry distempure. By these aforesaid signes, you may make coniecture of compound distempures of the spleene. For in a maner altogether, when a hot distempure is vehement, a dry distempure followeth it : & to a cold distempure being inueterate, a moyst distempure followeth. But in so much as humours flowing into the spleene doe cause swelling : you must haue diligent

Signes of distem- perature of the splene through humours. consideration to them. For if choler do flow thicher, the whole body appeareth hotter, although there be no feuer present. Also the eyes and the vrine be coloured by choler. The sicke shall alwayes accuse drines, & complaine of thirst, and choler troubling his mouth. He abhorreth meate, & is troubled with watching, and desireth cold things, and with all these his tongue is yelowished. He hath tertian fits, and the maners of the sicke be wrathfull, and they will chafe out of measure. If Melancholie doth flow, his colour doth appeare as well on the tongue, as in all the rest of the body, and he hath vnnaturall appetite to meate: the patient is sad and heauie, and other signes of choler be present with these. Also fits do vex him the fourth day. When a flegmaticke humor floweth into the splene, his colour shalbe like fleume. The sicke doth not thirst, he desireth meate, vnlesse the humor be salt fleume: for the sicke abhorre meate, and be more desirous of drinke, for they are thirsty. Also fits vex them euery day. And their vrines are white, & they themselues be slow and sluggish. Some of them that haue colde distempe with it, haue a great and a hard spleene.

Choler.

Melancholie.

Fleume.

Bloud. And if it be a sanguine humor that floweth into the splene, it is possible for it to chaunge the colour both of the tongue, & of the skin. As for the appetite or abhorring of meates, the sicke is in a meane betweene both, and they be more sick the rest, although they haue not like swelling of the splene. The veines of the whole body do appeare full of bloud, & the vrine is yellow. These signes we haue declared at large out of *Aetius*, because they are comon, & may almost be applied to al distempres of other medicines caused through flowing of humors. Generally distempe of the bare qualitie of the spleene is almost without swelling. You must cure and correct them both by meates and dringes, as also by simple medicines and fomentes, oyles & ointmentes and such other like, which be contrary to the distempe. Therefore you shall heale hot distempe of the spleene, (as you did of the liuer) by meates and dringes that doe coole, and by annoyntings with oyles of roses and *oleum molinum* and other things which bee rehearsed before in the 23. chap of this booke. Likewise cold distempe of the liuer, by those things which doe moderatly heat. In a moyst distempe of the spleene, besides those things which are rehearsed before in the 23. chapter, these things doe profite: roote of fue leaued grasse, dry plantaine, the floure and some of salt, *ammoniacum*, iuice of willow and such like. If you make of them an oyntment or cerate by putting to sufficient vineger, such as we will a little after describe. Also frictions are most conuenient for this, which haue a discussing vertue. Dry distempe of the spleene is cured by sweete bathes and hot waters, also annoyntings with sweete oyle, & meates moistning without coldnes, as is Prysan iuice. If distempe of the spleene be caused through flowing of an humor, then if the humor be sanguine, you must let bloud of the inner veyne of the left arme, called *lienaris vena*, or if that can not be founde, let bloud of the veyne, which is betweene the ring finger, & the eare finger, then apply both inwardly and outwardly medicines which do adde strength to the spleene, as is, the barke of the roote of capers, of hartestongue, *Ceterach*, maydenhaire, *Ireos*, calamint and such like, which also are able to adde strenght & stability to the liuer: of which we will speake abundantly in the chapters following. If other humours flow to the spleene, first you must auoide

Note.

Cure of distempe of the bare qualitie of the spleene.

Hot.

Cold.

Moyst.

Dry.

Cure of distempe by flowing of an humor.

LIBER III.

149

auoid the superfluous humours by purging them with medicines: then all the rest of the time, you must correct the distempere that is left, and also apply things that strengthen the spleene.

CHAP. XXVII.

Of inflammation of the Spleene.

DE LIENIS INFLAMMATIONE.

TH E Spleene, like as other members is vexed with inflammation as oft as *Cause.*
 hot blood doth flow thither vnnaturally. It is knowne by heauinesse and *Signa.*
 swelling of the left side, which wil not giue place to the feeling: also by paine &
 stretching out of the place, by feuers and by burning heate. But if aboundance
 of humors do rush in thither, it is knowen by the greatnesse & swiftnesse of the
 ingendring of the inflammation. Let the diet of them that be vexed with in- *Diet.*
 flammation of the spleene be simple, and giue them those things that wil easi-
 lie digest for their meate, as is Ptyfan iuice, bread wet in other things which be
 often reherfed of vs before in the inflammation of other members. And if the
 inflammation indure long, you may also giue them birds flesh, and fishes taken
 in grauely places. Let the drinke of the patient be decoction of cinnamon *Potus.*
 or watrie wine. Let the cure be begunne by cutting of the vaine of the spleene, *Curatio.*
 or that vaine, which is betweene the little finger and the ring finger, if there *Vene sectio.*
 be no cause to forbid it. Let the belly be often washed with clitters, but special- *Clyster.*
 ly, if you may not let him blood. Then lay vpon the spleene restrictiue medi-
 cines, which can appease the furie of that, that floweth, and keep the strength
 of the liuer and spleene, but yet you may not onely apply restrictiue things,
 but you must commixe with them those things which do extenuate, cut and
 loosen without euident heat, lest grosse matter be stopped in it, and do waxe
 more vehemently hard. Therefore if there be moderate inflammation, you *Fomenta.*
 must applie moist wooll wet in wine that is old, sharpe and thinne, and mixed
 with sweete oile. But if there be greater heate, take oile of roses, or *oleum meli-*
num, or oile of cammomil with vinegar, you may commixe them together after
 this sort. *Rx.* oile of roses and quinces. ana. \mathfrak{z} . ij. oyle of cammomil. \mathfrak{z} . j. the
 best vinegar. \mathfrak{z} . ss. commixe them all together for a foment and irrigation. And
 if the aforesaid oiles be not at hand, seeth bryer leaues and quinces in oile, &
 adde to also some extenuating things, as is wormewood and peniroidall. And *Note.*
 you must beware also that you apply nothing vpon the spleene cold, but what-
 soeuer medicine you applie to it outwardly, let it be warmed. After foment
 and irrigations, you must passe to cataplasmes: in the the making of which
 you may adde the meale of darnell and barley with drie figges, linsseed and
 oile wherein wormewood and peniroidall be sodden. But you must beware that
 the place be not kept bare after irrigations and cataplasmes, but assoone as
 those be taken away, by and by applie such cerates or implaisters as be descri-
 bed in the chapter of inflammation of the liuer. For both the liuer and the
 spleene require one kinde of medicines, but the spleene requireth so much the
 stronger medicines, as it is of grosser nourishment. Therefore you shall seeke
 examples of medicines meete for this place out of the chapter of inflammati-
 on of the liuer: obseruing onely this thing, that you alway commixe vinegar,

and somewhat that is acceptable to the spleene, and that doth peculiarly defend his strength. And if the inflammation of the spleene tendeth toward sup-
puration and rotting, which do seeldome chance, you must helpe to further
the suppuration, lest other members putrifie, by cataplasmes that bring it to
matter, whereof we haue spoken in the inflammation of the liver.

CHAP. XXVIII.

Of hardnes of the Spleene.

DE LIENIS SCHIRRHO.

Cause.

Signa.

Vicus ratio.

Curatio.

Fomentum.

Vnguentum.

INflammation of the spleene, if it be not rightly cured, it draweth together a
hard swelling of the spleene. The cause of this disease is a certaine humour,
which cleaueth stubburnly to the spleene: but it is when hardnes engendreth
without inflammation into ouermuch swelling. The euill is easily knowne by
touching, of what cause soeuer it be. His diet must be extenuating: therefore
he must eate meate which is easie of digestion, and doth engender good iuice
and thinne. He must eschew all hard flesh, which doth engender grosse iuice,
and which do striue against digestion. He must drinke wine that is thin in sub-
stance, yellowish in colour, not verie old, and being without al restriction. Also
he must put much trust in exercises, which it is good to vse before meate, the
bodie not abounding with superfluities: Also it is manifest that vociferation,
and crying out, oportunitly done and in time, doth greatly helpe in this euill.
For the cure, you must vse verie strong things as wel outwardly as also inward-
ly. Therefore within the bodie minister most strong potions, for those they
may suffer without grieve. Among the which, the chiefe be the barks of the
rootes of capers, hartestongue, the roote and herbe of *Tamariscus* sodden in
vineger or *Oximell*. Also iuice of centorie dronke, and decoction of bitter lu-
pines taken with rew and pepper. *Anagallis* the female. ℞. j. with *Posca* or *Oxi-
mell* profiteth maruellously to drinke it. Also the most conuenient remedie for
the hardnes of the spleene is iron quenched often in water, or wine, or *Posca*.
For that water or wine or *Posca* ministred in the beginning is pleasant, & most
profitable, and is giuen many dayes orderly. Therefore to them that haue the
feuer, minister water or *Posca*: but to them that haue tender flesh, and lacke a
feuer, minister wine. Let the iron that is quenched in them be some instru-
ment that is laid with steele. Also the scales of yron may profitably be mini-
stred to strong and rude men. For this doth melt the spleene notably, for it
hath a consuming vertue. But yet lest it should hurt the stomake, it is good to
commixe with it some strengthening medicines, as is hartestongue, toppes of
wormewood, *casia*, annise seed, *serpillum montanum*, or such other like. Apply out-
wardly this foment. ℞. centorie, hartestongue, rew. ana. ℞. j. barke of the roote
of capers. ℞. j. seeth all in vineger, and when they be sodden, wet a sponge in
the decoction, and applic it hot to the spleene. Moreouer this ointment shew-
eth a maruellous effect. ℞. of the oiles of capers, lillies and *Ireos*. ana. ℞. j. mar-
row of oxes shankes. ℞. ij. muscilage of the roote of *Althea*, fenugreeke, and
linseed. ana. ℞. j. badgers grease, hens grease, goose grease. ana. ℞. ij. the barke
of the roote of capers, *Tamariscus*, *cistus*, centory. ana. ℞. j. gumme ammoniacke,
bdellium, *galbanum*. ana. ℞. ℞. the gummes being first dissolued in vineger, with
waxe

LIBER III

151

waxe as much as is sufficient, make an ointment. Also emplaisters and cerates do profit much being made after this sort. *Rx.* of the oiles of lillies, *Ireos*, and of capers. ana. \mathfrak{z} .j. barley meale, fenugreek, linseed. ana. \mathfrak{z} .j. the bark of the roote of capers, hartestongue. ana. \mathfrak{z} .j. β . roote of *Althaea* \mathfrak{z} .j. *bdellium*, ammoniacke, *galbanum*. ana. \mathfrak{z} .j. β . *poponax*, mirrhe, frankensence. ana. \mathfrak{z} . β . with rosen, turpentine and waxe, as much as is sufficient make a cerate. Moreouer the Physition must looke diligently to the disease, as he seeth cause sometime adde & sometime take away those things which do either mollifie, or attenuate & dissolue, or which addeth strength. In conclusion cupping glasses fastened with scarification, is not a little profitable.

CHAP. XXIX.

Of obstruction of the Spleene.

DE LIENIS OBSTRUCTIONE.

IT chanceth sometime not onely through weakenes of attractiue vertue, which is in the spleene, but also through stopping of the passage, by which the dreggie humour of melancholy is deriued from the liuer vnto the spleene there followeth obstruction. Afterward that vnpure and naughtie blood is distributed all ouer the whole bodie, which if it chance, then the colour of the bodie is corrupt, and enclineth to blacknesse. Also sometime they that are thus diseased, haue vncurable vlcers. The causes may easily be known by those causes, which we spake off in the chapter of the obstruction of the liuer. This euill is knowne by heavines, which is about the left side. If the whole bodie be corrupted with it besides, it is easie to know specially by the colour of the face, difficultie of breathing, troublesome dreames, and other such like aforesaid. This disease is cured with an extenuating diet, and by medicines which take away obstructions, whereof you may finde great plentie reherfed in the chapter of obstructions of the liuer: for both these members haue neede of like medicines: But yet the spleene hath neede of stronger medicines so much as it is nourished with grosser food. Therefore against grosse humors, that they may obey readily to be purged, there behoueth preparatiues, which preparatiues shall be the same that are for obstructions of the liuer, (this onely obserued) that here all things be stronger, and that they haue things commixed with them that do adde strength to the spleene, (the humour being prepare) then they must be purged by such medicines as do purge grosse and dreggie humours, whereof we haue spoken often before. After this apply such medicines both inwardly and outwardly, as are contained in the former chapter, and in the chapter of obstruction of the liuer. Therefore those places will shew you medicines abundantly.

CHAP. XXX.

Of the Iaudies.

DE ICTERO.

THE Iaudies is nothing else but a shedding either of yellow choler, or of melancholy all ouer the body. Sometime there chanceth shedding of choler to the skinne, the liuer being safe, as in the *Crisis* of diseases. Many times the iaudies is caused, and doth chance when the blood is corrupted without

Signa.

Blacke humors.

a feuer of some outward occasion, and is made cholericke, as it chanceth by biting of venemous beastes. So a certaine man, when he was stong of a viper, had all his bodie spotted like the colour of leekes. Also it may chance that through inflammation, or changing of the naturall temperament of the liuer, such corruption of humour may happen, that sometime all the bodie shall be manifestly like herbes that be whitish with palenesse. Also sometime it shall be like the colour of lead, as also such colours be blacker if they happen through disease of the spleene. Also it is caused many times through weakenesse of the bladder that receiue the choler, which doth not draw as it was wont to do the cholericke humour from the liuer vnto him, & therefore leaueth the blood vnpure. Also sometime it is caused through obstruction and debilitie of the vessels, whose mouthes are deriued from the gall to the liuer, and do not therefore draw the cholericke humour. Also manie times through obstruction of the passages, which goeth to the bowels. But that we may discerne well the causes of the iaundeis, you must of necessitie consider the figure of the excrements, and the colour: seing in some they appeare much coloured by yellow choler, as also in some the vrine doth appeare. Therefore in them that haue choler burst out vnto the skinne, by reason of a good *crisis* in feuers, their excrements and vrine shall seeme to be of naturall colour. But if with the feuer cholerick deiections do inuade, and there be heauinesse in the right side, it signifieth burning inflammation in the liuer: by whose violence the blood is changed into choler, & carried all ouer the bodie. But if there be burning without heauinesse and griefe, the euil is ingendred onely through hot distempere of the liuer. But if without a feuer, together with feeling of some heauinesse about the right side, white excrements be auoided: in them you may iudge that there is obstruction of the passages of the bladder that receiue the choler. If such egestions come forth without that heauinesse, you may iudge their strength to be weake, either the attractiue vertue which fetcheth out the cholericke humour from the liuer, or weakenesse of the expulsiue vertue, which driueth out to the bowels. Also by and by after most cholericke humours be sent out with the vrine abundantly. Those that haue melancholy sent to the skinne together with the blood, they be vexed together grievously: for there followeth it sadnesse without reason, and gnawing of those things which be about the belly, difficultie of breathing, abhorring of meate, and they auoide blacke vrine, but their dounge is like the colour of coperous or shomakers bleach, and their wombe is much costive. But those that haue the iaundeis caused of yellow choler, haue no gnawing about the belly, nor also they do not so much abhorre meates, they auoid white egestions, their vrines be coloured like saffron: but they remaine troubled: but commonly to all that haue the iaundeis, there chanceth sluggishnes to moue, & a contrary mind to sweete meats. Also itch of the whole bodie followeth. The whites of the eyes and the partes of the face nigh the temples, and the balles of the cheekes do betoken it by their pale colour. Also the vaines vnder the tongue are found full, and signifie an abundant humour. The iaundeis that is caused by reason of a good *crisis*, when the feuer is perfirely ended, they are soone cured, if they vse bathes of sweete water, and frictions or chafings with discussiue oiles, and all things

LIBER III.

153

things that rarifie the skinne, (as be) oiles of cammomill, of dill, of ireos, or such like. Also rosemarie sodden in oile doth discusse and dissolue much. Let their whole diet be moist, and extenuating grosse humours. They that haue the iaundeis caused through biting of a venemous beast, they are to be cured almost as those be, which be bitten with a mad dogge, of the which we will speake in an other place. Those that haue the iaundeis through hot distempure of the liuer, or through inflammation of it, you must minister the cures which are rehearsed before in the diseases of the liuer. Therefore that which we haue rehearsed there, must be referred hither. But if the iaundeis be caused through obstruction of the bladder that receaueth the choler, then two speciall remedies must be vsed: bloudletting and purging. In them therefore that bloud doeth much abound together with choler al ouer the body, and that be troubled with heauines or stretching out about the liuer or the splene, nothing can be done more profitably, then to let him bloud, so there be no cause that letteth it. You must cut the innermost vaine of the right arme, and that if the liuer be affected euill: but if the splene be diseased, cut the vaine in the left arme, you must drawe out the bloud now and then, lest if you should drawe it out on heapes, the strength of the sicke should faile him. And if we be prohibited from bloud letting, we may conueniently minister a clister. For a clister may well be cast in after bloudletting, for by the auoiding out of the doug, it maketh easie breath, and by prouoking and gnawing of the bowels it draweth and pulleth backe to it the humours that are sent out to the skinne. Make it after this sort. R. both the endiues, horehound, agrimonie, maiden haire, origan, woormwood. ana. M. j. seedes of annise, fennell, percely, sperage. ana. ʒ. ij. ʒ. licorice, apium, fennell, the rootes of them. ana. ʒ. j. boile them in sufficient water vntill the third part: then straine them and take of the licour of that decoction. ʒ. xiiij. casia fistula. ʒ. j. hierapicra. ʒ. ʒ. electuarium de succo rosarum. ʒ. ij. oiles of dill and ireos. ana. ʒ. j. ʒ. salt. ʒ. j. commix them all and make a clister. But purgations be most proper and familiar for this disease: but so that the humours be first attenuated, and made thinne by brothes, potions, and also medicines. Therefore he must vse meates of easie digestion and extenuating, birdes of mountaines, fishes of grauelly places, & potherbes prouoking vrine: specially endiue, sperage, louage, fennel, & such like. Flesh of wild beasts being tamed are best, specially of goates. For his sauce vinegar is good, wherein *Aristolochia* hath bin steeped. He must abstaine from fruites, but let his banket be almondes, a fewe at once, and cicer, a litle tosted. Also the decoction of it continually dronke profiteth not a litle. Wine white and thinne, and not very old, is good. For medicines let him haue those, that be taught in the chapter of obstruction of the liuer, and also in the i. booke the ii. chapter. Aboue other specially, apium, percely, maiden haire, calamint, veruaine, roote of chikweed, or mather, *aristolochia*, *serpillum*, S. Iohns wort, being decoct, are good. The humours being preparate and extenuate at length you must minister a medicine that purgeth choler. You must giue strong purgations to them that haue the iaundeis: for through the drines of their stomach, the medicines seeme weaker and lesse in effect in them. The best purgation in this case, is infusion of rewbarbe, described in the first booke the ii. chapter. Also *hierapicra*, *electuarium de succo ro-*

Cure of iaundeis comming through crisis of a feuer.

Of venimous byting.

Cure of iaundeis of hote distempure of the liuer or inflammation.

Cure of the iaundeis through obstruction.

Vene sectio.

Clister.

Victus ratio.

Purgatio.

sarum, de psillo and *diaphericon*. And if you profit him nothing with the first purgation, you must returne againe to those things, which haue vertue to take away obstructions and stopping: & after three dayes you must purge him more vehemently again. If the iaundies be engendred through disease of the splene, you must tourne to the chapter of melancholiousnes, and the chapter of obstruction of the liuer. The belly being purged, you must againe minister medicines which doe purge the entrailes. For which purpose the roote of *cyclaminum* beaten and drunke is onely good: for this doth not onely purge againe the intrailes, but also it is most meete to shut out the choler, by sweat in the whole skinne all ouer. Therefore after it is drunke, you must helpe the exclusion of the sweat by couerings, & warmings in bed. You may giue of it. ℥.ij. or iij. with *aqua malsa*. Also iuice of the barke of radish doth notably well, if it be mixed with sweete wine vnalaied, or *vinum mulsu*, so that ℥.ij. of the iuice be tempered with ℥.j. of wine. Also earthwormes drie giuen three dayes with *vinum mulsu*, do send out the iaundies by the vrine. Also you may giue verie profitably iuice of endiue and succorie to them that haue feuers by it selfe, and to them that lacke feuers with wine. Also iuice of *cuscuta* profiteeth maruellously. Also cammomill is most profitable, which is called *leucanthemus*: and also *buplthalmum*. But all the medicines ministred in drinke, let them be ministred in a bath if it can be, when the patient sitteth in a great hot vessell. Also you must be much diligent at this time to giue him a diet, that recomforteth and refresheth strength, by the which the vertue expulsive may be repaired: and if any member be hurt, let it be strengthened, and let the corruption of his colour be purged away. Also it is good for him to vse exercises, gestations, anointings and sweating out. For this purpose drie hot houses are good: in the which annoint the bodie with oile, wherein *serpillum* or rosemary hath bene sodden. And if any of the iaundies be left about the face and the eies, if the vrine appeare pure, & the belly auoiding after his accustomed maner, you must vse infusions into the nose: for which purpose iuice of *cyclaminum* is poured in, also *nigella* with vineger, iuice of the roote of beetes and *anagallis*. Also let the sicke sitting in a bath draw into his nosethrils very sharpe vineger, and let him keep it a while, pressing his nosethrils together, and it will purge maruellously.

CHAP. XXXI.

Of euill state of the bodie.

DE MALO CORPORIS HABITU.

signific.

Cause.

Signa.

C*Achexia* in greeke is nothing else, but an euill and naughtie state and disposition of the bodie. For it is in such case that it is spread abroad in waterinesse, and all the whole body is loose and waxeth soft. This disease for the most part is ingendred of a long sickenes. Also it followeth when some entraile is hardned, specially after the hardnesse of the liuer and the splene. Also it chanceth often in a continuall *Dysenteria*, and the disease called *Celiacus morbus*. Also through letting of some accustomed excretion. The whole body is made whitish and weake, so that his legges are scarce able to beare him: and in the beginning his digestions be letted, his appetite remaining still: but afterward there followeth abhorring of meate, and their breathing is seldome and weake

LIBER III.

155

weake. Also their belly sendeth out vnequall excrementes. Old men and children are specially taken with this disease, which doe soone perish through weakenesse of the vitall facultie, and because the iuice doth breath out of them readily through thinnes of the skinne. But they that be of full age, do seldome fall into this disease, and do soone get it away againe. If this disease do indure long, it turneth into the dropisie, therefore his cure may not be deferred. Let his diet altogether be thinne and drie: therefore let their meates be simple, and which will easily digest, and that can ingender the best bloud. Let them eschue all fruites also that ingender grosse and viscus humours, and that be hard to digest. Wine is good for them which is white, thinne, and odoriferous. For the cure, if the disease happen by letting of accustomed excretion, you must stirre vp and prouoke the excretion. Therefore you must vse bloud letting, if nothing do let it, which you must draw out by little and little at sundrie times vnto the third or fourth day in them that fell into this disease through retention of the hemorrhoides or menstruis. But in them that haue it through abundance of vicious humours, bloud letting is hurtfull. Therefore rather purge them with some conuenient purgation. The body being purged, let him vse chiefly waters that spring by themselves of alume and salt peter, and afterward sulphurous waters. Also let them exercise diuerse deambulations, gestacions, vociferations, frictions with linnen, and other moderate exercises. After let them vse annointings with oyle, wherein is put somewhat that drieth vp humours, (as be) *nitrum* and saltes. To cure the wearinesse apply certaine bathes betweene whiles. Also potion of woormewood helpeth them maruellously, and *dropaces* applied. Also if the liuer be affected, or some other of the inward members, it is good to cure them by their owne remedies before prescribed. If the euill turne into the dropisie, you shall finde it next.

Diet.

Curatio.

CHAP. XXXII.

Of the dropisie.

DE AQUA INTER CVTEM.

There be three kindes of the dropisie. The first is called in Greeke *Ascites*. The second *Tympanites*, and the third *Anasarca*, *Yposarca*, *Sarcites*, and *Leucophlegmatia*. *Ascites* is, when much watery humour is heaped vp betweene the skinne or filme called *peritoneum*, and the bowels. *Tympanites* is when much windinesse and superfluous breath is gathered in the aforesayd places of the bellie. *Anasarca* is, when the humour is dispersed throughout the whole bodie, that all the flesh appeareth altogether moyst and wet like a sponge or paper. The dropisie is caused through great coldnesse of the liuer, or through other partes verie notable cooled, which can bring the liuer into the same effect. The liuer is affect by the spleene being colde, and by the stomach and the bowels, also by the lounes, the reines and the mydriffe. Also it chaunceth through vnmeasurable auoyding of the hemorrhoides, or through womans fluxe, or through retention of menstruis, or through some other great affection of the wombe. For in all these the liuer hath no vnnaturall swelling: and yet the bodie is taken with

Ascites.

Tympanites

Anasarca.

Cause.

Signa.

Diet.

Panis.

Potus.

Exercitatio.

the dropisie, onely through refrigeration of the liuer, affected in the beginning. But afterward sometime it also waxeth hard, which is euident to be seene in them, which through vntimely drinking of cold water, haue their liuer cooled on heapes, so that the dropisie followeth by and by, before the liuer be lifted vp into a knottie swelling. Many haue fallen into the dropisie after the gout, and through the vexing paine of the hucklebones. Most commonly those which feele not their meate, and haue euill state of the bodie, and also that be troubled with the iaundeis, the dropisie followeth it. And it followeth *Caliacus morbus*, and *Disenteria*. Commonly euerie dropisie causeth difficultie of breathing, and swelling, and heauines, and naughty colour. Also they abhorre meat, & desire drinke largely, specially they that haue *Ascites*. For the humor that is holden and kept in the aforesaide places, is salt and rotten: therefore also after for the most part, there is wont to follow a feuer. Women are lesse troubled with the dropisie then men. Children for the most part are taken with the dropisie *Anasarca*. Among the said three kindes of dropisies, *Timpanites* is the most perillous: *Ascites* lesse perillous then it, and then *Anasarca*. One diet is common to all these kindes of dropisies: that their meate be easie of digestion and sufficiently coact, and dry. For that meat that is losc and moist, is apt to be turned into watrines. Therefore let his bread be very well baked, & let it haue salt, *ammi*, fennell, annise, or comin commixed with it. Also it ought to be wel leauened, for it restraineth and stoppeth the lesse. Of birdes the driest are good, as partiches, turtles, blackbirdes, and thrushes and such like. Of foure footed beastes goates and hares. Also chickes, their extreme parts, when they are roasted. Of fishes, crabbes of floudes. Also egges roasted are good. Let him vse potherbes, but seldom. Let those things that be ministred vnto them be somewhat sharpe, and that haue vertue to attenuate and heat: as is, *Apium*, percelly *Daucus*, rocket, peniroiall, colewortes, garlicke sodden, oinions and leikes. He must altogether abstaine fro pulses. For sauce let him vse vineger with pepper, cinamon & such like. Let their salt be compound with fennell, hisope, rosemary and *apium*. You must giue them so much drinke only as shall suffice somewhat to breake their thirst: for ouermuch drinke doth dammage them that be sicke of the dropisie without measure. They must drinke thinne wine, and that doth prouoke vrine. But they must eschue sweete wines and *mulsum*: vineger doth maruellously quench their thirst. Morouer let them take the greatest portion of meate at supper. Let them eschue much fruites & second tables: but yet nuts, almondes pomegarnets peares sodden, & dry figges are to be giuen vnto the, but yet let them take all those moderately and not euery day. Let not their bed be verie soft, specially those that haue *Anasarca*. Strew vnder them dry herbes, as be, peniroiall, calamint, organ, & such like. For it is marvellous, how much those doe drie vp while they sleepe: so that it hath bin proued that some being wrapped & hidden in a heape of wheat, to haue risen againe after sleepe strong & safe. Also let the vse exercises in the Sunne, if it be sommer & a faire day, but let their head be couered: but if it be cold, let them vse it in houses being warmed, & nigh a fire, or at a fire. Riding is expediēt at the first, & to be caried hither & thither in a chaire. But if the strenght of the patiēt may suffer it, it is better to walke much on his fecte, and sometime to run, then to be borne. Also the

the patient must be wrapped in skinnies dried with the Sunne, or digged into hore sand. After exercises wipe of the sweat with sharpe linnen clothes. Also it is very good if you vse dayly, thrise or foure times, frictions: for this doth open the passages that are shut: and it drieth vp, extenuateth and casteth a sunder humours. Therefore it doth very quickly prouoke forth much sweat, and constraineth the flesh. They must be rubbed with drie hands, or with salt beaten in water, or hore oile. After this they must be washed with alume water, or sulphure water, or salt water. For many which haue bene taken with the drop-sie *Anasarca*, and haue vsed such kinde of bathes, they haue suffised to weare out the disease, and also to make a stronger state of the body. And hitherto, we haue rehearsed a common diet for all kinde of drop-sies. For the cure, the remedie that is common for all drop-sies, is that by and by in the beginning you must purge the humour that doth abounde. That you may doe both by blood letting, and by purgations, and by those medicines that prouoke vrine. That which is good particularly for this or that kinde, we will teach in the chapters following, in which we will follow the cures of them euery one particularly.

Curatio.

CHAP. XXXIII.

Of the drop-sie Anasarca.

DE ANASARCA.

IN the drop-sie *Anasarca*, all the whole body, and the flesh appeareth loose & wet like a sponge, as it is said: so that all the whole body swelleth vp, and is like a dead body. In this disease you must begin the cure with letting of blood, specially if the euill be engendred of suppression of hemorrhoides or menstrues, and if age and strength will suffer it. For by this meanes the abundance of humours that doe hurt, are drawn out, and the feeble nature being vnloaden is swifter, & the cause of the disease is minished, and also health com-meth againe with lesse labour. The naughtie humours being drawne out and purged by blood letting, you must come to the remedie of purging medicines. But if there be neede of extenuation and preparation of the humours before their expulsion, you shall minister decoctions and other things which be rehearsed before in the chapters of weakenesse of the liuer, & obstruction of the liuer. For which purpose minister also syrups of wormewood, of tame endiue with the broad leaues, of Agrimonie & *bizantijs*. Let the purging medicines be of simples, rubarbe, & agaricke: of compoundes pilles of rubarbe, *pilule de hiera simplicis*: and pilles of agaricke and such like. Also *hierapicra* is good in the beginning, because is taketh away obstruction, and addeth strength to the entrailes. Therefore you must onely beware, that you minister not purging medicines that be strong, & which adde no strength to the liuer: but you must bring forth the hurtful humour with easie medicines by little & little. For if you purge but once, and on heapes, you destroy the strength maruelouslie, and coole the liuer. Therefore euery weeke you must make the wombe soluble, and you must alwayes passe from gentle remedies, by little and little to stronger. Therefore in this kinde of drop-sie the Antidotes, *diaphanicon*, and *Electuarium nidum* be good. Also the roote of Elder sodden in wine doth purge notablie. Also the roote of wolwort profiteeth, for they be both of one vertue. Moreouer the rest of the

Signa.

Curatio.

Purgatio.

time of the cure, while he abstaineth from purging medicines, you must minister those things that adde strength to the liuer, whereof many be recited before, where we taught the cure of obstruction and weakenesse of the liuer: Also minister those things which prouoke vrine. For which purpose, you may well minister *diarrhodon abbat*, *aromaticum rosarum*, *dialacca*, *diacurcuma*, trochiskes of agrimonie, of rubarbe, of wormewood, *theriaca*, & such like. And this medicine profiteth notable. *Rx.* the pouders of *diacurcuma*, and of *dialacca*. ana. \mathfrak{z} . j. pouders of *diatrion santalon*, and of *diarrhodon abbat*. ana. \mathfrak{z} . ss. powder of *aromaticum rosarum*. \mathfrak{z} . j. rubarbe chosen. \mathfrak{z} . ss. seedes of endiue with the broad leaues, of melons, and of fennell. ana. \mathfrak{z} . ij. of wormewood, chammomill, and withwinde. ana. \mathfrak{z} . j. of nutmegges, squinant and spiknard. ana. \mathfrak{z} . ss. j. of very white sugar. \mathfrak{z} . j. commixe them together, and make a pouders. Also this profiteth maruelouslie. *Rx.* seedes of caraway, fennell, and annise. ana. \mathfrak{z} . ij. seedes of comin and S. Johns worte. ana. \mathfrak{z} . j. seedes of *ammeos*, parcelie, daucus and louage. ana. \mathfrak{z} . ss. of the rootes *Ireos* and of *Asarum*. ana. \mathfrak{z} . j. wormewood. \mathfrak{z} . j. of licorice. \mathfrak{z} . j. sugar, the weight of all the rest, commixe them all and make a pouders. And you must doe your diligence, that in *Anasarca*, the medicines bee more drie then moyst, because the whole state of the body is so waterie. Moreouer you must applie those medicines outwardlie, which can dry vp humours, as bee cataplasmes, emplaisters, ointments, and other like things that haue drying vertue in them. Therefore a cataplasme is good made of barley and beane meale, of fenugreeke, of the roote of walwort, of laurell bearies, of wormewoode, and of organ sodden in wine, and laid ouer all the whole body. Also oxes doung conuenientlie dried, may well be applied with *piscia* or *oximell*, hauing the fourth part of brimstone put to it. Also fresh cheefe hauing much creame being laid to, maketh well against all swelling partes. Moreouer doues doung and goates doung, may weede, and chammomill, by euen portions bruised, sodden in vinegar, and hony may be applied. Moreouer you must vse emplaisters of leauen, dry figges, *nitrum*, *Ireos*, melilote, sage, peniroidall, *cardamomum*, *sulphur viuum*, laurell bearies, stauesacre, salt armoniacke, masticke, frackensence, sothernwood, *Aristolochia rotunda*, doues doung, make it vp with *oximell*. But you must altogether eschue fat and rosennie cerates, for they engender windines and cause swellings. But yet the legges and the hands, and other parts of the body being swollen, may often be annointed with this ointment in the Sunne or by a fire *Rx.* of *unguentum agrippa*. \mathfrak{z} . j. of the meales of linseed, fenugreeke, beanes and barley. ana. \mathfrak{z} . ij. seedes of *Alibea*, *nigella*, *daucus*. ana. \mathfrak{z} . j. ss. *Sulphur viuum*. \mathfrak{z} . iij. bole armoniacke. \mathfrak{z} . ij. roote of *Ireos*. \mathfrak{z} . ij. ss. roche alume, franckensence. ana. \mathfrak{z} . j. ss. *Euphorbium*. \mathfrak{z} . j. oiles of *Ireos*, white lillies and cammomill. ana. \mathfrak{z} . j. ss. with waxe as much as is sufficiēt, make an ointment, wherwith annoint the swollen parts very often, it being melted on the coales. For his diet you must seeke it in the former chapter of the dropisie.

CHAP. XXXIII.

Of the dropisie *Ascites*.

DE ASCITE.

IN the dropisie *Ascites*, all the whole bellie is swollen vp, and if it be stroken, there is heard such a sound, as a bottle doth make that is not full of water, but

Tritura.

Alia.

Cataplasmata.

Vnguentum.

Signa.

but the other partes of the body, speciallie the vpper partes, are not puffed vp *Dyet.* nor swollen. Let his diet be, that hath this dropsie, of birds of mountaines and other meates easie of digestion, and which do engender good iuice, as is said before in the thirtie two chapter. The cure must be begun by vsing of purging *Cure.* medicines. Let them be such as we rehearsed in the former chapter. Coleworts of the sea called *soldana*, and *soldanella* taken in drinke excelleth all the rest: for this sheweth a maruelous effect in bringing forth the hidropicke water, so that many by the onely vsing of it, haue bene restored to health. Geue of it in wine or whey. ℞. ij. or more or lesse according to the diuersitie of the body. Also pilles of *sagapenum* are verie good: and two drachmes or three of the iuice of the roote of *Ireos*, putting to it. ℞. j. of sugar. Also you must minister sharpe clysters, vnlesse the bellie be soluble of it selfe: for then it is more conuenient to drie vp. Among other this clyster is speciallie commended. *R.* floures of laurell. ℞. ij. roote of polipodie, agaricke. ana. ℞. j. ℞. dodder or *cuscuta*. ℞. iij. seeth them in wine or water vntill the third part be consumed. Then take of the licour of that decoction being strained. *Lib. i. of benedicta laxatina.* ℞. ℞. of *Electuarium nidum*. ℞. ij. ℞. *mel rosarum*. ℞. j. oiles of rew, chammomill and *Ireos*. ana. ℞. j. salt gemme. ℞. j. ℞. commixe them all and make a clyster. *Clyster.* For the same purpose, if you thinke good, you may seeth *colocynthis*, *cartamus*, laurell bearies, annise seede, ammi, and caraway feedes, rew, roote of wild cucumber, and other like things put to them. After the aforesaid remedies you must lay vpon the whole bellie, some of the prescribed cataplasmes and emplaisters. Also applie ointments and remedies that prouoke vrine and sweat: and let him vse exercises of the which we haue spoken abundantlie before.

CHAP. XXXV.

Of the dropsie Tympanites.

DE TYMPANITE.

IN this kinde of dropsie, the bellie is puffed vp and stretched out: and being *Signa.* stroken, it maketh a noyse like a tabour or timbrell, but the other partes of the body waxe leane. It requireth like diet, that the other kinde of dropxies haue: but in this all windie things are speciallie to be auoided. Also let their exercises be much, and great thirsts doe helpe and succour the patient stronglie. *Victus ratio.* Let the cure be begun with purging medicines, whereof you shall finde examples before. Also it is good to cast in clysters, which haue vertue to dissolue and *Curatio.* discusse wind, as this is. *R.* rootes of *asium*, and fennell. ana. ℞. j. seedes of annise, fennell, daucus, louage, parcely and comin. ana. ℞. ij. careaway seede. ℞. iij. rew, *asarum*, leaues of walwort, melilote, ana. *M. j.* boile them in water vnto the third part, and then take of the licour of that decoction being strained. ℞. xij. *hierapicra*, *benedicta laxatina*. ana. ℞. ℞. *Electuarium de baccis lauri*. ℞. iij. oiles of rew & dill. ana. ℞. j. ℞. salt. ℞. j. ℞. commix them together, and make a clyster. *Clyster.* You must giue also vnto the things that do prouoke vrine, & you must vse aswell inwardlie as outwardlie those things that do dissolue and discusse windinesse, wherof you shal finde plenty in the chap. of the cholicke. The bellie must dayly be nourished with *Panicum milium*, salt, branne, leaues of rew, chamomill floures, hot ashes sewed in bagges. Also you may apply to it this cerate. *Sacculi.* *R.* floures of cham. *Ceratum.*

Lozenges.

momill & melilote. ana. ʒ. j. ʒ. mintes, sauorie, *asarum*. ana. ʒ. j. seedes of annise, fennell, rew, comin, *daucus*. ana. ʒ. j. *cardamomum*. ʒ. ʒ. mirrhe, *castoreum*. ana. ʒ. j. oile of rew. ʒ. iij. oile of dill. ʒ. j. ʒ. rosen and waxe as much as is sufficient, make a cerate. Moreouer cupping glasses fastened often to the whole bellie lightlie and with much flame do maruelouslie profite. Afterward the bellie must be rubbed with a sharpe linnen cloth, so long till it be red. Inwardly he must vse the antidotes, *dianisum*, *diacuminum*, & *electuarium* *è baccis lauri*, or these lozenges, R. the pouders of *dianisum*, and *diacuminum*. ana. ʒ. j. the pouders of the antidote of laurell bearies. ʒ. j. the pouders of *diagalanga*. ʒ. ʒ. seedes of annise, carawayes, *daucus*, & fennell. ana. ʒ. ʒ. leaues of rew, seedes of *Apium* and louage. ana. ʒ. j. sugar. ʒ. vj. dissolue it in the distilled waters of fennell and *Apium*, and make lozenges. The other remedies are to be sought in the chapter of the cholicke.

CHAP. XXXVI.

Of reynes that send forth bloudie vrine.

DE RENIEVS CRVENTAM VRINAM EXCERNENTIBVS.

Causa.

MANy times there happeneth a disease of the reynes, through the which thin wheyish bloud is pissed. It is caused through weakenes of the reines, which be not therfore able to deuide the vrine: or it is caused through amplitude of the reines, which straine out the vrine frō *Vena cava* vnto the reins. For whē the passages are wider and stronger, they also send out some of the bloud to the reines, and other grosse matter. Also oftentimes the reines do send out bloud likewise as it is wont to do in the hemorhoides. Moreouer some do void out bloud frō the reines through breaking of a veine in the reines: as it chaunceth to those which haue lift v p a great weight, or haue lept greatly, or haue fallen out of an high place, or haue suffered some such other violent thing. Sometime it chaunceth through gnawing of the veines by sharpe humours flowing from aboue. If this disease be caused through weaknesse of the reines the bloud is sent out very wheyish. But if it be through amplitude and largenes of the veines, then they feele no paine. If the excretion of bloud be by certaine circuites, then either there is fulnesse of the whole body, or neglecting of accustomed exercises, or refection of some member that went before. And if it chance through breaking of a veine, then bloud is pissed forth most abundantly: but if it be of gnawing, then bloud is sent forth by little and little, and

Signa.

Cure of bloudy vrine by weaknesse of the reynes.

paine doth vexe the reines. Therefore you shall cure that excretion of bloudy vrine, which is caused through weaknesse of the reines, or amplitude of the vessels that straine out vrine to the reines, by quiet & restrictiue meates, drinking of blacke wine and other things which are rehearsed in the chapter of spitting of bloud. You must abstaine from those things specially which prouoke vrine and from carnall copulation. In drinke, besides those things that are rehearsed in the chapter aforesaid, minister decoction of the roote of comferie, & *tragacantha* ministred, that is steeped in blacke wine, is good. Also ʒ. j. of hartthorne with wine, & iuice of marigolds doth stop bruifings out of bloud from the reines. Likewise leaues of willow brayed with wine, *lapis hematitis*. ʒ. j. roote of white thorne and decoction of knotgrasse. Moreouer ʒ. j. of bolearmoniacke ministred, is good. Sirups of roses & of mirtles, trochiskes of ambre,

of

of *terralemnia*, and of *spodium*. Moreouer sheepes milke is onely praised being ministred fasting ℥.iiij. with ℥.j. of bolearmoniacke commixed with it. Apply outwardly to the reines and the loines those things which be described against spitting of blood, and in the chapter of *Dysenteria*, and other eruptions of blood. And whatsoeuer can together with his restraining and drying adde strength also: (as be) leaues of brier, and oke mast, mirtle bearies, pomegranat rinds, *balauſtie* and such like. After this the state of the bodie must be refreshed and restored with meates of good iuyce, with milke and flesh of birdes, also with swines flesh that is leane, that thereby the whole body may be brought to his former strength, and the reines being strengthened also they may fulfill their owne proper office, and that they may deuide, and straine out the wheyish humor from the blood. But if the reines do send out blood according to the circuits, or through the breaking of a veine, or through gnawing of sharpe humors flowing from aboue, then by and by you must cut a veine of the same side in the arme. To those that send out blood by circuits, let them blood a litle before the circuit, but let the other blood by and by in the beginning: but it is better to part the drawing out of the blood, that his pulling backe & auersion may be done by litle and litle. Let the places about the reines be couered with sponges wet in *posca*, or moist wooll with oile of roses and vineger. After this apply ointments, emplaisters and cerates described in the places before rehearsed. Also a cupping glasse may commodiously be applied, specially if you suspect inflammation to be present in the which pisse blood through breaking of a veine. Also potions are good rehearsed before in the chapter of spitting of blood. In the meane season also, the sicke must be driuen from all salt and sharpe things. But when excretion of blood ceaseth, he must vse a diet that doth not ingender much blood, specially in those that void out blood by circuit. Also the vpper parts of the bodie must continually be exercised. In those which pisse blood through breaking of a veine, if the exulceration be left in the places you shall cure them after the blood is stopped by those things that are spoken of in the chapter of exulceration of the reines.

*Cure of bloodie
vrine comming
through cir-
cuits, or brea-
king of a veine,
or gnawing.*

CHAP. XXXVII.

Of Inflammation of the reines.

DE RENVM INFLAMMATIONE.

THE Reines are vexed with inflammation for diuerse causes. For both corrupt humors, and stripes, and rubbings together, and drinking of medicins do ingender inflammation of the reines, and specially continuall and vehement ridings. There cometh to the sicke a beating paine behind about the first ioint of the backe, a litle aboue the bastard ribs: but the paine stretcheth vpward, euen vnto the liuer, specially the right side reine being vexed, but downward vnto the bladder and priue members and the loines and hips: and also to the share and thighs. Also there followeth astonishment of the legge that is neere, that it can neither be stretched out right, nor he can not go on his feet. And whether sneefing or anie other concussio do chance, they are vexed with most vehement paine, their extreme parts be cold, and most the calues of the legges and the feet. There is present difficultie in making water, and they pisse continually and painfully. In the beginning their vrine is thin and waterie, hauing

Cause.

Signa.

no residence in it but the inflammation waxeth worse, it is more rubicund. Also afterward it is grosse and filthie, and there be vehement feuers present. And if the inflammation increase still, all these signes waxe more vehement. To these commeth disposition to vomit, and gnawing of the stomach, and vomiting of choler. Many of them are vexed, and sweate vntill their hartts faile them: their belly is stopped, so that they are puffed vp with wind, and do send out belkings continually. There followeth vehement abhorring of meate, and to some there are continual exacerbations, but to some betweene whiles. And generally egestions of the wombe, and much excretion of vrine do go before those paines. The sicke must lye in a verie soft bed: and the first day he must abstaine from meate, but you may not extend his fasting to many dayes. For the vrines being made more pure and sharpe by fasting, do vexe with most vehement biting and gnawing. Therefore in the beginning you must nourish them with thin suppings, that do ease and cease gnawing and biting, (as is) broth of prisan or *alica* of barley. Also mallowes for his potherbes doth much profit. Let his drinke be water wherein a litle cinnamon hath bene sodden. To be short, let his diet be thinne, & such as is in other inflammations. For the cure, in the beginning you must by and by let him blood, and you must cut the veine that is in the hamme or in the ankles, and that must be done on the legge that is right against the reine that is vexed. Also sometime (as Galen saith) you may let blood of the arme (that is) when the inflammation is new, and abundance of blood is present. After bloodletting you must come to outward medicines, as cataplasmes, fomentes, liniments, emplaisters, & such like, which haue vertue to coole meanly, and to ease paine, made of the oiles of roses, quinces and cammomill, of barley meale, beane meale, fenugreeke, linsede, and such like, which be rehearsed in the chapters of inflammation of the liuer and the spleene. And if the paine be not eased by those things that be applied outwardly: apply a cupping glasse to the loines, and the guts, and scarification being made, you must draw out much blood. Then you must vse nourishment of sponges, and other things which can ease paine. You must only beware all this time, that you giue not such medicins to drinke as prouoke vrine, for they hurt vehemently by bringing in gnawing and biting humors to the inflamed parts. This medicine I haue proued to be singularly good. *R.* the iuice of clary, & the iuice of nightshade. ana. ℥.ij. dronke in ℥.vj. of stale ale, morning and euening sixe dayes together. Also you must beware in the beginning of the inflammation of purging medicines. But yet you may vse soft clisters (specially if the belly be costiu) made of the decoction of mallowes, or linsede, and fenugreeke, or prisan broth, putting to it oyle of violets, or cammomill oile. But you must beware that you put not in great abundance of it, for then the bowels being filled and stretched out with it will presse together the reines. But when the inflammation is perfectly ceased and concoct, which you may know by the ceasing of the paine, then also you may purge him by medicines that prouoke vrine: for after inflammations concoct, and digest, the vrine cometh forth much in quantitie and grosse. And in those that haue residence, it is good, and so iudged the best altogether. What medicines prouoke vrine, we haue taught in the second booke of making of medicines chap. 7. specially among pot-herbs, fennell, *apium*, & parsneps wel sodden,
are

*Victus ratio.**Curatio.**Localia.**Note.*

are good. And if by the aforesaid medicines, the inflammation be not driuen away, and if neither the paine, nor the feuer, nor the heauines do rest by vsing of the aforesaid things, and also if difficultie of pissing, & often dropping downe of the vrine, do vexe the patient, these betoken matter to be gathered in that part: therfore as swiftly as you can, you must helpe the suppuration and breaking out of the matter. For the which purpose, a sponge continually wet in water and oyle in steede of a foment profiteth. For the same purpose also vse cataplasmes, which are made of barley meale, bran, figges, *althea*, and such like, rehearsed before in the chapter of inflammation of the liuer. Also it profiteth greatly to descend into a bath made of mollifying herbes, as mallowes, *althea*, linscede, fenugreeke. And if after perfect suppuration, the rupture and breaking be delayed and taried (which you may know if the feuers and paines wax lesse, and sense of heauinesse remaine about the reine that is affected) minister those things in drinke, which prouoke vrine, as is, decoction of fennell, penyroyall, origan, and such like. For these sometime do breake the suppuration, and purge out the matter with the vrine. And if the vsing of the doe profit nothing, you must wash the belly with sharpe clisters: as with roote of wild cucumber sodden and alayed, or decoction of garlicke, or radish. You must steepe those in brine, and commixe a litle oile, whereby they may be made slipperie to be powred in. These must be throwen in with a clister pipe, and the sicke must be bidden to hold it long time: for they are wont often to breake that suppuration, together with that, that they mollifie the bellie. Also if the rupture and breaking tarie, comin with wine called *passum* helpeth, and rew with *vinum mulsu*. Moreouer the rupture being made, litle peeces of flesh being long, are sent out with the vrine. And if the vlcers be malignant, there be sent out humors stinking, swart & slimie: but if they be benigne and gentle, the matter that is pissed forth, is white, equall, light, and without grievous sauour, and litle in quantitie. After the eruption and breaking out of the matter, minister milke, with honie, and other things which shall be rehearsed in the chapter of vlcers of the reines.

CHAP. XXXVIII.

Of the stone in the reines.

DE CALCULO RENVM.

THE stone of the reines happeneth oftener to men of perfect age, than to children. The cause of ingendring of such stones is continuall cruditie and rawnesse of the stomach, whereby abundance of grosse and earthly humours are heaped vp together, & burning of fire heate about the reines parcheth the humors, and knits them together, and hardeneth them into a stone. The stones be in the reines, nigh their ventricles either litle or great, and sometime smaller, sometime manie, differing among them selues in greatnesse, figure, colour, and sharpnesse: for they are found blacke, whitish and pale. There chaunceth to the sicke grievous paine in the reines, and he feeleth like as it were a bodkin thrust in, and yet there appeareth no swelling without. He can turne his backe bone hardly. The legge that is right against the reine that is diseased, is astonished, there is present abhorring of meate and vomiting. About the beginning of obturation and stopping, the vrine is pissed forth litle in quantitie and

Curatio.

Vene sectio.

Purgatio.

Clyster.

Note.

Unguentum.

Incessions.

Cataplasmata

waterie. Afterward there followeth perfect suppression of the vrine, and the wombe auoideth nothing, but it maketh many proffers to goe to the stoole. Sometime there is auoided forth blood, through the violence of the stones, specially if they be sharpe stones. Also the vrine hath grauelly residence, specially when the stone is remoued from the reines, which signes aforesaid Hippocrates declareth in *lib. 6. Epid. par. 1. Aphor. 5.* Moreouer things that be light and round, are easily sent out: but not so, if they be of any other forme or fashion: but specially if they be long and sharpe, they are hard to be sent out. When the stone, stopped in the reines, doth cause most vehement paines, lest abundance of blood through the greatnesse of the paine should come downe together to the member diseased, in a bodie that is full of humours and strong, you must by and by cut the veine in the hamme of that legge that is astonied, and is right against the reine that is diseased. But if those that labour of ill digestion or vitious humours, purging of the abundant humour is good for them. Neither may this caution be omitted, except something do forbidde them: which also Hyppocrates biddeth, while he teacheth that young men should be purged with hellebore. And if it be not lawfull to let blood, nor to minister purgation, you must wash the wombe by ministring of clysters, which you must doe at that time specially, when there is great plentie of excrements in the bowelles. But you must onely beware that they be not strong clysters, and that they do not drawe plentie of humours from other places to the bowelles, lest the passages of the vrine should be straightened and pressed together. But let them be such as are onely able to auoide the excrements contained in the bowels, as is this Clyster. *R.* Mallowes, *althæa*, mercurie, maidenhaire, parietarie. *ana. M. j.* water cresses. *M. j. ℥.* seedes of parsley, *apium*, fennell, and flaxe. *ana. ℥. iij.* roote of gladon. *℥. j. ℥.* branne. *℥. j.* boyle them in iust quantitie of water vnto the third part, and then take of the licour of that decoction being strained *℥. xj.* of *casia fistula*. *℥. j.* of *hierapicra*. *℥. ℥.* *mel rosarum* strained. *℥. j. ℥.* oyles of dill, rewe, and cammomill. *ana. ℥. j.* salt. *℥. ij.* commix them all and make a clyster. But we may in no case vse continuall clysters, and neglect almost all other remedies, as many Phisitions doe now a dayes, but vse them twise or thrise, but so that they be not kept aboue their accustomed time. For if they be holden longer then they ought to be, they cause pressing together. and straightnesse of the reynes, and the conduites of the vrine. When the belly is purged and emptied of excrements, you must minister those medicines, which can loosen the conduits & passages. For which purpose the region of the reines, and the loynes must be annointed with this medicine. *R.* oiles of dill, & of sweete almondes. *ana. ℥. ij.* oyle of cammomill. *℥. j. ℥.* hennes grease, and goose grease. *ana. ℥. ij.* butter without salt. *℥. j.* wax as much as is sufficient, make a soft oyntmēt. Also he must vse incessions of the decoctions of calamint, organ, water cresses, colewortes, leaues of *althæa*, mallowes & such like: or the sicke must oftē be let down into a great vessell of warme sweet water. Also fomēts of branne, with leaues of *althæa*, sodden, being applied to the griued place be very good. Also cataplasmes made of wheat meale, of lineseede & fenugreeke, of lupines, of the roote of dogge fennell beaten very small, and of cammomill. Also it is good to lay bread sodden in wine called *passum* about the loynes and the belly.

Neither

Neither shall he doe rashly which applieth cataplasmes, and other things before rehearsed to the bladder and the share. But you must bring on heapes one plaister after another, before the first doe coole: for cold doth draw together & bind, and so doth hold still the stone in the reines, and in the conduites of the vrine. And if you list not to vse so many cataplasmes, you may couer it with some heating thing vpon it that it coole not; for these sometimes, and that not seldome, are wont to suffice for to cast out the stone by the vrine. And if these driue not away the disease, you must minister in drinke those things, which prouoke vrine. These that follow draw much vrine: gladon, S. Johns wort, parsley, *proselinum*, grommell, *ammi*, seede of *daucus* and fennell, *asarum*, roote of briony & mather, barke of the roote of capars, sperage and such like. With these commix those things that bring downe vrine vnto the reines: as is roote of pencedane, or dog fennell, briony, *apium* and *radicula*. Also commix with them those things that breake and teare the stone in the reines, as is, *siun*, maidenhaire, *bdellium*, rutsan seede, *bruscus* roote, saxifrage, betonie, roote of *danosomii*, broth of cicers, roote of cypresse, grommell, *lapis iudaicus*, *xanthium*, the seede and roote of *althea*, gumme of plomb tree, earth wormes sodden, and stones and sponges of the sea. Euery one of these part of them sodden and part of the verie finely poudred, minister them to drinke. But it is best to minister those things which prouoke vrine and breake the stone, at that time, when the vehement paines be released, which chanceth when the stone is remoued, and stirred out of his place. But if the stones be established fast, and be vehementlie compact in the reines, hee must eschue much drinke, and also those things that prouoke vrine: for seing they bring with them to the reynes a great abundance of excrements, they cause the passages of the vrine to be stopped, and let the passing of the stones out of the reynes. You must release and losen the reines, & the conduites of the vrine, with fomentes, cataplasmes and incisions, as is afore said. Also the bellie must be voided with light clysters, lest the passages of the vrine be stopped. After that paine is a little released, you may also applie profitablie to them a cupping glasse, specially subtrillie fastened to, if inflammation do not let it: for often times cupping glasses do so remoue on heapes those stones, that they cease the paines by and by (that is) the stones being caried into the amplitude of the bladder. Wherefore in the beginning fasten a cupping glasse aboue from the reine, and then to the part about the priue members, ouerthwartlie according to the placing of the conduites of the vrine. Moreouer stones being brought from the reines to the bladder, and for their greatnesse being holden still about the necke of the bladder, they do often bring the sicke into extreme perill, as well through their pricking paine, as also because they will not suffer the vrine to come out. You must goe about to let the sick lye in such a fashiō, that he may lye vpright, and haue the ioynts of his huckle bones lye verie high. Then you must stirre them many wayes, that by all the meanes that you can inuent, you may make the stone to fall out of the passage of the bladder. Afterward you must bid the sicke to put out the vrine quickly: but when the stone is not cast out, you must moue him againe, and vse it againe and againe often. And if you do profit nothing by thus doing, you must put in an iustrument called *catheter*, which is apt to drawe out

*Preseruation
from the stone.*

*Pouder a-
gainst the stone
of the reines.*

vrine, and with that you must draw the stone from the neeke of the bladder, and bring out the vrine. Afterward you must labour to breake the stone being in the bredth of the bladder, with conuenient medicines by potions: but if the stone fall out of the bladder, it stayeth about the middle passage of the yarde, and by wounding it bringeth perill of exulceration: then you must poure hote water by little and little, from the furthest partes of the yarde, or you must put the yarde in hote oyle, that hath dissoluing vertue in it. Also you must minister much of some decoction made of those things that prouoke vrine, and you must bid the sicke gather much vrine, and afterward to put it out, and to expell it diligently: for so the stone withdrawn is wont to fall out. But when you cannot drawe him out this way neither, you must cut the yarde aboue with a little wounde, about the bignesse of an acorne: for it is not good to cut it vnder the yarde; for almost alwayes it turneth into a *fistula*, and afterward the vrine commeth out by the cleft. The stone being at the last remoued away, you must preferue the man, that the reines bee no more troubled with the stone. The greatest thing to auoide engendring of the stone, is to vse meates of good iuice, easie of digestion, and moderate. Therefore it is good for him to beware of all meates of hard substance, and which are hard to be broken in peeces with chewing. Also let their exercises be meane, and let them vse but little all kinde of pulse, and of corne: also cheefe, milke, and the meates that are made of the. Moreouer blacke wine, and plentie of flesh, and generally all things of grosse iuice, and that be ouer hot and sharpe. You must admonish them, whom the stone hath afflicted, that they vomit often after supper, and that they drinke wormewood continuallie. And at certaine times, if bloud seeme to abound, let them cut a veine, or if vicious humours be gathered on a heape, let them vse a purging medicine, agreeing to their temperament. Also, their water throughout all their diet, must be most pure and strained. Also let their wine be thinne and white, and not very old; for that is meete to prouoke vrine. Also they must vse as well meates as medicines that prouoke vrine. Therefore they must eate dayly parsneps very well sodden, fennell, *Sium*, peniroyall, and such like. Among medicines this pouder is of much effect. *R.* of the rootes of fennell, sperage, & *filipendula*. ana. \mathfrak{z} .j. rootes of mather. \mathfrak{z} .j. rootes of *Aristolochia rotunda*, & *Althea*. ana. \mathfrak{z} .j. licorice scraped. \mathfrak{z} .ij. the stones of sea sponges, & *Lapis iudaicus*. ana. \mathfrak{z} .j. seedes of *ammeos*, *daucus*, parsley, saxifrage, fennell, annise, grommell. ana. \mathfrak{z} .ss. seedes of melons, and citrons pilled ana. \mathfrak{z} .j. ss. seede of *alkakengi*. \mathfrak{z} .ss. pellitorie of the wall, mallowes. ana. \mathfrak{z} .j. pulioll mountaine, maid chaire, peniroyall, *asarū*. ana. \mathfrak{z} .ss. of the bloud of a male goat dried, & preparat. \mathfrak{z} .j. *bdellium*, *ammoniacke*. ana. \mathfrak{z} .ss. of crabbes eyes, cinnamon chosen and squinant. ana. \mathfrak{z} .ij. beate all & bring them into a most fine pouder, whereof giue the weight of one drachme euery fourth day, or once a weeke in the morning with thinne wine. Moreouer the preparing of the goates bloud aforesaid istaught of *Aetius. lib. II. cap. 12.* Other remedies we will speake of in the chapter of the stone in the bladder.

CHAP. XXXIX.

Of unmeasurable pissing.

DE DIABETE.

DIABETES

DIABETES is a continuall disease about the reines causing much thirst: *Diabetes quid.*
 and also whatsoeuer is dronke euen as it is taken it is pissed out againe. *Cause.*
 This disease is engendred of weaknes of the retentive vertue of the reines; but
 there is such strength of the attractive vertue, that it sucketh the whole body
 through immoderat heat. There followeth to the sicke a stubborne thirst, nei-
 ther are they filled by ministring any kind of licour. Therefore they are con- *Signa.*
 strained to drinke continually, because that which is drunke, goeth on so swift-
 ly by the vrine againe. Also the bowels of the sicke seeme to burne, the loynes
 swell vp, and the stones and haunches also. And if yet more gnawing heate be
 increased in the bowels, the stomacke is wrinkled, and the veines in it are lif-
 ted vp, all the state of the body is leane, and there chaunceth grievous consu-
 ming of the body. The effect of the cure consisteth in that, to stop the sharpnes *Curatio.*
 of the humour, & the bloud, and with that to make the wheyish humour which
 is commixt with it, of slowe mouing, & to correct the distempere of the reines.
 Therefore by and by, when the euill beginneth, being not yet come to his per-
 fection, it is best to cut the veine on the arme, and to draw out bloud mode-
 ratlie. Also you must giue him things that prouoke vrine meanelly, which may
 purge out the vicious humours that be settled in the reines. But if the euill be
 immoderat and old, you must neither vse bloud letting, nor minister any thing
 that prouoketh vrine: for these do further the colliquation and consuming of
 the body, which doth chaunce also by it selfe. For in them that this euill is in-
 ueterate, their strength faileth them, and through bloud letting the whole bo-
 dy is made sharper, and things that prouoke vrine, doe multiplie and encrease
 the euill in them. The greatest and chiefe remedy of this disease, is to reuo-
 mite that vp againe, that is drunke. Let his drinke be very cold, as also let the
 rest of his diet be cooling. Therefore giue him meates of good iuice, and which *Diet.*
 can difficultly be chaunged, and do lacke mordacitie and gnawing: or which is
 able to stop mordacitie and sharpnesse, as be rere egges, *alica* made like a sou-
 ping, and leane swines flesh much sodden. Also you may well giue them new
 cheese well compact, and without salt: and milke wherein flint stones, or red
 hore Steele hath bene quenched the whey taken away. Also for souping, cold
Prysan broth is good. For pot herbes, take endiue, letuce & purslaine. Of fruits,
 peares, apples and pomegranates. Also fishes of grauelly places be good. He
 must drinke wine that is red and thicke, well alayed with water, for to wash the
 salt humours, which cause the thirst: for wine chaungeth the temperature of
 the body to sweetnesse. In drinke also you must minister vnto him iuice of
 pomegranates, *rob de ribes*, or *rob de barbaries*. For medicines minister vnto him *Medicamenta*
 the iuice of knot grasse, or of sanguinarie with blacke wine. Also decoction of
 comferie and of dates, & of mirtle berries, or peares. Likewise syrups of roses,
 and mirtles, and such like. Also Trochiskes of *spodium* may be ministred with
 iuice of knot grasse, or blacke wine. Outwardly you must applie to the sides, the *Localia.*
 loynes, and the share, ointments, cataplasmes, and cerates that do coole: as be
 those which are made of rose vineger, *polenta*, lettuce, duckes meate, pellitorie
 of the wall, vine leaues, purslaine, and such like. For which purpose also, oint-
 ments do profit, made of oiles of roses and mirtles, or annointings with the
 iuice of nightshade, or of vine buddes. Also you must lay to the *Hypochonders* or.

Emplastrum. sides in forme of a cataplasme, Barley meale, wrought vp with vinegre, & oyle of roses. Also vse this emplaister. R. barley meale. \mathfrak{z} . β . vine buddes, tops of willow, *burfa pastoris*. ana. \mathcal{M} . β . the rinde of pomegranates. \mathfrak{z} . ij. β . purslaine. \mathcal{M} . j. seedes of quinces. \mathfrak{z} . j. red roses. \mathcal{M} . j. β . boile the all in water vnto the thicknes of hony, then adde to it oyle of roses. \mathfrak{z} . ij. oyle of nirtles. \mathfrak{z} . j. boile them againe and make a plaister. Of these aforesaid things you may make a Cerate, by putting to *hypocischidos*, *acatia*, bolearmoniak, rosen & waxe. Also you must prouoke them to sweate, that the vicious humours may be turned to sweating out. The best euaporation and sweating is in a tonne, made with herbes and other hore things to prouoke sweate after such sort, that the head may be without the tonne. Or else apply a vessell full of hore water to the patients feete, lying in his bed, and prouoke sweate. Also wash the conduite with plantaine water, and burnt alume.

CHAP. XL.

Against vlcers of the reines.

Causa. *Renum vlcera.* **V**L C E R S or boiles of the reines be caused through rupture, & breaking of the veines in the reines. Also it is caused through rotting of inflamatiō, & through sharpe & gnawing humours, caried into the reines. When the reines are exulcerate, there is paine felt in the loines with heauines, and the vrine is pissed forth without any impediment, which chaunceth not so in the vlcers of the bladder. Also there is attter commixed in the vrine with little peeces of flesh, or hairees swimming in them. According to *Hippocrates* saying. 4. *Aphor.* 75. who sayth, if bloud or attter be pissed out, it signifieth exulceration either of the reines, or of the bladder. And by and by after he sayth, if in a grosse and thicke vrine, there appeare little peeces of flesh, or as it were hairees, they are sent from the reynes. Therefore when these appeare, let the sicke eschue crudities, and facietie or fulnesse. Therefore let him eate no raw things in his meates, neither that which is hard of digestion, or that will easily corrupt, or ingender inflammations or windinesse. Let him chiefly abstaine from those things, which do soone waxe soure or sharpe. Also from all sharpe and burning things, & whatsoever doth breed and ingender choler: as is, much thirst, abstinence, hunger, labour, wrath, solitarinesse, exercise, watching, and immoderate sauces. He must eschue aboue all things immoderate riding, & all vehement mouing and stirring: also he must auoid perpetuall idlenesse, & continuall bathing. He must vse new bread well wrought, and giue him flesh of birdes of the mountaines, and kids flesh, & such like tender flesh. Also giue him scalie fishes of grauelly places, roasted on a grediron. Moreouer riuer crabs, soupings of *Prysan* and *amylum* sodden with milke, be maruelous good. Giue him also milke mixed with egges, and the fat broth of an henne. Also reere egges ministred alone, are good. Of potherbes, mallowes, endiue, sorrell, purslaine, and lettuce are good: but all these must be sodden, for the sicke must eate nothing that is raw, as is aforesaid. Of fruiets, raisins are not hurtfull, and pine nuttes. Also almondes wel blanchd are good. Much drinke & strong must be eschued. And he must altogether refraine from cold drinke. For cold, as *Hippocrates* sayth. 5. *Aphr.* 20, is an enemy to vlcers. For his drinke let him vse wine that is alayed, & some-

somewhat restrictive: or let him drinke goates milke, or sheepes milke, or almond milke. Carnall copulation is maruelous euill not onely for vlcers, but also for all other diseases of the reines, specially in old men, & in them that be weake of nature. Such things must be eschued, as prouoke vrine. Also bathing let be seldome vsed, as is aforesaid. It is not vnprofitable to vse naturall bathes, and waters sprong of themselues, and specially allome waters, and brimstone waters, for it is commodious to wash cold places: It destroyeth vlcers that be hard to cure, as well outwardly as also inwardly. Also naturall waters dronke after the morning walke are good. The cure of vlcers of the reines, when as they are caused through sharpe and gnawing humors, must be begun of purging of vitious & gnawing humours. They that are thus affected, you must also purge them by vomite: for vomite is not good onely to auoide vicious humors, but also if any man do vomite boldly euery moneth, he shall dissolue the vlcer of the reines, and what euill soeuer may chaunce there: for it turneth the mouing of the humours into a contrary part. Also in the meane season you must minister medicines which doe stop the gnawing of the sharpe humours, as is, mallowes, endiue, sorrell, purslaine, seede of melons, cucumbers, & gourdes, syrups of violets, roses, and water lillies, and the conserues of them. But whē the vicious humors be purged, he must drinke *aqua mulsa*, or the decoctiō of fenu-greeke with hony, or of cucumbers, or of mallowes, or of melons seede with hy-dromell. Also minister milke with hony newly milked, and hote, for it is good to purge the vlcers. Also goates whey, decoction of barley, raisins, and of licorice, is maruelous good, also the iuyce is likewise. When that the vlcers be purged and cleansed: which you may know, if there appeare in the vrine, neither peeces of the couer of the vlcer, nor yet dreggie and filthy attar, but matter that is whitish, light, equall and little in quantitie: then minister such medicines, as doe drie vp and conglutinate. For which purpose giue him bole armoniacke, gumme, *trazacanth*, *amylum*, *terra lemnia*, and such like before rehearsed. But among other things, this pouder is maruelous good. *Rx. Terra lemnia, bolearmoniacke. ana. ʒ. j. ʒ. Trazacanthæ, spodium burnt. ana. ʒ. j. amylum, pine nuttes toasted. ana. ʒ. ʒ. line seede, cucumber seede blanched, melons seede. ana. ʒ. ij. seede of Apium. ʒ. ij. dragons bloud. ʒ. j. beate them all together, and make a very fine pouder, of the which giue the sicke dayly. ʒ. ij. with milke newly milked. Moreouer outwardly you must applie such things as can drie and strengthē the reynes. Therefore minister emplaisters and cerates, or ointments made of the oyles of roses, and of mirtles, of barley meale, frankensence, masticke, red roses and such like. Examples whereof you may seeke before. As for other remedies, we will rehearse hereafter in the chapter of vlcers of the bladder.*

Curatio.

Vomite.

Medicins stop-
ping gnawing
of humours.Purging of
the vlcers.Glutinationes.
Puluis.To drie and
strength the
reines.

CHAP. XLI.

Of the stone in the bladder.

STONES in the bladder doe ingender oftener in children, then in older folke. When that vrine grosse and very thicke is caried into the largenesse of the bladder, it setleth and stayeth there, like dregs of wine, or muddie water, and afterward through the heate, that is in children, being dried and compact

Calculus ve-
sicæ.

Cause.

Signa.

Curatio.

To breake the
stone in the
bladder.

together, it breedeth a stone. Therefore there be two speciall causes of the ingendring of the stone in the bladder (that is) thicknesse of the vrine, and heate of children. They that haue the stone in the bladder, they itch often, and do handle their priuie members, which also are swollē, and they are constrained to make water continually, & they are vexed with the strangurie, or dropping out of vrine. The cure of this disease is almost the same that the cure of the stone in the reins is. But they differ in this thing, because the stones of the bladder require stronger medicines, and you must apply the medicines in another place thē you did in the cure of the reins. The stones that are ingēdred in the bladder, are broken chiefly with these medicines (that is) the seede & roote of fennell, of louage, blacke pionie seedes, motherwort, cammomill, the roote & seede of *althæa*, *fium*, maidenhaire, sorrell rootes, the stones of sponges, the stone of *tecalibus*, grommell, *bruseus* roote and seede, the stones which come out of men (with their vrine) brayed and drunke, the seed of litle burs, the barke of capers, sothernwood seede, iacint, white violets, smalach, parsley and other such like which do prouoke vrine, and which be rehearsed in the chapter of the stone in the reins. To these you must conioyne the most laudable remedie (that is) a hedge sparrow being dressed in salt, and taken raw in meate, doeth heale the discale perfectly. For it expelleth the stones that are already ingendred by the vrine, and it letteth them from ingendring any more. Also goates bloud is a present remedie, as well for the stone of the reins, as of the bladder: for it dissolueth those that be ingendred, and driueth them out with the vrine, and prohibiteth other to ingender any more, and ceaseth paine. Furthermore if the stones of the bladder can not come out by the passage of the vrine, but that they be there stopped, and compact together, and so do cause suppression of vrine, then the sicke must be vpward, so that his hippes must lie vpward and highest, and then you must moue him hither and thither many wayes, that thereby the stone may fall out of the passage, and afterward bid him pisse euen as he lieth yet vpward. But if he can not make water so neither, prouoke the vrine by a cyring, and after that you must minister those medicines, which haue vertue to breake the stone in the bladder. And if the cure come not to passe by this meanes, you must come to cutting. The stone therefore being consumed by any of the meanes aforesaid, such an order of diet must be appointed to the patient, that the stone may not engender againe, which we haue prescribed in the chapter of the stone in the reins.

CHAP. XLII.

Of bloud broken out of the bladder or curded in it.

Cause.

Signes.

Curatio.

IT chanceth somtimes that a veine breaketh in the bladder, and thē some of the bloud is sent out, and some waxeth thicke and curdeth within. When the bloud is thickened and curded within, the patients heart faileth him, and he waxeth pale, his pulses be small, darke, and thicke, he is sorowfull, he is cold, and his strength decayeth. And sometime when a clod of bloud chaunceth to fall into the passage of the vrine, then it stoppeth the going out of the vrine. You must in this case, as also in other burstings out of bloud, cause a very quicke and speedie remedie. Therefore if nothing forbid it, it is good to cut the
vei

veine in the arme, drawing out the blood by times, that by this meanes the blood may be drawn backe often, and by litle and litle. Let the patient in his lying be laid vward, and let his hips be lifted vp, and apply sponges dipped in *posca*, that is, water and vineger sodden together, to coole him. Also the extreme parts must be bound, and the share must be couered with sponges dipped in *posca*. If the euill increase, cupping glassses fastened to the ilions, & to the loines profit much. After irrigations with the sponges dipped in *posca*, you must vse cataplasmes of knotgrasse, brambles, plantaine and pomegranate floures. Also vse cerates made of *hypocistis*, *acatia*, bolearmoniacke and such like rehearsed before in the chapters of spitting of blood, and of the fluxe *dysenteria*. You must poure into the bladder, iuice of knotgrasse, plantaine, or millefolie, commixing with it *acatia*, bolearmoniacke, trochiskes of *spodium* and such like. Also incessions of such like things are good; for both *posca* and decoction of *Lentiscus*, and also of brambles and such like, are good. Also you must minister in drinke, medicines apt to bring out blood, as be *rhaponticum* finely beaten, and 12. red seeds of pionic, *terralemnia*, horsetaile, the roote of centorie the great, the barke of frankensence and such like. But in them that blood is congealed and curded in the bladder, first you must go about to dissolue & disperse that blood with convenient medicines. Therefore you must minister in drinke, motherwort, *stichados*, citrine, wormewood, sothernwood, shauing of a vine, radish seede, hares or goates creame, each of them with *oximel*. Also *oximel* ministred by it selfe, doth profit maruelously, for it dissolueth the curds, that afterward they may come forth by litle and litle with the vrine. Apply outwardly bathes, ointments, irrigations, and other things that haue vertue to loosen and release, which you must seeke out of the chapter of the stone in the reines. Aboue other things this cerate is verie good. R. of the oiles of roses and cammomill. ana. ʒ. j. ss. calamint, comin, leaues of elder. ana. ʒ. iij. *bitumen iudaicum*, gumme ammoniacke, ana. ʒ. ij. hares creame. ʒ. iij. sothernwood, meale of fenugreeke. ana. ʒ. ss. spermacety. ʒ. j. with rosen and waxe as much as is sufficient, make a cerate to apply to the share. And if you profit nothing by doing thus, but the vrine is still stopped, you must of necessitie vse a ciring: by the which when you haue brought out the vrine, you must againe minister the things aforesaid in drinke, and apply those things outwardly, which do dissolue congealed blood. And if the cloddes of blood will not yet be dissolued, you must come to the curing of it, likewise as you did in the stone of the bladder.

To bring out blood.

To dissolue curded blood.

Ceratum.

CHAP. XLIII.

Of inflammation of the bladder.

OF diseases that be in the bladder, and ingender there, the most grievous and deadly is the inflammation thereof. The sicke haue these tokens following. They are vexed with a sharpe feuer, they watch, they raue, and speake they wot not what: they vomit pure choler, and they can not make water, the share becometh hard, & hath vehement paine, they haue desire to the stoole, as is wont in the disease called *Tenasmus*; the ordure that commeth forth is thinne and hath no residence: also sometime inflations follow, and the wombe is costiuie, the right gut being pressed together of the inflammation of the

Inflammatio vesice.
Signa.

Cura.

Diet.

Clyster.

Fomenta.
Sacculi.

Catheter.

bladder. To them that haue this disease, if nothing let it cut the veine of the hamme without any tarying, or draw bloud of the ankles. Also minister to him a thinn kinde of diet, as is prescribed in other inflammations. He must also abstaine from wine, and he must vse water, wherein a little cinnamon hath bene sodden. Outwardly you must applie those things, that haue power to cease and mitigate paine. Therefore the place of the bladder must be nourished with oyle wherein hath bene sodden dill, line seede, and sometime rewe and *althea*. Medicines that be cold and restrictiue must altogether be forborne: & that chiefly because the bladder is full of sinewes: for cold as *Hippocrates* witnesseth 5. *Aphor.* 28. is an enemy to sinewes. Moreouer because cold things do shut vp and bind, and so do stop the vrine (which thing chauncing in this euill by it selfe) it encreaseth it. And last of all because cold things do prohibit and let that the humours causing inflammation, may be dissolued, consumed and digested: therefore medicines meanelly hote are rather to be applied, which haue vertue to cease paine, to losen the pipe and passage of the vrine, and to dissolue the inflammation. Also let the guts be washed with soft and easie clysters, and after the dong is come forth, cast in oyle of dill, or such like thing to ease and cease the paine. It is good to seeth poppie shelles, together with oyle, and to poure in goose greace, or fresh hennes greace soddé together in the same oyle. In most vehement paine you must poure in ʒ. j. of pilles of houndes tong dissolued in oyle of dill: or take *opium* with mirrhe and saffron, and annoint it vpon wooll, and put it vp into the fundament. Also let the sick sit in the decoction of line-seede, fenugrecke roote of *althea*, *daucus* seede, and such like, and bid the sicke pisse as he fitteth in the water of the decoction: for the bladder is not strong enough to receaue and expell out the vrine: therefore the patient or some that be about him, must thrust & presse the share easily & softly, and that must not be done out of measure, lest that paine should be augmented thereby. Also after clysters & inceptions vse fomentis by hote water, and apply oyle in oxe bladders, or other vessels, halfe full, or little bagges as is shewed in the chapter of the plurisie. And if for all these things, the euill cease not, fasté a cupping glasse with scarification to the griued places. Moreouer he must abstaine frō those things which prouoke vrine vehemently, and hee must eschue much drinke. When there appeareth euident declination of the disease, you must come to the vse of those things that haue vertue to dissolue and mollifie, whereof we haue spoken often before. The putting in of a Cyering into him that is diseased with inflammation of the bladder is not easie to vse, and specially in men: for seing it can not be put into them without paine, it sharpeneth the paine and increaseth the inflammation: but in women it is no great hurt to vse it. For the passage of the vrine in them is short and straight, so that they may suffer the doing of it without paine. But if the perill through the stopping of vrine do very much constrain you, then you must of necessitie vse a cyering in men also: not because it taketh away the anguish of the disease, but rather because it should amende the great suppression of vrine, and deliuer the patient from deadly perill. After that you haue entised out the vrine, you must come againe to the remedies which do cease paine, vntill the inflammation be dissolued and rotted. Oftentimes the inflammation is wont to be dissolued by and by through the

the meanes of an *Erisipela*, rising outwardly vpon the skinne, and remaining there, and not returning againe inward. Yea and oftentimes much vrine being cast out, doth iudge the euill. Yet neuerthelesse although these things appeare, you must still vse the remedies aforesaid: in as much as for the most part, perfect tension and stretching out being risen, continuall exacerbations and fittes are caused, and long constitution of the euill. But when the perillous fittes are ceased, and the constitution of the disease is now waxen old, you must come to the vsing of oyntments, which do call out and bring forth the humors from within: and likewise emplaisters, which do rubifie and blister the skinne, are to be applied which you may finde after.

CHAP. XLIIII.

Of vlcers of the bladder and his necke.

THE bladder is exulcerate either through some bile, or botch, or swelling, which hath bene before, or through some rupture, or by eating, and gnawing of a fluxe, or through some such like cause. There followeth this sicknesse sharpe paine of the bladder, at all times pissing and auoiding out matter. And when the vlcers be foule and filthy, there cometh forth dreggie and slimie matter, and such as hath a grosse residue like branne. And sometime thinne skinnes like leaues, and wooll are sent out with the vrine. If the vlcers doe spread abroad and feede deepe, there is sent out vrine that is bloudy, atterie and stinking. To these signes may be added, difficultie of making water, and rising vp of the yard. There is paine not onely when the passage of the vrine is exulcerate, but also when the exulceration is in the bottome or depth. You may know whether the exulceration be in the bottome of the bladder, or nigh the pipe and passage of the vrine by this: for if it be in the depth of the bladder, there followeth paine about the share: but if the vlcers be nigh the necke of the bladder, there is paine felt onely at such time, as he maketh water, and specially at the beginning and ending of his pissing: and also his paine is the greater if the vrine be sharpe. They that are vexed with this euill, they either sit continually, or they can not stand vpright, nor rest lying along, and through great and continuall paine they are killed with feuers, watchings, and consumings, some sooner and some later. But the vlcers of the bladder bee incurable, or at the least wayes very hard to cure: as well because the bladder is sinowie, as also because the vrine which is of nature sharpe doth continually touch the vlcers, and so gnaweth them: and will not suffer them to conglutinate and ioine together. For although much vrine be sent out, yet all the bladder can not be cleane emptied, but alwayes some of the vrine is left in it, which doth continually touch the vlcers. Yea when the abundance of vrine is sent out, then the bladder shrinketh vp and falleth together, so that the vrine that is left in it, although it be very little, yet toucheth euery part thereof. But seing that oftentimes some things chaunce besides our expectation, you shall go about the cure, by the which, if you bring nothing else to passe, yet you shall diminish the paines of the fits. First therefore, you must perswade the patient to lye downe and to rest in his bed: and that specially, when that he hath a feuer. Then you must minister remedies far intermitting feuers. The chief thing in this case hath bene drinking of milke, and this is to

*Vlcera vesicae.**Signa.**Why the vlcers of the bladder be incurable.**Curatio.*

*Restrictiue
medicines.*

Note.

To cease paine.

be compared aboue all other medicines : for it maketh smooth roughnesse, and washeth vlcérations, and scoureth the euill. Let the rest of his diet be such, as that is, which is ministred in the exulceration of the reines. Also you must comfort the sicke by medicines, that will let the ingendring of sharpe vrine, which doth gnaw and fret the vlcers. And if there be inflammation with the exulceration, cataplasmes of lenseede, and fenugreeke, & other things, which are rehearsed before in the chapter of inflammation of the bladder, are apt and meete to be applied. Moreouer, if the exulceration do spread broder and eate deepe, you must applie outwardly medicines somewhat restrictiue, and such as be hote when they are applied, that by their heate they might helpe the painfull places round about by mollifying them, and that through their vertue, they may prohibite the places nigh adioyning to feede & eate. Restrictiue medicines be these: galles, pomegranate rinds, alume, *acatia*, *hypocistis*, & and such like often rehearsed of vs before. Also you must cast into the exulcerate places, milke newly milked, or very good oyle of roses warme. And if none of these be at hād, you must cast in continually most sweete water warmed: specially at such time as the gnawing is present. Also you must driue in by the fundament the iuice of Prysan, or the decoction of lenseede, cucumber leede husked, fenugreeke, mallowes, or milke with oyle of roses. Moreouer when thou wilt minister a clister to him which is diseased in the bladder, he may not lye vpward, for the bladder then will not suffer the infusion to enter in, because it lyeth vpon the streight bowell: but the patient must lye groueling vpon his knees, and so you must cast in your infusion. Also let the sicke sit often in hoate water, and in dissoluing decoctions, for these doe cease paine somewhat. And when the vlcers doe spread abroad and feede, you must cast into the bladder by a Cyring such things as can stoppe the feeding: as be *acatia*, *hypocistis*, *terra lemnia*, bole armoniacke and other rehearsed a little before. But if the vlcers be foule and filthie, you must poure in medicines, which haue vertue to scoure & cleanse them, as is *mulsa* much watered, or milke with a little honie, or with the feede of cucumbers cleansed. But if there follow sharpnesse and gnawing, cast in milke newly milked, mixed with good *amylum*, or tuttie washed with many waters and dried, and then mixed with the milke. When the vlcers be scoured and purged cleane, you must procure to bring them to a scarre, & to heale them. And that must be done by restrictiue inceptions, and by emplaisters, fomentations, and irrigations, that be of like facultie and vertue. But if the exulceration doe endure long time, as it chaunceth for the most part, then the patient hath exacerbations and fittes sometime, and intermission and space frō them at other times. Therefore in the painfull fittes applie emplaisters and irrigations, hauing power to cease and ease the paine: and in the time of the intermission betweene the fittes, vse such things as haue vertue to destroy the euill. Therefore applie to the share, Synapismes, and such things as will rubifie and blister. And let the sicke vse a diet that is good to restore strength. And if the euill doth not waxe gentler, you must make burnt scurfes about the share, either by medicines or with iron, and to suffer the vlcers to purge and cleanse the selues long time with matter flowing out. You may also minister medicines to cease paine in drinke, if vehement paines vex him. For this purpose about o-
ther

ther things, which we haue rehearsed in other places, the pills of *Alkakengi* with *opii* are good. Also these things following do much mitigate the paines of exulceration (that is) cucumberseede, mallowes, white poppie, *tragacanthæ*, *amylum*, pine nuttes, and almondes. Therefore this medicine may be ministred R̄. conserve of violets. ʒ. iij. seede of mallowes. ʒ. ij. of the foure great cold seeds. ana. ʒ. j. liquorice scraped. ʒ. j. ʒ. gumme. ʒ. ij. bole armoniacke. ʒ. ʒ. trochiskes of *terra lemnia*. ʒ. j. make them vp altogether with syrupe of liquorice. Minister of it dayly in the morning the quantitie of an hassell nut. Moreouer you must throw into the bladder medicines that can cease paine, and heale the exulceration.

CHAP. XLV.

Of the strangurie.

DE STILLICIDIO VRINAE.

STRANGURIA in greeke, *stillicidium vrine* in Latin, is a disease whereas the urine distilleth downe by drops, or by little & little, and causeth a continuall prouoking & desire to pisse. This disease is caused through the sharpnes of the urine, or by exulceration of the bladder, or by an impostume of the liuer, or the reines, which being broken and sending the filth and atter to the bladder, thorough the sharpnesse thereof, it causeth continuall desire to pisse. You shall iudge that sharpnesse is the cause, if his vrines be cholericke, and also all the state of the body, if the rest of the signes betoken choller, and that gnawings do chaunce about the bladder. You may know the exulceration of the bladder, as also an impostume or bile of the liuer & the reines, by the signes afore rehearsed in their owne proper chapters. If therefore the strangurie be caused thorough sharpnesse of the urine, then you must purge the vicious and naughtie humour, that doth abound, with all speede. For the which purpose, besides those things which are often spoken of before, whey with *casia fistula*, is marvellous good, or some other medicine that bringeth out choler. The cholerik humour being auoided and purged, the patient must vse meates that be temperate, and that can stop the sharpnes: as is, iuyce of ptyisan, mallowes, purslaine, violets, cucumberseede and such like. He must abstaine from all things that be sharpe or salt. Also let him eschue wine, exercises, wrath, & slow eating: for all these things do heape vp choler in the body. Let thē vse stony fishes, & bathes of sweete water, which is wont to make temperate vicious humours marvellously. In drinke you must minister much sweete water hote, or the decoction of barley with syrupe of violets, and roses. But you may not giue him wine, as is said, except it be sweete and alayed with water. Also milke drunke hote, is the best thing that can be. To conclude for the order of his diet, he must vse meats that do moisten, and brothes that do make the wombe soluble. But the sicke must be compelled to pisse continually: for if the sharp dregs do tarie long in the bladder, it gnaweth and exulcerateth it. Also to stop the sharpnesse of the humours, minister the medicine which we haue described in the end of the former chapter. For the same purpose minister decoction of liquorice, or this pouder following. R̄. of the seedes of melons husked. citrons, and cucumbers. ana. ʒ. iij. seedes of gourds, purslaine, & lettuse. ana. ʒ. ij. of red roses. ʒ. j. iuyce

*Stranguria**Cause.**Signa.**Victuatio.**Pulvis.*

*Terbenthina
refina.*

Clyster.

of licorice and of mast. ana. $\mathfrak{z} . j . \mathfrak{ss}$. beate them all & make a fine pouder: where-
of giue dayly the weight of $\mathfrak{z} . j . \mathfrak{ss}$. in the morning with syrupe of lycorice, or iu-
lep of violets, or roses. Also venice turpentine washed in rose water or endiue
water, and ministred the quãtite of a nut, or sometime two or three is marue-
lous good: for this (as Galen witnesseth. *lib. 5. de tuenda sanitate*) doth not onely
loosen the belly without hurt, and so by that meanes, turneth away the sharpe
humour from the passages of the vrine: but also it scoureth & clenseth the in-
ward parts, & specially the reines. And there haue bene some, that haue reco-
uered health only by the vse of this. Also clysters made of the decoctiõ of mal-
lowes, violets, *althea*, leaues of willow, water lillies, and other afore rehearsed,
putting to them *casia fistula*, suger, and oile of violets, and roses do profit much.
But if the sharpnesse do still increase, you must also cast in by the yarde into the
bladder milke with *amylum*. Also for the same purpose you may cast in the de-
coction of white poppie, and you must annoynt outwardly vpon the share, and
there aboutes oyles of violets, and water lillies, putting to them a very little of
the iuyce of purslaine. But if the Strangurie doth chaunce through exulcera-
tion of the bladder, or through some other part of the body being euill affe-
cted, and so purging it selfe out by the vrine, then it is manifest that those mē-
bers ought first to be cured, but yet so that this present euill be not neglected.
The cures of euery part you may seeke out of their proper places & chapters.

CHAP. XLVI.

Of difficultie of pissing.

DE DIFFICULTATE VRINAE.

*Auxilia.
Cause.*

Signa.

*Cure of a cold
distempure.*

Fomenta.

DISVRIA in Greeke, *vrine difficultas*, it is a disease wherein the vrine is pis-
sed hardly and difficultie. It is caused through weakenesse of the bladder,
and through cold distempure of it which hurteth his actions. Also sometime it
is caused of grosse & fleugmatike humours which stop the necke of the blad-
der. You may know cold distempure if it come of an outward cause, by the pa-
tients telling, and by the thinnesse and whitnesse of the vrine. But if besides
the whitnesse there appeare grossenesse in the vrine, you may iudge it a fleg-
matike humour, which hath stopped the necke of the bladder, as is aforesaid.
Cold distempure is cured by those things that do heate. Therefore he must vse
heating meates, and wine that is hote and condite. Also he must vse medicines
which prouoke vrine, as are parsneps well sodden, fennell, *apium*, sperage, sma-
lach and such like. Also crabs and hedgehogges do prouoke vrine very well.
You must drie their flesh and minister the weight of one \mathfrak{z} . in drinke. Also mi-
nister in drinke the decoctions of aromatique things, or electuaries made of
them, & so named of them. Aboue other things the antidotes of *diacalamintes*,
dialactia, and *diacurcuma*, are very good. Also triacle giuen in drinke is marue-
lous good. You must nourish the share without, with hote oyles, as is, oyles of
rewe, dill, lillies, scorpions, and of *castoreum*. Also you must applie fomenta, and
little bagges made of cammomill, sothernwood, betonie, mugwort, rewe, cala-
mint, sauein and such like herbes. The sicke must sit in the decoction of the a-
foresaid herbes, and couer and make hote the bottome of the belly. Also some-
time it profiteth to cast in the decoction of the said herbes mixed with hote
oyles

oyles into the fundament. If a cold and fleugmatike humour do cause difficultie of pissing, then the patient must vse *oximell*, and decoctions of hyslope, peni-royall, organ, time, and such like often before rehearsed. Also let him vse fomentments, irrigations, and little bagges made of hote things, whereof we spake a little before, and in the former chapters. Moreover whether a grosse humour, or the stone, or a clod of bloud, or any other thing of that kinde through stopping doe let the passage of the vrine, it is good to put in a Cyring, vnlesse inflammation of the members do let it, whereof also we haue admonished before.

CHAP. XLVII.

Of stopping of the vrine.

DE SUPPRESSIONE VRINAE.

ISCVRIA in Greeke, *suppressio vrine* in Latin, it is a disease, in the which the vrine of the patiēt is altogether lettēd & stopped. This disease is caused sometime through weaknes of the bladder, not being able to thrust out that which is contained in it. Also sometime it chanceth through stopping of the neather passage of the bladder, or of grosse humours, or of a stone congealed. Also it is wont to come either of an inflammation, or of hardnesse, or some swelling against nature, which maketh the passage staigher, or stoppeth it altogether. Also sometime it commeth by a little peece of flesh, or a hard knob ingendred in the passage of the vrine. Also bloud congealed into cloddes in the bladder, is cause of the suppression & stopping of vrine. Also attē sent down to the bladder frō the reines, or the liuer, or from some other vpper part, causeth stopping of the vrine, euen like as a grosse and clammie humor doth. Also it chaunceth sometime, through the dull sense of the bladder, that the vrine is not made, and yet it is without hurt of the vertue expulsive, whē as his proper sinewes be euill affected: so in haile folke whē the vrine is holden lōg time, the bladder is stretched out, and the vrine is stopped. If the stopping of the vrine be caused thorough weaknes of the bladder, it is knowen by those signes which declare the cold distēpure of the bladder. If it be caused of grosse humors, it is knowen by the diet that went before. As if one that liueth idly, hath vsed much meats which do ingender grosse and clammie humours. If it be caused of the stone, you may know it by the signes which are rehearsed before in the chapter of the stone. If it be caused of inflammation, or of any other swelling, it is knowen by paine, by feuer and by sight. When suppression of the vrine is caused thorough some peece of flesh, or some knobbe, it may be knowne by the signes of vlcers aforesaid: and also because that a cyring being put in, the vrine commeth out. Also a cyring being put into that part of the conduite or passage, where you coniectured the byle to be before, it moueth paine, and the flesh being broken with the cyring, there followeth out with the pissing of the vrine, both bloud and fragments of flesh. If clodded bloud cause stopping of the vrine, there went before it excretion and pissing of bloud, or fluxe therof. Whē as attē hath stopped the vrine, you may know it by things that chance before for either the bladder or the reines laboured of some euill before, whereby such, & so much attē might gather: or there hath bene an impostume in some member about the reines, which being broken the attē is sent downe into the

- Curaio.* reines, and so into the bladder: the rest of the causes may be known by the patients telling. The cure is diuers according to the diuersitie of causes. For if
- Cure if it be of the stopping of vrine be caused thorough imbecillitie and weakenesse of the weaknes of the bladder.* you must minister and applie those things which doe heate, as is said in the former Chapter. For you must altogether remoue cold distempure, which letteth the actions of the bladder. If the withholding of vrine be ingendred of grosse and clammie humours, hee must be cured by fomentes, inceptions, and cataplasmes made of herbes that be hote, and that haue vertue to cut and diuide the humours, and with a dyet of such like things. Besides those things which we haue rehearsed in the former Chapter of difficultie of pissing, this oyntment following is notable good, to take away the disease. *Rx.* of the oyle of scorpions, oyle of narde, and of lillies. ana. \mathfrak{z} .iij. gumme serapine, *bdellium*, and *opponax*. ana. \mathfrak{z} . goose greace, duckes greace. ana. \mathfrak{z} . β . roote of *Enula cāpana*. \mathfrak{z} .ij. peniroyall, calamint. ana. \mathfrak{z} . β . dissolve the gummes in wine, & with wax as much as is sufficient, make an oyntment. Also you must throw into the bladder with a cyring, oyle of scorpions, or lillies, or some other thing that cā dissolve, cut, & diuide clammie humours. If the
- Cure if it be of the stone or clodded bloud.* vrine be stopped through the stone or clodded bloud: you must seeke the cure out of their proper chap. For the stone which hath stopped the passage of the vrine must be remoued out of his place as is taught before in the 41. chap: but the clodded bloud must be dissolved, as is taught in the 42. chap. If the vrine be
- Cure if it be of swellings.* stopped through inflammation, or some other swelling against nature, the cure must also be sought out of their own proper chap. And if the vrine be stopped
- Cure if it be of a peece of flesh or knobbe.* through some little peece of flesh or hard knob, apply bathings & other dissolving & loosening medicines and such as do open and spread abroad the pipe & conduit of the vrine: exāples wherof you may seeke out of the chap. of the stone in the reines. And if the vrine do not come out so, you must come to the vsing of a cyring, and by putting in of the instrument you must entice out the vrine. If
- Cure if it be of the obtuse sence of the bladder.* the vrine be suppressed through the dull sence of the bladder, you must raise vp his actiō, by prouoking vrine, & you must helpe it by inceptions, fomentes, and other hot medicines, which can take away his sleeping & dulnes. But you must onely eschue those things which prouoke vrine, lest that through plentie of it, the bladder be stretched out, and so the cōtractiue vertue of it should be hurt. Moreouer you must entice out vrine with *nitrum*, or salt peter, or with a quicke louse, or with some other thing, that can stirre vp the vertue expulsiue of the bladder. In healthfull folke, when through some great businesse the vrine is holden to long, and so hath made the bladder feeble, that it cannot expell it out, then he must helpe himselfe thus. He must stand, so that the necke of the bladder may leane downward, and must lay both his handes about his share, and he must presse it and thrust out the vrine by little and little, and thus may he doe also in the dull sence of the bladder aforesaid.

CHAP. XLVIII.

Of exulceration of the priuie members.

DE EXVLCERATIONE PV DENDI.

VLcers ingendred in the priuie mēbers without inflammatio have neede of medicines, which doe drie vp vehemently: such as these be, paper burned,

ned, drie dill burnt, and drie *Aloës* made into powder, for you can scarcely finde a more present remedie. Also the roote of *Aristolochia rotunda* doeth bring present remedie to the exulceration of the priuie members. Also among compounde medicines, that is the most effectuous and profitable. R. *Aloës epaticum*. 3.ij. galls. 3.j. dragons blood, bolearmoniacke, tuttie. ana. 3.j. rootes of *Aristolochia rotunda*. 3.ß. mirrhe. 3.j. of gumme arabicke. 3.ij. alume burnt. 3.ß. let all these be beaten, and make a fine powder, and strew it vpon the exulcerate partes. But if the vlcers be very moyst and foule, first scoure them and clesse them with *mulsa* well alayed, and then after with goates milke: which thing being done, vse the aforesaid powder, or *lapis hematites*, or frankensence, or pomegranate ryndes, or *terra lemnia*, or such like beaten into powder. If there chaunce inflammation together with the exulceration, you must first remoue the inflammation with linnen clothes wet in rose-water, or night shade, or purslaine water, or housleeke water, putting to it the white of an egge, and applying it to the diseased place. The rest of the remedies, seeke out of other Chapters.

Aloë arida.
Pulvis optimus.
Abstersion of the vlcers.

CHAP. XLIX.

Of the continuall standing of the yarde.

DE PRIAPISMO.

PRIPISMVS (as Galen witnesseth in *Lib. 6. de male affectu locis. Cap. 6.*) is when the yarde is stretched out in length and in breadth, nothing prouoking the patient to lust and desire, nor no heate gottē. And if there chaunce to the yarde panting or beating, then the euill is called *Satyriasis*. This euill is caused (as Galen doth witness in the place aforesaid) either through immoderate opening of the mouth of the arteries, or of some vaporous spirite ingendred in the hollow and fistulous sinow. But it followeth often after the gaping and opening of the mouthes of the arteries. For it is easier for them to stretch out wide, then for a fluuius and windy aire to ingender in the hollow sinow. For the loines being heat, it is reason that the arteries are made hotter, & that also their mouths should be wider opened. Therefore at that time, they send out no smal substaunce of spirite or aire into the hollow sinew, which being a little filled, it stretcheth out the yarde, so that all his power doth seeme to consist in the hollow sinow. Sometime this euill chaunceth to them which haue abstained long time frō carnal copulation contrary to their custome. And this thing chaunceth specially to them, that do abound with much bloud, and doe not studie to disperse the abundance of bloud with much exercise. They that labour of this disease be griued, as those be, which be taken with distention & stretching out of the sinewes: for the yarde being puffed vp, and stretched out, suffereth as it were a crampe. They that haue this conuulsion or crampe, doe quickly perish, vnlesse helpe be vsed to them by and by: and when they dye their bellie is puffed vp, and their sweat is cold. The cure is diuers according to the diuersitie of causes: for if the disease do chaunce through gaping of the mouthes of the arteries, & so through the heate of the, by and by it is good to let bloud by cutting of a veine; which thing also you shall doe, when this euill taketh them which abound with bloud, and haue abstained long time from car-

Priapismus.
Satyriasis.
Cause.
Curatio.

Clyster.

The summe of
the cure.

nall copulation, contrarie to their custome. And you must cut the blacke veine which is called *media* or *mediana*, the middle veine of the arme. Also he must vse a thinne dyer, and abstaine from wine. Giue him but little meate made of corne, and that which doth ingender no winde at all, and that causeth thirst, and it is good for him to vse drinke water: exercises and frictions or rubbings are well applied and vsed to dissolue and disperse the spirites or ayre. Also it is good to goe about emptying by vomiting. Also if the wombe be costive and bound, you must make it soluble with a clyster, that is not very sharpe, as that is which is made of the decoction of beetes, mallowes & mercurie. You must altogether abstaine frō purging medicines, lest that the humors should be drawne downeward. For the same cause also, he must eschue those things which haue vertue to prouoke vrine. To conclude you must altogether labour & study to minister those medicines which cā void & empty the abundance, & draw vpward, & so turne the humours from the priue members. And if the euill endure long, fasten cupping glasses with scarification. And if there be fulnes apply horse leeches. But you must lay vpon the loynes, those things which do euidently coole, as is, nightshade, purslaine, henbane, & singreene. Also you must of necessitie annoint the yard, and the space betweene the fundament and the yard, with some iuice or water of herbes that do coole gently. If a cerate made of fine oyle of roses, washed often in cold water applied as well to the yard, as also to the loynes, it doth notablie well. The making of this cerate which is called *ceratū liquidū*, is taught of Galen, lib. i. de *simpliciū medicamentorū facultate*. cap. 6. Also this cerat is good. R. white wax washed ten times in cold water. quar j. purslaine. ʒ. ij. cōmix them together & bring the into the forme of a cerate. To be short, apply, and also minister in drinke those medicines which cā extinguish and quench seede: of the which we will speake abundantly in the next chap. Moreouer it is hurtfull for him to rest, lying vpright, but he must lye on his side. He must altogether be kept from sightes and stories, and rehearsing of those things, which pertaine vnto lecherie. If this disease chaunce of a vaporous and windie spirite, or aire ingendred in the hollow sinow, all your whole cure must be turned to the dispersing and dissoluing of it. Therefore you must turne backe to the chapters of curing of inflammation, and windinesse of the stomach, and to the cure of the windie cholicke: for there you shall finde plentie of remedies.

CHAP. L.

Of shedding of sperme.

DE SEMINIS PROFLUVIO.

Τὸν ῥόον.

Cause.

GONORRHAEE in Greeke, *seminis profluvium* in Latin, it is excretion and shedding of seede or sperme against the patientes wil, and without sicknes of the yarde. it is caused through imbecillitie and weakenesse of the retentive vertue in the vesselles containing the sperme: or through some other disease that moueth the partes of the vesselles of sperme, after that sort, as the expulsive vertue doth, according to nature: as in the falling sicknesse it chaunceth sometime, and in other violent conuulsions and crampes. Also sometime it is caused through fluxe of the spermaticke vessels. The seede that sheddeth out,

is

is waterie thinne without appetite of carnall copulation: and for the most part without feeling of it, but sometime it commeth out with certain pleasure. They that haue this disease, their whole body corrupteth by little and little, and waxeth leane, specially about the loynes: and there followeth much weakenesse, not for the multitude of seede, but for the principallitie of the places. And if it come out (the yard not standing) there followeth imbecillitie and weakenes of the retentive vertue in the spermatike vessels. But if it commeth out (the yard standing) the grief is somewhat like a conuulsion, or crampe. This disease chaunceth not onely to mē, but also to womē, & in womē it is hard to cure. The cure of this disease is cōmō with those cures that are ministred in euery fluxe. First therefore you must keepe the sicke in quietnesse, with little meate, & with drinking of water. Then also you must couer the places about the share and priuities, and the loynes with wooll wet in oyle of roses and in wine, or in oyle of blossomes of apples, or of quinces. Also sponges wet in *Posca* applied are not hurtfull. The dayes following you must vse cataplasmes, emplasters, and oyntments, made of vine branches, quinces, *acatia*, *hypocistis*, sumach, and such like afore rehearsed. Also he must vse restrictive inceptions made of decoctions of bryer, plantaine, mirtles, and such other like. These things must be sodden in austere and sharpe wine, or also in water. Let him vse meats which are hard to corrupt, and that are difficultly chaunged, and that haue power to drie vp. Also you must giue him with his meates and drinke, the seede of *Agnus castus*, and of hempe, specially roasted. Also the seedes and leaues of rewe, the seede and stalke of lettuce, and the roote of watter lillies. In drinke minister dayly, in steed of common water, the water wherein iron hath often bene quenched. To be short he must eschue the vsing of sharpe things, and drinking of much wine, and eating of portage, and all his whole diet must be appointed of such things, as do dry vp & restraîne. And you must minister such medicines as do extinguish and quench seede, as is tutsan seede toasted and rubbed: also the leaues and floures of it are said to restraîne lecherie, not onely when they are eaten, but also when they are taken in drinke, or strewed vnder one. Purs-laine eaten, and lettuce seede dronke, and the roote and seede of water lillies taken in meate, do extinguish the seede by cooling of it. But rewe eaten corrupteth and destroyeth the seede with his heate. They which eate calamin continually, doe loose the power of generation, and likewise the seede of white violets doth the same. But smithes water, in which iron is often quenched, being continually dronke, doth diminish the seede without any grief. Moreouer of these simples before rehearsed, you may compound and make diuers remedies. And specially this pouder is good. *Rx.* of the pouders of *diacuminum*, *diacalaminthes*, ana. *℥.j.℥ss.* seede of tutsan and rewe. ana. *℥.j.* calamin. *℥.ij.* seede of lettuce and purs-laine. ana. *℥.j.* suger, the weight of them all: commixe them together and make a fine pouder, whereof minister. *℥.j.* or *℥.j.℥ss.* infused in soure wine. Also it is counted notable, to lay a plate of lead vpon the loynes, for it is wont to coole much. To those which cannot suffer hardnesse of lead, you must giue counsell, that they strew vnder them some of the aforesaid herbes dried: for the which purpose aboue other things, vine leaues, rewe, calamin, and roses are praysed: for these profit, & besides that they hurt not the reines. For vehem

ment cold things being applied to the loynes, do hurt the reines. Also let not his bed be soft, and let him lye for the most part vpo his side, eschuing vpright lying, lest thereby the arteries of the loynes should wax hote. After that the disease hath dured a while, you must commit the sicke to exercises, whereby the whole body, and specially the diseased partes, may be confirmed and strengthened. Also it shal be good, if nothing else doe let it, to vse cold bathing and washings, which is wont to driue away all the grief engēdred of fluxe: and that specially if the water be indewed with any medicinable qualitie. Also it is good at certaine times to vse those things that do rubifie and blister, & that can fetch out from the depth and bottome, vnto the top of the skinne. Moreouer the patient must exclude all thought belonging to carnall copulation.

CHAP. LI.

Of the losse of carnall copulation.

DE IIS QUI RE VENEREA VTI NON POSSVNT.

Cause. **T**HEY which be married, and cannot vse the act of generation, because of the sluggish impotencie and weaknesse of their members, comming of a cold distempure wherewith they be vexed, or of some other cause: such ought to exercise the neather partes, and to vse meates that do heate and engender good humours: as is the fleshe of hennes, capons, partrich, feafantes, yong doues, birdes of mountaines, and specially sparrowes, cockes stones and such like. Not onely good nourishing meates, but also windie meates are good for him, as be chiche peason, beanes, scalions, leekes, the roote and seede of parsneps, pine nuttes, sweete almondes, rape rootes and such other like. Also the egges of partriches do stirre vp carnall lust. Let the patient sleepe in a soft bed, and let him read things that do stirre vp lust, or let him heare them read. Let his priuie members be continually chafed and rubbed with oyles, ointments and other heating medicines. For which purpose vse this ointment following.

Dyet.

Curatio.

Vnguentum. R. oyle of lillies. ℥ j. oyle of castoreum. ℥ ss. pepper, nigella, pellitorie. ana. ℥ j. mirrhe, ℥ ss. Euphorbium. gran. iij wax as much as is sufficiēt, and make an ointment. And also he must vse medicines, which do engender plentie of sperme, and can heate. Among simple medicines, these that follow do chiefly stirre vp carnall lust, as be rocket, mustard seede, garden cresses, nettlesseede, roote of Aron, and pepper, *satyriū orminum*, annise, squill, orchis, called also *testiculus canis*, whose greatest round roote drunke with milke doth prouoke stiffenesse of the yarde, but the lesse roote thereof dronke with water doth slake the stiffenesse thereof: also fennel and dill are good. The stones of a fox dried, beaten to powder and dronke, doe cause a stiffenesse of the member, not hurtfull nor vaine. Also the parts of scinces which embrace the reines, are dronke to raise a stiffenesse of the yarde. Moreouer burne the drie pissell of an hart and minister. ℥ j. of it with pure wine. Among compoundes it is good to vse this medicine. R. Dianthes, plirisarcoticon, diagalange. ana. ℥ iij. diasatyriū. ℥ vj. pine nuttes, sweete almondes, pistax. ana. ℥ ij. satyrium. ℥ j. roote of Aron. ℥ j. seedes of rocket, nettles, and garden cresses. ana. ℥ j. scincus. ℥ ss. nux indica. ℥ j. of long pepper and ginger. ana. ℥ j. powder of hartes pissell. ℥ j. syrupe of mintes, and suger as much as is sufficiēt, and make an electuarie, whereof minister before supper

Simples to prouoke carnall lust.

Antidotum liquidum.

or

or fasting the quantitie of one drachme, or two alone, or in good wine.

CHAP. LII:
Of bursting or ruptures.

DE RAMICE.

CELE in Greeke, *ramex* and *hernia* in Latin, the barbarous writers call it *ru- κήλη*.
ptura. It is caused diuers wayes, and thereupon it hath diuers names. For if *Ruptura*.
the *Peritoneum* doe breake, and the bowelles fall downe into the coddles, it is
called in Latin, *ramex intestinorum*: that is, the rupture of the bowels. But when *Ramex intesti-*
the bowels doe cleave or stay about the priuie members, it is called in Latin *norum*.
ramex inguinis: that is, the rupture about the priuie members. And if any quiet *Ramex ingui-*
and waterie humour be gathered in any part of the filmes, or skinnies of the *nis*.
coddles, it is called in Latin, *ramex aquosus*: that is waterie rupture. When there *Ramex aquo-*
groweth hard flesh, within the coates and tunicles of the stones, it is called in *sus*.
Latin *ramex carnosus*, that is a fleshie rupture. To be short, the kindes of rup- *Ramex carno-*
tures euer take their names of the things that do fill vp the coddles. As if the *sus*.
call or filme that lappes in the bowels, doe fall downe into the coddles, it is cal-
led in Latin *ramex ormenti*: that is the rupture of the filme. And if the bowels *Ramex ormenti*.
do slippe down also with it, it is called in Latin *ramex ormenti & intestini*: that is, *Ramex ormen-*
the rupture of the filme and the bowels. So when the veynes which nourish *ti intestinalis*.
the stones be spread abroad, and swollen out of measure on heapes, it is called *Ramex varico-*
ramex varicosus: that is the rupture of the swollen veines. The rupture of the *sus*.
bowels, and of the partes about the priuie members, are caused either because *Cause*.
the *Peritoneum*, is stretched out more then it ought to be, or because it is bro-
ken. Both these do chaunce through some violent occasion going before, as a
stroke, or leaping, or crying, or by taking vp of a great weight. A waterie rup-
ture is caused sometime of a secret cause, and sometime of a manifest cause. Of
a secret cause, as when the vessels that are ioyned together be increased in the
coddles, & then a waterie humour mixed with blood is driuen downe to those
partes, and resteth there. Of a manifest cause, as when through some blow or
stroke, the vessels breake and slide downe: and then blood flowing downe thi-
ther to nourish them, it is chaunged into a waterie and wheyish substance. A
fleshie rupture is ingendred of a secret cause, as through the stone, being with-
out fluxe and waxing hard, of a stripe, or by ill curing after the cutting of a rup-
ture. The causes of the other ruptures are euident by their descriptions. The
signes both of the rupture of the bowels, and the rupture about the priuie me- *Signa*.
bers are comon. For there is a manifest swelling in the coddles, or about the pri-
uie members, which appeareth greater, then it did before in exercises, iourneys,
holding of the breath and such like occasions: being thrust together, it goeth
backe againe slowlie, and it rouleth downe againe quickly. The particular signes
whereby ruptures that come when the *Peritoneum* is but stretch out, be these:
that the bowels fall downe not for a long time together, but for a short space
& for very little cause, the swelling appeareth equall & deepe, the bowels that
fall downe being staied with the *Peritoneum*. The proper signes of a rupture that
commeth when the *Peritoneum* is broken, are, that the bowels fall downe vni-
uersally from the beginning of the rupture, and that onely through violent

causes: the swelling is of a wonderfull greatnesse, inequall, and it sheweth streight way sticking out in the skinne, because the bowelles are fallen out of the *Peritoneum*. The cōmon signes of a waterie rupture be these: swelling that is without paine, and firme, and permanēt in the coddies, not vanishing by any occasion; but in them that haue but a little of the humour it giueth place, and in them that haue not so much of it, not so. And when there is a waterie humour in the coddies, the swelling shineth of the same colour that the humour is, as like dregges, or blood, or rubicund, or swart. And when these signes appeare in both sides of the coddies, it betokeneth that there is a double rupture. There followeth after a fleshie rupture, hardnesse, and a colour alwayes like vnto it. But if the swelling doe encrease into a hardnesse or kernell, then there is neither colour nor sence, nor feeling. But if the humour be of a wicked nature, then pricking paine doth vexe him. The rupture of the bowels, and of the parts about the priue members, be cured in this wise. You must lay the patient vpright and separate his legges, and then put vp the bowels by little and little: and when they are put vp, you must keepe them vp with conuenient trusses, and ligamentes. But if the places adioyning to the coddies, or to the place about the priue members, be grieved with inflammation and most grievous paines, and that there come with it frettings and windines, and so thereby the bowels be made disobedient to go vp againe, then you must vse and applie fomentes, lymiments and bathes, which haue vertue to mollifie and to cease paine and inflammation, and to disperse windines: as those things be which be made of mallowes, cammomill, dill, linseed, fenugreece, carawayseed, anniseed, comin and such like. Also nourish the places that be vexed with paine, with wooll that is moyst, dipped in wine and oyle. When the bowels are put vp againe into their places, you must goe about, that they may be kept vp still, with conuenient trusses and bandes: applying to it first, restrictiue or glutinatiue cerates, or emplasters, as this is. *R.* ship pitch, masticke. ana. \mathfrak{z} . iij. frankensence. \mathfrak{z} . ij. *hypocisthus*, *sarcocoll*, *acatia*. ana. \mathfrak{z} . j. \mathfrak{ss} . *lapis hematitis*, dragons blood. ana. \mathfrak{z} . ij. *bole armoniacke*, rootes of comforie, galles, pomegranate rindes. ana. \mathfrak{z} . iij. misle of the oke. \mathfrak{z} . j. \mathfrak{ss} . of either *Aristolochia*. \mathfrak{z} . ij. sumache, pomegranate floures. ana. \mathfrak{z} . j. goates tallow. \mathfrak{z} . ij. turpentine and wax as much as is sufficient: dissolue the gummies first in vineger or wine, and make a cerate, and put it in a weathers skinne, and applie it binding it fast, and doe not loose it before the seuenth day. Also in the meane season let the sicke tarie thirtie dayes in his bed, and let him abstaine from windie meates, and from much drinking of wine, from vehement mouing, running, leaping, crying loude and such other like. And in the meane season let him drinke this decoction. *R.* both the kindes of *sanicula*, of *solidago saracenic*, or *consolida saracenic*, *ophio glossum*, pedelion, agrimonie, *numularia*. ana. *M*. j. knotgrasse, *climatis daphnoides*, great plantaine, burnet. ana. *M*. \mathfrak{ss} . roote of comferie, hounds tongue. ana. \mathfrak{z} . \mathfrak{ss} . roote of the sixt kinde of *geranium*. \mathfrak{z} . vj. seede of mirtles. \mathfrak{z} . iij. pomegranate floures. \mathfrak{z} . ij. leaues of laurell. \mathfrak{z} . j. \mathfrak{ss} . boile these in red wine and water of iust quantitie till the third part be consumed. Then straine it and by putting to it suger, make the liquor of the decoction sweete, and purifie it, and make a sweete potion, whereof minister dayly in the morning. \mathfrak{z} . iij. Also you must take

Cure of the ruptures of the bowels and of the inguen.

Ceratum.

Diet.

A glutinatiue decoction.
Prunella.

take very good heed, that the bellie wax not costive: for if he be constrained to labour much, when he should go to the stoole, the bowelles will slide downe againe. Also he must vse apt and conuenient deligatures and trusses, as be admonished before. And he must vse them specially, at such time as occasion and necessitie of mouing requireth it. A waterie rupture must be cured by such medicines, as doe heate and drie vp, as be beane meale, laurell, bearies, linscede, *daucus*, *althea*, *nigella*, and such other like, which we haue rehearsed in the chapter of the droppe *Asites*, and other dropies. To conclude: as for the cure of these ruptures, or any other by surgerie, let be sought out of *Paulus Aegineta*, *libro sexto*, chapter sixtieth, where he treateth of it abundantly: for it is not our intent to treat thereof in these bookes: therefore we will proceede to the diseases of the wombe.

To cure a waterie rupture.

CHAP. LIII.

Of stopping of menstruis.

DE SVPPRESSIS MENSIBVS.

THE menstruis of women are suppressed and stopped in them either naturally or against nature. If they be naturally stopped you shall know it chiefly by this: because the woman thereby is vexed with no grief of the whole body, nor yet of the wombe. Also you shall haue a respect to the age, for in many the floures begin to flow the fourteenth yeare, and in very fewe before the thirteenth or twelfth yeare. And to most women they burst out after the fourteenth yeare. For the most part, the purging endureth for two or three dayes, to many five dayes, in some it endureth vnto the seuenth day. The menstruis also doe stoppe in some the fiftie yeare, or the fiftie five yeare, and they flow not vntill the sixtie yeare, but in fewe women. Also barraine women and dauncers, are not naturally purged: for whatsoeuer excrement is in them, it is consumed by be the vehemencie of exercises. And to be short, women of a hote temperature, that be wilde, and doe vse strong exercise, they purge out little or nothing. But many times the menstruis are wont to be suppressed and stopped against nature, either through ouer much grossnesse, or slendernesse. For fat folke are more without blood, then other folke, and they haue lesse and streighter veynes, and that little blood which is in them, turneth almost all into fat. But they that are leane & slender which be wasted with some continuall sicknesse, they haue no superfluous blood in them. Moreouer the menstruis doe not flowe in them, whose blood is either grosse or clammie, or if it be sent to some other part of the body, and purged out, as for example, if it goe out at the nose, or at the fundament. Also in some that haue cast out much blood from the breast, the menstruis are stopped, and in some, because much blood hath gone out of a veine being cut. Also other kinds of emptyings haue often done the same thing, as abundant sweating, continuall vomiting, fluxes of the bellie, and all kindes of pustules and wheales which budde out of the skinne. Besides the causes now rehearsed, oftentimes the menstruis are withholden through great and sharpe sicknesses, & through abundance or scarcitie of foode. For of little foode, that little doth expire and breath out streight, and of much foode the passages are stopped, and the excretion

Cause.

In whom the floures are naturally stopped.

In whom the floures are stopped against nature.

and voyding out of the menstruis is preuented and letted. And for those causes the menstruis are specially suppressed and stopped, the whole body being euill affected. Also they are in like manner withholden and stopped, when the wombe it selfe is afflicted with a particular disease or vice: which thing chaunceth to the wombe sometime through hote or cold distempure of the same. Also many times the purgation of the menstruis is letted thorough hardnesse ingendred in the mouth of the matrice, or through some excrescence and growing vp of a peece of fleshe, or also through abundant fatnesse. Also to some by and by in the beginning, certaine filmes or thinne skinner ingender about the necke or entrie of the matrice. To other some the scarres of vlcers, which haue bene before in the wombe, haue stopped the mouthes of the vessels, which caried blood into the wombe. To some after the aborsion of the wombe, (the mouth of it being exulcerate, and afterward healed and brought to a scarre) there commeth conioyning and compaction of it, which besides that it letteth all other transpirations of the wombe, it also stoppeth the excretion and voyding out of blood. Moreouer stubburne carefulnesse, immoderate feare and great sorrow doe stop the menstruis. There followeth suppression and stopping of the menstruis, heauinesse of the whole body, desire to vomite, abhorring of meate, and certaine terrible discursions, such as chaunce to those that haue cōceaued. Moreouer there be paines about the loynes, thighes, necke, the hinder part of the eyes, and the forepart of the head. Also there follow continuall feauers, and blackish vrines, with certaine red attre, & filth in them, euen like as one should mixe soote with the water wherein new killed flesh hath lately bene washed. Also to many either the vrine doth come forth difficultlie or else it is stopped altogether. The diuersitie of causes is knowen partly by the disposition of the whole body, and partly also and for the most part, by the telling of the patient.

Signa.

Cold distemper

*Hot distemper
Plenitud.*

Curatio.

*Cure of a cold
distemper.*

Women may know a cold distempure in them selues, by these signes specially, because they be more sleepey and slower to all kinde of mouing, and whiter of colour, and as it were of a leadie colour. Moreouer their vrine is waterie and such like signes appeare, which are often rehearsed before. The tokens of hore distempure are cleane contrarie to these signes of a cold distempure before rehearsed. Signes of fulnesse, besides those that may be gathered out of the former chapters, are wont specially to be these: that womē, that are vexed therewith, are greeued most in the time of the menstruis, and they feeble vehement paine, about the loynes and the priuie members, and their veines are swolne vp very great. The cure is diuers according to the diuersitie of causes. For if a cold distempure of the liuer or wombe doe stoppe the flowing of menstruis, it must be cured and driuen away with contraries: that is, with meate and medicines that doe heate. Therefore you must giue vnto them hore meates, and wine that is yellow, odoriferous and old. Also you must prescribe to them exercises, and you must minister other things which can helpe the body. Aboue other these things that follow are good, peniroyall, time, calamint, sothernwood, diptaine, roote of yreos, *casia*, gladdon, *asarum*, and saueine: of which you may make decoctions and fomentis. Also you must minister vnto them fasting, after a bath, pure wine hote. Also the meete and cōuenient times to take these medi-

medicines be, first, if the patient drinke straight way, when the time of purgation is at hand: secondarily, if she drinke straight after a bath, fomentation, or annoynting, that the medicine helping the body being yet hote and loose, may shew his strength and effect the more easilie and effectually. Women that be too hote and vse much exercise haue no neede of curing: for it were better to the safegarde of their proper health, to prescribe them such a dyet, whereby their bodies should be so dried, that the menstruis should not neede to be purged: but this were against conception: for they doe not conceiue which be not purged. Therefore for conceptions sake, and for because that almost all women keepe an vndiscreete dyet, purgations be necessarie. Therefore it is good also to adioyne the cure, whereby the menstruis, that are stopped thorough hote distempure, may be brought out. Women therefore, that be hote, and vse many exercises, must chieflie be made moister by moist meates and drinckes taken in good quantitie, as be soupings of ptysans, and of *Alica*, and meates that are made of lambes flesh, kiddes flesh, and fishes that be tender, birdes of mountaines, & milke. Let their pot herbes be lettuce and gourdes, & their fruiet, new figges. They must vse white wine, that is not very old, and let it be alayed. Also bathes of sweete water are good, and to conclude, the diet ascribed to them that haue the feauer Ethicke, is to be prescribed to these. If the menstruis be withholden and stopped by reason of the fulnes that vexeth the woman, and if nothing else doe let it, you must begin the cure with letting of blood. And you must cut the veynes of the anckles or of the hammes: and that not before the accustomed time of the menstruis. Neither will it be vnprofitable, if cupping glasses be fastened to the legges. The blood being emptied, minister potions which can prouoke menstruis, and applie fomentations, bathes, and annoyntings of other things which we will describe hereafter. But if there be no fulnesse, but onely grosse and flegmaticke humours doe stop the flowing of the menstruis: First you must minister medicines which can cut and diuide the aforesaid humours, and preparate them, and make them easier to be expelled and purged out: as is this decoction. *Rx.* the rootes of gladdon, *yreos*, parsley and sperage. ana. \mathfrak{z} .j. of the seedes of *apium*, fennell, *bruscus*, annise, *daucus*, ammi, and nettles. ana. \mathfrak{z} .j. calamint, wormwood. ana. *M. ss.* organ, sothernwood, mugwort, peniroyall, *asarum*. ana. *M. j.* hysope. *M. j. ss.* chosen cynamon. \mathfrak{z} .j. seeth all these in a conuenient quantitie of water, vntill the third part be consumed: then streine it and make the licour of that decoction sweete with suger, and clarifie it with the white of an egge, putting into it of the syrups of calamint, of hysope, and of horehounde. ana. \mathfrak{z} .j. *ss.* and make a potiō, whereof minister dayly in the morning the weight of \mathfrak{z} .iiij. When that decoction is dronke vp, minister some purging medicine: as is, *hierapicra*, *diaphenicon*, and *electuarium nidum*, pilles of agaricke, of *benedicta*, or such like. After purging the patient must vse exercises, and frictions of the neather partes, and specially walkings. Moreouer apply fomentations, and bathings made of camomill, motherwort, mintes, and other things rehearsed in the decoction a- bouesaid. Also annoynt the patient with this oyntment. *Rx.* of the oyles of lillies, and rew. ana. \mathfrak{z} .j. motherwort with the thinne leaues, peniroyall, calamint. ana. \mathfrak{z} .j. root of *yreos*. \mathfrak{z} .ij. hysope, organ ana. \mathfrak{z} .iiij with wax as much as is suffi-

Cure of hote distemp-
er.

Cure of fulnes.

Purgatio.

Exercise.

Foment.

Vnguentum.

To prouoke
menstruis.

A notable me-
dicine.

Pessus.

Alius.

Suffus.

Cure of fatte
women.

Cure of leane
women.

Cure if it be of
vice of the
wombe.

cient, make an oyntment. After this, for the cause abovesaid, minister medicines, which can streight way prouoke and bring forth the menstruis being stopped, such as these be: mirrhe, *castoreum*, laurell bearies, madder, pepper, sage, rewe, saucine, *casia*, and such other, which be rehearsed before of vs. This medicine is notable good. R. *castoreum*. ʒ. j. wild mintes beaten into pouder. ʒ. ʒ. old wine, or *muls*a. ʒ. iiii. commix them together, and minister it hote after a bath. Also the decoction of peniroyall, mugwort, rewe, comin, *daucus*, sage, dill, *ammeos*, fennell, *enula campana*, and such like are good. Also calamint beaten into pouder, the weight of ʒ. ij. or saucin, the weight of ʒ. j. dronke in wine or *muls*a, is very good. Moreouer trochiskes of myrrhe do maruelously profit. Also wine wherein wormewood hath bene infused or sodden, must be dronke all the time of the cure. Also you must vse to put pessaries into the wombe, if that necessitie so require it, such as this is. R. of *Triphera magna*, that is without *opium*. ʒ. j. of the meale of *ernum*, *nigella*, mather, mugwort, peniroyall. ana. ʒ. j. ʒ. iij. iuice of rew. ʒ. ij. commix them together and make a pessarie, and put it in with wooll or cotton. Or this pessarie. R. mirrhe, *bdellium*, storax ana. ʒ. j. calamint, sothernwood, and wormwood. ana. ʒ. j. ʒ. rootes of gladdon and mather. ana. ʒ. j. seede of *nigella*, drie rewe, laurell bearies. ana. ʒ. ij. saucine. ʒ. j. *castoreum*. ʒ. ʒ. beate all these to fine pouder, and commix them with hony or *Triphera*, or *mithridatum*, and make pessaries to put into the womans priuities. Also you must cast into the wombe hote oyles, as is oyles of yreos, lillies, laurell and such like. Also it is good to vse suffumigations made of Storax, *galbanum*, frankensence, *bllellum*, the roote of *Aristolochia*, mugwort, cloues, cinnamon and such like. Examples whereof you shal finde in our booke of making of medicines. Moreouer the wombe must be euaporated, and fomented with odoriferous things, as with *marioram*, sauerie, calamint, cammomil, peniroyall, mugwort, roote of yreos and such like sodden in a pot, which you must couer with a covering that hath a hole bored through it, wherein you must put a reed or some other pipe, and you must annoynt it round about aloft, that the woman sitting thereon, may be fomented with it. Also it will profit, if the woman sit in this decoction vp to the nauell, and after receiue the pessaries before rehearsed. Fat women must be cured with a dyet that can extenuate, and with swift exercises, and with other medicines which can make the body slender and leane: as be continuall deiection and solution of the bellie, oyntmentes that haue vertue to euaporate and breath out, and such like, which be abundantly intreated of by Galen Lib. 14 Ther. meth. Cap. 15. & Lib. 6. de tuenda sanitate. Those which are not purged of their menstruis, through leanenesse of the body, whether it chaunce through sickenesse, or any other meanes, you must first recreate, and refresh them, and restore the flesh of their bodies by a conuenient dyet, and by other medicines, which Galen rehearsed in the places aforesaid. And if they waxe fleshie, there is good hope that the menstruis will burst out by their owne accord, which if they doe not come forth alone, then you shall prouoke them by potions, fomentes, and other medicines aboue rehearsed. If the menstruis doe not flowe, because of some disease and vice of the wombe, first you must cure the euill, that is cause of the stopping of the menstruis: and after that, we must proceede to the prouocation and purging of the menstruis. The cure of the disease

disease of the wombe, must be sought out of their proper places.

CHAP. LIIII.

Of flowing of mensstrais.

DE REDVNDANTIBVS MENSIBVS.

WE say, that mensstruis doe redound and ouerflow in women, when that great plentie of them do flow out longer then the accustomed time of their purgation. There is no iust or certaine time of their purgation: for to most women they flow two or three dayes, to many five dayes, and to some seuen dayes. The mensstruis doe chaunce to flowe out of measure, through great *Cause.* or small vessels opened wide, or broken. Also immoderate purgations doe engender in women, sometime through grievous trauaile in childbirth, which also do cease oftentimes of themselves. Oftentimes after aborsion, they labour of a vehement aborsion, and fluxe of mensstruis, and sometime it bringeth the a dangerous perill. If the greater vessels be broken or open, the blood flow- *Signa.* eth out gushing on heapes: but if the lesser be open, it floweth out by little and little, and not in great quantitie. If it be caused through eating or gnawing, it doth not onely flow by little & little, but also it floweth with very great paine. Moreouer whe the mensstruis flow immoderately, there followeth a filthy colour, the feete are puffed vp with a light swelling, the strength of the body is decayed, both the digestion and appetite of meate is corrupted: and in all pointes such signes, as are wont to follow immoderate voyding of blood, either by the hemorrhoides, or by any other fluxe of blood doe follow in this disease. First therefore in the beginning of the cure, you must bind the places between the joints, *Curatio.* and the extreme partes of the body with bands, beginning at the arme-holes and the shares. Also you must fasten great cupping glasses lightly vnder the pappes, as *Hippocrates* teacheth. 5. *Aphor.* 50. Also they must vse meates and drinckes, that be sharpe and restrictiue, as is ryce and such like: and let the sicke rather eate roasted meates, then sodden: and specially such flesh, as is of nature able to drie vp, as be birdes that liue in mountaines, and wild beastes. They must abstaine from mouing, and winde, and in steede of it they must vse some restrictiue potion, or *posca*, not cold but warme. Moreouer you must minister restrictiue medicines in drinke, as these simples be following. *Rx.* pome- *To restraine* granate floures, *hypocisthis*, *acatia*, corall, *Lycium*, *terra lemnia*, galles, knotgrasse, *mensstruis.* both the *Consolidaes*, the stone *hematites*, shelles of mast, plantaine, barberies and such like. Compounde medicines be these following, as syrups of roses, mirtles, trochiskes of ambre, and of *terra lemnia*. Also these pilles following are marvellous good to stop and restraine the mensstruis. *Rx.* *terra lemnia*, bolearmoniacke, *Catapotia.* frankensence, masticke, galles. ana. \mathfrak{z} . ij. dragons blood, the stone *hematites*. ana. \mathfrak{z} . j. harts tongue burnt. \mathfrak{z} . j. *hypocisthis*, *acatia*, red corall. ana. \mathfrak{z} . ss. pomegranate floures, red roses. ana. \mathfrak{z} . ij. Ambre. \mathfrak{z} . j. comix them with syrup of mirtles, and make pilles whereof minister the weight of one drachme or. \mathfrak{z} . ss. Also foment the place outwardly, with the oyles of roses, mirtles, quinces, and sharpe wine. And applie oyntments, emplaisters, and cerates, and restrictiue Epithemes, whereof you shall finde many before in the chapters of the fluxes, *Dysenteria*, *Diarrhea*, and *Lienteria*. Also incessions made of the decoctions of the a- *Inseffus.*

Pessulus.

foresaid medicines be good. Also you must vse such medicines, as are cast into the wombe with an instrumēt. For the which purpose iuice of plantaine is maruelously commended, wherewith Galen sayth, in foure dayes, he stopped a fluxe of the wombe, that could be stopped with no other medicine. The quantitie that must be throwne in, should be the measure of one cyath. Of the same effect be the iuices of knotgrasse, or nightshade, or *hypocistis*, or *acatia*, or such like cast in. Also the vsing of Pessaries is not to be despised: among which this is specially praysed. R. of frankensense, pomegranate floures, & galles. ana. ʒ. j. of gumme arabicke, *acatia*, ambre, harts horne burnt. ana. ʒ. ij. bole armoniacke. ʒ. ij. beate all these to fine powder, and mixe it with wooll dipped in oyle of roses, and put it into the wombe.

CHAP. LV.

Of womans fluxe.

DE FLVORE MULIERI.

Cause.

Signa.

Cure of the red
fluxe.

Vicious ratio.

Cure of a fluxe
that is white
and atterie.

VTERI *fluor*, in Latin, *fluxe* of the matrice in English, is a continuall distillation, and flowing out for a long time, of the whole body, purging it selfe. That which is voyded out, doth represent such forme and colour, as the humour that doth abound in the body. For some is red, as bloud putrified, or attre: some white, which commeth of fleume: some is pale, which signifieth choler: and some is waterie which is, of a wheyish matter. And if pure bloud come forth, as in the cutting of a veine, you must take good heede, that some erosion and gnawing be not ingendred in the wombe. By these signes following the fluxe is knowen. The places are continually moyst with the humours, being diuers in colours. The patient is ill coloured, she saoureth no meate but abhorreth it, in walking she breatheth difficultlie, her eyes be swollen, sometime with paine, and sometime without paine, or with exulceration or without it, and either with an inflammation, that is with the vlcer, or else it is filthie or pure. The diuersitie of causes you may know by the colour of that that floweth forth as is aforesayd. And if a woman be vexed with a red fluxe, in the beginning, if age and other things will suffer it, you must come to letting of bloud. For many incommodities would follow, if you should first goe about to repress and stop the rage and violence of the bloud that floweth, as the dropsie, vice of the sinewes, or of the mouth of the stomach, or of the head. You may part the times of your bloud letting, as you doe in them, that spit bloud, so that thereby the auersion and turning away of the bloud may be the longer a little. You must cut a veine in the arme. After this you must binde the extreme partes of the bodie with bandes, & you must vse & apply all such things, as can turne the fluxe of the humour another way. Therefore all those remedies that be rehearsed of vs in the former chapters be good. Let her whole diet be restrictiue, and such as doth ingender grossenes & thicknes. Let her drinke be water, or if she be weak wine that is grosse & restrictiue. But if the fluxe that is white or wheyish do vex a woman, it may not be stopped at the beginning, that euill humours may be purged out of the body. Nor also, it is not against reason, seing that, that which is flowed out, is ingendred of fleume, if you doe minister a medicine to her, which

which doth purge fleume. And you must minister, and apply to the whole body, medicines and remedies which do drie vp, seing that the disease it selfe is moyst. Therefore exercises specially of the vpper partes, and frictions are good. Also they must eate flesh which hath vertue in it to dry, as birdes of the mountaines, and wild beastes. Also in the beginning of the euill, such medicines may be ministred, as doe extenuate grosse humours, and after that doe bring them out with the vrine, as be *asarum*, fennell, *apium*, and such like, often rehearsed before. The beginning being past, you must applie to the wombe things that be moderately restrictive, as be oyles of roses and quinces, and other rehearsed in the former chapter. Also you must vse absterfue and scouring medicines, lest that vlceration be made with the humour that floweth: wherefore the wheyish humour must continually be washed with hote water. After the scouring and cleansing of the filth, you must annoint oyle of roses, or of quinces or of mirtles. Likewise, whē a womā is diseased with pale fluxe, it may not be stopped at the beginning, but the bodie must be purged with a medicine that purgeth choler. Then you must studie how to pull backe, and turne away the humour, and you must vse other restrictive medicines, not neglecting absterfue and scouring things, whereof you shall haue speciall neede, because of the sharpenesse of the humour. Moreouer to conclude, when the fluxe ceaseth, they must long abstaine from swift goings and walkings, from much frictions and rubbings of the bellie and the loynes, also from eating of sharpe things, from things that heate, and from such things as doe prouoke vrine.

CHAP. LVI.

Of strangling of the wombe.

DE VTERI SUFFOCATIONE.

SUFFOCATION or strangling of the wombe, is nothing else, but a drawing backe of it vp to the vpper partes. It is caused through strétching out of it, *Cause.* which is ingendred of fulnes, that followeth after the retention and stopping of menstruis. For in women the wombe, when it is retched and stretched out, it runneth not to an other place like a wandring beast, but is drawn backe through the extention. Also it chaunceth oftentimes, through the seede that is restrained. Also many times it chaunceth through cold, which happened to the wombe, at the time that the purgation of the menstruis is ministred. Also sometime it commeth through some hard aborsion, or when as any hath hasted to stoppe sodainely a fluxe of bloud flowing from the wombe. They that are vexed with this disease, when the fit is nigh, there followeth heauinesse of minde, slownesse, weakenesse of the legges, palenesse of face, and a sorrowfull countenance. *Signa.* But when the suffocation and strngling is now present there followeth disposition to sleepe, doting, a withholding of the instruments of the senses, the voyce doeth waxe dombe, and the legges are drawn vp together. The pulses are small and weake. Also oftentimes they are altogether stopped. Also in many the breath that should come out at the mouth and nostrilles, is stopped altogether, and yet that which is in the arteries, doth remaine still. When the euill doth cease, the bals of the cheekes begin to waxe

red, and the eyes be lifted vp and opened. Also a certaine humiditie and moistnesse, that one may by feeling perceiue to runne out of the wombe of women, and the bowelles doe make a noyse; and also the wombe it selfe is a little loosened, and so their minde, senses, and mouing commeth to them againe. This disease commeth by courses at certaine times as the falling sicknesse doth, and that chaunceth when the matrice (as is aforesaid) is filled with seede, or with some other matter that putrifieth and rotteth in it. When the wombe it selfe is diseased with the quantitie & qualitie of any thing, then menstruis, or seede, or other kinde of *symptomates* are ingendred. If that which is able to coole the whole body, do cause this disease, the body is so vehemently cooled, that both breathing and arteries beating, cannot be perceiued by the senses. Which humour, if it be either grosse or sharpe, it causeth conuulsions and cramps: but if it haue the nature of melancholie, it causeth sorrow and sadnesse, and defecti- on of the minde, refrigeration, and paine of the stomach. This kinde of disease ingendreth in all seasons, but specially in winter and Autumne: and most commonly yong folke, and such as be prone to lecherie, and barren, specially if they be made so by medicines be most taken with this disease. Many doe recouer from this disease, and many againe doe perish sodainely in the very fit, or at the least way within fewe houres after. That chaunceth, when the pulses be swift and inordinate, and then do leaue of and vanish cleane away. At the last a cold humour in little quantitie doth bedew and moisture the skinne aloft. In the fittes therfore you must binde the extreme parts, and besides the bindings, you must rubbe the legges, and all the whole bodie, and do euen as you would recouer one that is sounded. And you must place the sicke with her necke and shoulders, bending, and rising vpward, and with her thighes and share leaning downward. You must applie to her nostrilles, stincking things, as the snuffe of a candie newly put out, feathers specially of partriches, burnt, or wooll burnt, or soales of shoes, or shales of garlicke, or onions: also haire burnt, and specially if they be the haire of the sicke, or goates horne burnt. Also pitch melted vpon the coales, *galbanum* or *castoreum*, or such like. Also you may hold a chamber vessell with old vrine to their nose, or old linnen cloathes dipped in brimstone and burned. And you must perfume the priuities beneath with odoriferous things, as be storax, wood of *Aloes*, cinnamon, cloues, and such like. And it is good to fasten cupping glasses with much flame, and lightly to the partes aboue the priuie members, and to the bottome of the bellie. As soone as the fit doth come, you must applie fomentes, and little bagges warmed, to the bottom of the bellie and share, for you shall scarcely finde a more present remedie in the coming of the fit of this disease. And you shall make them of both the motherworts, & with origan, betonie, cammomill, calamint, wormewood, peniroyall, linscede, louage seede and such like. And if the fit be prolonged, you must also adde to, such things as are good to dissolue and bring out windinesse: whereof you shall finde examples and names out of the Chapters of windines of the stomach, and paine of the collicke. Also then, you must poure into the wombe, both oyntments & oyles, that be very odoriferous, as is, oyles of spike, and *yreos*, and such like. Also let a midwife dippe her fingers in these oyles, and then put them into the mouth of matrice, rubbing it, long and easilie, that thorough

Curatio.
How to doe in
fit.

Sacculi.

rough that prouoking, the grosse and clammy humour may be auoided out. Also let the woman be raised with loud callings, and call her loude by her propre name. Also at this time, you must minister those things that cause sneezing, as be pepper, *castoreū*, *struthium*, and such like. There be some that thinke it good to vse incessions made of the decoctiō of laurel beries, & leaues, peniroyall, calamint, motherwort, horehound, saueine, *althea*, cammomill, *serpillū*, *yeos*, *aristolochia*, and fenugreeke. But in the time of the incessions, we may not omit the cure of the braine, but you must irrigate and sprinkle the head, with oyle of roses and vineger. But I iudge, that you must rather vse fomentes and little bagges then incessions, specially when as for the most part, although thou wouldest neuer so fayne, thou canst not vse incessions in this euill. When the fit resteth & is ceased, cōpell the patiēt to vomite: for all vomites do lightē, but specially such as are vexed with meate. The third day after, you must apply *what must be* cupping glassses with scarification to the loynes, & the yllions. After the seuēth *done straight* day minister the purgation of *hiera colocynthis*, or pilles of agarick, & by and by *after the fit.* come to the drinking of *castoreum*, which being cōtinually dronke, it deliuereth the patient straight way from this euill. Also you must minister euery day thereof. ʒ.ij. sometime with *mulsā*, sometime with the decoction of motherwort, and sometime minister it with thinnē wine. Therefore at this time, rather then in the time of the fit (as is said) it is lawfull for you to vse incessions, and pessaries, that do mollifie, made of goose grease, *storax*, masticke, gumme ammoniacke, and such like. Also the wombe must be perfumed beneath with such things as doe heate, and haue vertue to bring out wind. Therefore vse this perfume specially. R. of the Trochiskes of *gallia* and *alipta moschana*. ana. ʒ.ij. ʒ. *storax*. ʒ.ij. Trochiskes of cloues, maces. ana. ʒ.ij. wood of *aloes*. ʒ.ij. cinnamon chosen, leaues of laurell. *parfumes.* ana. ʒ.ij. *lapdanum*. ʒ.ij. ʒ. beat them into powder, and commix them with *storax liquida*, and make trochiskes for perfumes. In the meane season, let the woman bee content with a very little meate and drinke, and let all her diet be *Dyet.* exciccatorie & drying vp. This cure following is to be vsed in the fittes of this *Cure of the* disease. In restoring and recreating the whole body, specially if that the disease *whole body.* hath endured lōg, you must begin oftētimes with blood letting: specially if the menstruis haue bene stopped, and letted of their purging. Then you must come to purging with *hierapicra*. The purging being done, you must fasten on cupping glassses lightly, but with much flame, and you must drawe them of violently. Also sometime the places may be scarified, and strew vpon the scarification, salt, then you must heale it with cōuenient medicines. Also you may apply very well *Synapismes*, and dropaces made of *Euphorbium*, pellitorie, pepper, and mustard seede. Also a good diet doth helpe much, as deambulations *Dyet.* in the morning, gestations, and caryings in a cart or in a ship, or on a beast, be good. Also, after they be moued with carying about, crying out aloud, distinct and apt reading is conuenient. Also annointing and frictions vsed now and then are good. Bathes of sweete water are seldome to be admitted, and not but because it should scoure and cleanse the filth. It is very good to vse naturall bathes, which flow by nature: and this is as it were, the very last refuge. Aboue others those bathes are good, which be in *Badenia* in the base Germanie in *Marchia*.

*Cause.**Signa.**Curatio.*

WE say, that the matrice falleth out, whē it is so turned downward, that it sticketh out outwardly. And yet the whole matrice rowleth not down, being loosened frō the bands & ligaments, as many vnwise folke doe thinke, for if it should fall down so, it could not be restored againe. Although the wombe do fall out but seldome, yet there be many causes of the falling out of it. For a woman falling from an high place, if she fall on her haunches, the pannicles filmes, that hold vp the wombe, and the members adioyning doe breake and cause this disease. Also it chaunceth many times that in a sore trauell of child birth, the wōbe falleth out because of the drawing out of the secundine, which, the wōbe that ioyneth to it doth follow. Also many times it chaūceth through negligēt & vnskilful drawing out of the child, specially if it be dead. Moreouer it chāceth sometime through a stripe, or lifting vp of a great waight, or through vehement perturbation of the minde, as death of childre, or comming of enemies, or through perillous sayling, or through some such like cause, all the body being loosened, the wombe falleth out: Also sometime this euill chanceth (all the whole being loosened) through resolution or weakenesse of the pannicles and muscles, which thing chaunceth specially to them that be old. Oftentimes the wombe falleth out, through the flowing downe of an humour much in quantitie and clammie. It falleth out most cōmonly by the mouth of it, and that which falleth out, is like to the egges of an ostrich, differing onely in that, that it is bigger, or lesse in quantity. There is no neede of many signes, because the diuersitie of causes may partly be knowne by the cōstitution & state of the body, and partly also by the telling of the sicke, & them that be with them daily: when this disease is but newly begun, you must endeavour to put vp the wombe againe, and to restore him into his owne place, for in the beginning it will be obedient to be put vp readily, and being in his owne place, it will tary so still, specially if age agree vnto it. For in them that are well stricken in age, the wōbe being put vp againe, it slideth out againe through euery light cause. It is good therefore, if there be hard dong in the right gut, to bring it out with a clyster. Likewise if vrine be gathered in the bladder, let it be brought out with a cyring, that the matrice may be at free libertie on ech side. For otherwise it chanceth by their stretching out, that the matrice, which is in the middest betweene them, is pressed together, and pent in a strait place, and so when he is fallen out, they let let it & stop it, that it can not be put vp againe into his own place. When you haue thus done, you must lay the sicke vpright, so that her haunches may lye highest, her hāmes bowed, & her legges spread abroad: thē you must bath & nourish abundantly that part of the matrice which is fallen out, with warme oile, or butter, or mallowes sodde, or with the decoction of *althea*, fenugreke, linsede, or such like: & you must prepare wooll together on a heape, in figure & thicknesse, according to the proportiō of the mēber, & wind it about aloft with a fine & pure linnen cloth: then dip it in the iuices of *Acatia* or of *hypocistis* infused in wine, and put it into the wombe, and you shall wrest
and

and with vppward all that which is fallē down by little & little, & without violence, vntill the matrice be put vp into his owne proper place. Outwardly you must couer the partes about the priuie mēbers with a spong wrong out of *Tofea*. The woman shall lye with her legges stretched out & ioyned together, that the one may leane vpon the other. But it is more safegard, to bind the feete, together, bringing the band vp to the knees. But if that part of the matrice which is fallen out, be swollen through continuance of time, and be stuffed vp with plétic of humours, so that the swelling do let the putting vp of it, you shall nourish it with decoctiō of beetes, & the you must clense it & wash it with vineger, & strew in it salt finely powdred, & when it leaueth swelling, the put it vp, as is aforesaid. Then fasten cupping glasses with much flame to the navel, and both the ilions or small guttes: and apply cōtinually to the nose odoriferous things. The third day (the wooll being as yet stil in the wōb) let the womā sit in blacke soure wine a little warmed, or in the decoction of mirtles, bramble leaues, pomegranate rindes and such like. This being done let her lye vpright againe with her haunches highest, then take the former wooll out, & put in such another in the stead of the first, dipped in the same medicine. Also apply cataplasmes & emplaisters outwardly to the bottom of the bellie, made of dates, pomegranate rindes, lentilles & such like. Also Cerates that are made of mastick, wood of aloës, *lapdanum*, *frākensence*, *squināt*, *acorus*, nutmegs, gumme *tragacanthē*, and such like, are good to be applied. But let these things be changed euery third day, vntill the cure be ended perfectly. Also during the whole time of the cure, let the woman eschue mouing, & such things as prouoke sneezing. And the wombe must be perfumed beneath with stinking things, but to the nose you must apply most odoriferous things, for because the matrice flieth frō stinking things, & it followeth & embraceth odoriferous things. Let her meates be such as ingēder good iuice, and giue her odoriferous wines. Also the belly must be made soft and soluble, lest if she should go to the stoole difficultly, the matrice should also fall out againe. But yet you must take good heede, that the belly be not too much loosened, for then the parts adioyning are loosened, and so the matrice wil fall out againe. Moreover if that part of the wombe which is fallen out, hath through continuance of time by negligence bene putrified and rottē, and through continuall weeting of it with vrine, and filthinesse stinking in it, it be exulcerated: you must cut of and seare that which is vnprofitable, or burne it without any feare of danger: for it hath bene knowē (as *Paulus* testifieth) that the whole matrice, because it was rotted, hath bene taken away, and the woman liued still.

CHAP. LVIII.

Of the mole in the matrice.

DE MOLA.

MOLA in Latin, is called of *Aetius* and *Paulus*, a swelling that is hardened, sometime in the mouth and entry of the matrice, and sometime it sticketh out in all the matrice, & in feeling it is almost like a stone. Galen in *Lib. 14. the-met.* defineth *Mola* to be a peece of flesh without shape. This diseased is caused of womans seede, and much menstruous blood flowing into the matrice, and

Signa.

there kept, retained and stopped, which immoderate heate doth ioyn together, and changeth it into the forme and fashion of flesh. There followeth this euill, a hard swelling, with contractio and drawing vp of the sides, slenderesse of the body, euill colour, losse of appetite, and suppression of the mēstruis. Also in this euill the pappes do swell, so that at the first it causeth some to suspect that the womā is cōceaued with child, but in proceſſe of time it may be discerned. For paine followeth the *Mola*, causing pricking, neither is there any mouing perceiued in this disease, as is in conception. Many of them do make a suspicion of the dropſie, but yet there is a difference betweene the two: because the swelling is hard, & doth not giue place to the thrusting of the hand or finger, as the dropſie doth, nor maketh a noyse as the timpanie doth. But yet often in proceſſe of time, the liuer is cooled, & the dropſie ingendreth. This euill for the most part is incurable, except remedies be applied in the beginning. But howſoeuer it chanceth, the cure may not be neglected, but you must applie & minister all things that seeme to be good for it. But first of all you must giue her meates that ingender good iuice, & let her vse moderate drinking of wine. Let not the woman vse vehement mouing, for that will cause the fluxe to the disease, but let her vse gestations, and caryings, & deambulations and bathes, & in her lying let her feet be highest. In the meane season if fulnesse be present, you must cut a veine of the arme, and the you must purge her by *Pilula fatide*. When the body is purged and emptied, applie cataplasmes, fomentis, incessiōs, pessaries, ointments and cerates, which haue vertue & power to dissolue and loosen, as they be that are made of *Althea*, mallowes, cammomil, melilot, fenugreeke, linscede, & such like. For this purpose also it is good to apply *Vnguentum dialthea* or *emplastrum diachylon simplex*, or apply this ointment. R. of the oyle of sweete almonds. ℥. iij. oyle of lillies. ℥. ij. ℔. goose greace & hennes greace. ana. ℥. j. ℔. musculage of linscede & fenugreeke. ana. ℥. j. of the gummes *ammoniack*, and *bdellium*. ana. ℥. ij. roote of *althea*, *nigella* seedes, and *daucus*. ana. ℥. ij. dissolue the gummes in wine, and with wax as much as is sufficient, make an ointment. Also you must put in Pessaries made with butter, swines greace, harts marrow, reisons, fat figges, linscede and fenugreeke. After this you must minister such medicines, as cā prouoke mēstruis: for which purpose besides those things that we rehearsed in the Chapter of stopping of menstruis, this medicine is good. R. the pouders of *diacimamomum*, *diagalange*, *diacuminum*. ana. ℥. ℔. powder of diamber. ℥. j. powder of *dialaccha*. ℥. ℔. Cinnamon chosen, S. Johns wort, *calamus aromaticus*, *asarum*, roote of gladon, aniseede. ana. ℥. j. seede of rew, ginger, motherwort, horehound, *dictamnus*, sage. ana. ℥. ℔. suger dissolued in the waters of motherwort, and S. Johns wort, as much as is sufficient, and make lozenges, whereof minister dayly the waight of two or three. ℥. Also it is good to put in this pessarie. R. of the roote of *Asarū*, gladon, and madder. ana. ℥. ij. seede of rew, *mgella*. ana. ℥. ℔. mariorā, nutmegs, cloues, laurel berries. ana. ℥. j. saueine. ℥. j. *castoreū*, *euphorbium*. ana. ℥. ℔. powder them & searce the that haue neede, and with turpentine make a Pessarie. To conclude, you must vse medicines that cā dissolue and losen cōgealed bloud: for so there will follow excretion, and voiding out of much blacke bloud and clodded. Also it profiteth maruelously to the taking away of this disease, specially if the euill hath continued long

Curatio.

Vnguentum.

Pessi.

Morsuli.

Pessus.

long, to vse naturall bathes, and such as ingender by them selues, which haue vertue to dissolue and discusse. Moreouer many other remedies rehearsed in Chapters of the drop sic, may be vsed in this.

CHAP. LIX.

Of inflammation of the wombe.

DE INFLAMMATIONE VTERI.

THE wombe is inflamed through many causes. As through a stripe or rete- *Cause.*
tion, and stopping of menstruis, also by aborsion, exulceration, vnmeasur-
able lecherie, sitting on a very hard stoole, very long and swift deambulation
and walking. Also oftentimes it chaunceth through cold, prohibiting and let-
ting the transpiration and breathing out. The companions to inflammation of
the matrice be these: an acute feuer, paine of the head, the share, the loynes, &
the rootes of the eyes. Conuulsion and cramp of the armes, the fingers, and *Signa.*
the neck, and declining of them contrary. Also paine of the stomach, and shut-
ting vp of the mouth of the matrice, and pulses that be small and often. If the
inflammation be feeble and small, the aforesaid signes will not be great and
strong, and the wombe will be vexed with greater paine. But if the inflamma-
tion be vehemēt, then all the whole wombe is vexed with a panting paine, and
all the signes will be the more vehement. If all the wombe be inflamed, it will
be painful all ouer, but if some part of it be vexed with an inflammation, then
the paine is greatest in that part. For if the hinder parts of it be vexed with in-
flammation, the paine will afflict the loines most, and hard dung is withholden
and stopped, because then the right gut is pressed together very much. If the
former part be inflamed, then there is paine about the priuitics, and the stran-
gurie or difficultie in pissing is engendred, because the bladder is pressed togi-
ther. If the sides of it be enflamed, the partes about the priue members are
stretched out, and the legges are griued, and difficultly moued. When inflam-
mation afflicteth the mouth of the matrice, there is paine in the *Abdomen*, and
if you put in your finger, you shall feele the mouth hard, vnpleasant, shut vp, *Curat.*
and burning hote. In the beginning therefore of the cure, if neither age, nor
state of the bodie, nor time of the yeare do let it, you must cut the veine of the
hammes or of the ankles, (if the inflammation came not after aborsion or great
voiding of bloud.) Afterward you shall place the sicke in a darke house, which
is moderatly warme, bidding her to be quiet, and prohibiting all mouing from
her legges. Then you must rub the space betweene the ioyns, and also the ex-
treame parts, that you may turne away the course of the flux from the wombe.
For her meate, which must be litle in quantitie, you must vse ptisan broth and *Diet.*
reere egges: but there must be a day betweene: she must abstaine from drinking
of wine, and for that, she must vse the decoction of cinnamon, or hote water.
Also the belly if it be not soluble inough of it selfe, must be washed and emptied
by easie and mollifying clysters. Outwardly you must apply vpon the loynes, *Localit.*
and about the share, wooll wet in vinegar, wherein roses haue bin sodden. Also
dates or quinces sodden in wine, and commixed with oyle of roses, is good to
be applied. Also you must apply cataplasmes made with the meale of lineseed,
fenugreeke, and with melilot, plantaine, lentils, knotgrasse, purslaine, singrene,

and such like: and that specially if the inflammation be of the nature of an *erysipela*. Moreover you must put into the matrice, wooll moistened with oyle of roses, or quinces, or in the iuyce of purslaine, or singreene. When the inflammation beginneth to decline and cease, you must come to the vsing of those things, which haue vertue to release, dissolue and discusse. Therefore you shall bid the patient sit vp to the loynes in fenugreeke sodden, or in the decoction of *althea*, linscede, mallowes, and sometime also motherwort, horehound and sage. Also you shall annoint about the priuities, & the loynes, barley meale with fenugreeke and linscede sodden in *muls*, or the decoction of drie figges. Also put in pessaries made of butter, harts marrow, goose grease, hens grease, and such like. Whē the cure hath proceeded, sundrie meats and light will be much profitable. And when the declination of it is manifest, bring the sicke to bathes, and giue her wine that is waterie and thinne.

CHAP. LX.

Of windinesse in the wombe.

DE INFLATIONE VTERI.

Cause.

Signa.

Curatio.

THE wombe is puffed vp through cold, or humors corrupt in it, or through abortion, or sore trauel in child birth, the dore of it being shut, or a clod of blood being in it and stopping it. Oftentimes the windinesse ingendreth in the hollow bought and space of it, sometime in the bolome of it, which is euident to the senses, and sometime in the thinner parts of the substance of the wombe, not appearing to the senses. There followeth this euill, swelling of the bottome of the belly, with hardnesse & paine that pricketh, which goeth vp to the midriffe and the stomach: and yet neuerthelesse it is stretched out on both sides, sometime to the share, and sometime the paine is in the loynes, and at the nauell, to whom also the head agreeth. Also many times wind breaketh out of the priuities that the sicke may feele it. If therefore windinesse be gathered in the hollownesse of the matrice, there is heard a certaine rombling and noise in the bodie, such as chanceth to the guts which are vexed with gripings: also if you beate your fingers on it, it maketh a noise like a timpanie. But when the windinesse is contained in the thinne and slender passages of the matrice, then they are vexed with more vehement paine, and harder to cure. This euill is cured first, if age, the region, and time of the yeare do not let it, by bloodletting, fasting, and purging with *hierapicra Galeni*: which being done, you must vse fomentes, and annointings with oyle of rewe, or with oyle wherein dill hath bene sodden. Also let her vse inceptions made of the decoction of rewe, peniroyall, calaminr, horehound, motherwort, *althea*, & such like. Also apply cataplasmes made of the seedes of *apium*, fennell, caraway, commin, louage, *daucus*, anise, fitches or darnell meale, and such like. Also you must poure into the wombe such things as haue power to loosen and dissolue windinesse: as is, oyle of rewe, *amm*, origan, and the decoction of things before rehearsed. And if windinesse be included and stopped through the meanes of a clod of blood, after the vsing of the foresaid things, and specially inceptions, let the midwife put her finger being first annointed, into the womans priuities, and dissolue, and bring forth the clod easily and by litle and litle. And if the euill hath continued long, you must

must come to more effectuous remedies. Therefore you must vse liniments, emplaisters, and cerates that be stronger, as this is. *Rx.* sothernwood, organ, and calamint. ana. ʒ.ij. seed of tutsan. ʒ.ij. of centorie the lesse. ʒ. j Caraway seeds, ammi. ana. ʒ. ʒ. *scasia*. ʒ. j. *bdellium*, ammoniacke. ana. ʒ. j. ʒ. oyle of rew and dill, ana. ʒ. j. with waxe and turpentine as much as is sufficient, make a cerate and apply it to the wombe. Also sometime you must proceede to the vse of Synapismes & Dropaces. Also cupping glasses may be fastened to the places lightly in a circuite, and must be pulled away violently, for these do helpe as it were a charme. Also sometime scarification must be made: and you must vse such things altogether, as haue power to draw out, and call forth from the bottome to the top. Also, for her diet you must minister foode that doth attenuate and dissolue windinesse, and minister medicines also that haue the same vertue, as *diamson*, and *diacuminum*, and *diacalamint*es, and such like.

Ceratum.

CHAP. LXI.

Of exulceration of the wombe.

DE VTERI EXULCERATIONE.

THE matrice sometime is exulcerate, because of hard child birth, or drawing out of the childe, or through corrupting of the matrice, or through sharpe medicines, or fluxes, or through impostumes or botches broken. They that haue this disease do feele a pricking paine in the aggriued part: and at certaine times stinking and atterie humours are sent out from the filthy vlcer. And other signes proper to the diseases of the wombe do follow, as headach, and specially of the forepart of the head, of the great sinewes in the necke, and of the rootes of the eyes, is felt paine, which also extendeth vnto the fingers endes, and other tokens declared before in the chapter of inflammation of it. Therefore if the vlcer may be seene, it may be known by an instrument called *specillum oricularium*: but if it be deepe within and hidden, those things which come from it will declare it: for a diuerse humor is sent forth. If the vlcer be enflamed, the humor is litle in quantitie, bloudie or dreggie with great paine. If the vlcer be foule and filthie, the humor commeth forth in more great abundance, and is matter with lesse grieve. If the vlcer doth eat and feed, the humor is stinking, blacke, & with vehement paine. For the Cure, when the bile or vlcer is enflamed, you must vse bloodletting and other medicines that are good against inflammation, as is afore taught. In other causes you must vse purging medicines, specially if the bodie doeth abound with vicious and corrupt humors. Also apply such medicines, as do repressse & stop the flowing of humors, and correct their hote distemper, as is, the iuices of waters of purslaine, plantaine, *bursa pastoris*, and such like before rehearsed. Then if the vlcer be filthie, you must vse scouring and cleansing medicins, as is, *ptisan* with hony, *mulsa* with the decoction of the root of ireos, *aristolochia*, wormwood, or agrimonie. Those vlcers which doe eat and feede, must be washed with mares milke, or Asses milke newly milked: you must mixe with milke, hony, and roote of ireos. These things, if the vlcers may be seene, may be annointed: but if they be deepe within, cast them with an instrument called *metrenchita*. Whe the vlcers be wel purged & cleansed, you must vse such things, as will close them vp: first gentle

Cause.

Signs.

Curatio.

Ceratum.

things: and then those that be of a more effect. The Cerate of *Aetium* doth especially please me, which is this. *Rx.* of white waxe. \mathfrak{z} .j. of fine oyle of roses. \mathfrak{z} .iij. and melt them together vpon the coles, and when it is cooled, then put it into a morter, and put therein womans milke, or asses milke, or goats milke newly milked, and worke them together with a pestle, vntill it be white, then poure out the aforesaid milke, & put in new milke, and then worke them againe, and then put to it about. \mathfrak{z} .j. of saffron. And if thou wouldest haue it to mittigate paine more, adde to it oyle of roses. \mathfrak{z} .ij. the grease and marrow of a goose. ana. \mathfrak{z} .ß. Also you may put to oyle of quinces, in steed of oyle of roses. You must apply this cerate to the belly and the haunches: for the vertue of it is sent into the wombe by secret and hidden passages. Also you may cast into the matrice of that facultie: as be, the decoction of pomegranate rinds, roses, quinces, bramble, mirtles, sumach, *acatia*, *hypocistis*, with restrictiue wine. To this place you may transerre and bring medicines out of the former bookes, and out of the chapters of vlcers of the reines, the bladder, and the yard.

CHAP. LXII.

Of Straitnesse of the matrice.

DE PHINOSI VTERI.

Causa.

Signa.

Curatio.

PHINOSIS in Greeke, *obturatio* or *coarctatio vteri*; in Latin, it is a stopping or straightening in the mouth or necke of the matrice, wherby those places are made so streight, that it will not admit nor suffer any seede: or if they do receaue it, they can not hold it, for because of their knobby hardnesse, it can not shut together. Sometime it receaueth seede, and it is kept and retained in the streight mouth of the wombe, and thereof is a child conceaued, but the conception bringeth occasion of death to the woman: seeing because of the great straightnesse of the places, it can not be brought forth. This disease is caused in the mouth of the matrice, either of exulceration going before, or of an inflammation there hardened. There is no neede of signes to know this disease by: for by the telling of the sicke, and by touching of it, you may easily know it. The cure of it must be wrought with fomentations, that can release, dissolue, and mollifie. Also with cataplasmes and incessions, that be of like power & vertue. Therefore you must apply fomentis made of the decoction of fenugreeke, and *hydrelcon*. Also you must vse pessaries, that can mollifie and dissolue, as that is which is made of *esipum*, that is, oyle tried out of woll in sheeps flanks or necks, salt peter, and turpentine. To be short, to the cure of this disease you must vse mollifying medicines, as is mallowes, *althea nigella*, fenugreeke, linescede, *ammoniack*, *bdellium*, rozin, grease, and such like, of the which you may make cerats, emplaisters, and all kind of outward medicines. And if the euill be waxed old, you must vse suffumigations, and euaporations made of aromatike things. And when the places do seeme to be softer to the feeling, then you must put a drie sponge, that hath a cord hanged at it, into the streight place, to the intent to make it wider: which if it fall out, you must put in another that is thicker. Therefore you must haue many and sundry drie sponges readie. Afterward you must annoiat vpon the sponges that you will put in, some medicine made of alume, and *elaterium*, mixed with honic, that thereby the place may be made wider. And

And if, after the sponges be taken away, the place do not faene open and wide enough, and inflammation be present through the eating and gnawing of the medicines that were applied, then annoint vpon the sponge, that you will put in, this ointment. *℞.* oyle of ireos. \mathfrak{z} .j. of fine turpentine. \mathfrak{z} .ij. of goose grease, *Unguentum.* \mathfrak{z} .j. roote of ireos and frankensence. ana. \mathfrak{z} .ss. waxe as much as is sufficient, and make an ointment. But if the inflammation be vehement, take oile of roses or violets in steed of oyle of ireos. When the inflammation is ceased & the place is open, annoint vpon a sponge a cerate made of oile of roses and goose grease, and vse that vntill it be healed, making the place a litle soulder: but yet you must alwayes put in sponges vntill the end of the cure, lest that the mouth of the wombe do gather together againe.

CHAP. LXIII.

To take away Barrennesse.

DE STERILITATE REMOVENDA.

STERILITAS in Latin, barrennesse in English. It is caused of the womans *Cause.* part, or of the mans part. It is of the mans part, when his seede is either hot, and as it were burned, or else cold, thinne, waterie and feeble, as is the seed of old and feeble men: or when it is sent forth thicker then it ought to be: or because the men be halfe geldings, and haue a very short yard, so that they can not cast their seede into the innermost place of the matrice, which also sometime chaunceth through much fatnesse: for fat men haue such great bellies, that they cannot cast the seede into the deepest parts of the bodie. Also women of their part cannot conceaue, that haue their matrice either hot & fierie, or cold and moist, or foule, filthie and drie. For (as *Hippocrates* saith *5. Apho. 62.*) the seed is corrupted or quenched in such. Also women that be verie grosse & fat, do not conceaue (as *Hippocrates* witnesseth. *5. Apho. 46.* Morouer women that be leane and slender do not conceaue, or if they do conceaue, they doe suffer aborsion straight way, which also *Hippocrates* witnesseth. *5. Apho. 44.* Also some do not conceaue, because their wombe is weake, or straight, or short: or because the vessels of it be stopped or shut vp, or blinded and couered, by reason of a scarre, or because the necke of the wombe is drawne crooked, or because the mouth of the matrice is too streight or too wide open. Also vnwilling carnal copulation for the most part is vaine and barren: for loue causeth conception, and therefore louing women do conceaue often. Also age too great, or too litle, doth let conception. Therefore you must separate them that be young from carnall copulation, so that the man may be 30. yeares old, and the woman 18. But specially an vncomely and foolish shape and forme of the womans bodie, doth giue an occasion to barrennesse. For a woman that is fertile, ought to haue a moderate stature and height of the bodie, breadth of the loynes & the share, buttockes sticking out, a handsome and conuenient greatnesse of the belly, a straight breast and large pappes. The signes whereby the diuersitie of causes be knowne, be these. The hote distemper of a man, is easily knowne by the abundance of haire, specially blacke haire vpon the genitalles, and the places adjoining, from aboue vnto the midde thighes. Also this distemperature is lasciuious and readie to carnall lust, but it is soone satiate and filled. A temperament *Signa.* *Hot distemper.*

*Cold tempera-
ture.*

*Cure of both to
man & womā
common.*

*Cure of a womā
full of corrupt
humors.*

that is too cold, is declared by the parts being about the stones being bald and without haire. Also they that be of this temperature, be not desirous & prone to carnall lust. Heate of the matrice is knowen by the heate in the rest of the bodie, and because few menstruis are sent out and that with paine, so that sometime the womans priuities are exulcerate with it, and that which is sent out, is blackish. Also there followeth this temperature, an instinction or tickling to lecherie, and drinesse of the whole bodie. A temperature of the matrice, which is cold, is knowen by suppression and stopping of the menstruis. Also they that haue this temperament, do despise vse of carnall lust, and haue the mouth of the matrice drawn together. If through too much moistnesse, barrenesse be engendred, then in the act of generation, they are verie much bedewed with moistnesse and the menstruis floweth much in quantitie and thinne. Drinesse is knowne by the contrary signes to moistnesse. The rest of the causes may be knowne partly by sight, and partly by the telling of the partie, or other about her. For the cure commonly to both, as well the man as the woman: it is conuenient for them to keepe the whole bodie very temperate, and to keepe a meane and measure in labouring, eating drinking and bathing, and in all other exercises. Men therefore that haue their seede corrupted through naughtie and euill kind of diet, if they vse a more ordinate diet and healthfull, their genitors will haue fecunditie and fertilitie. Let the woman neither wearie her selfe with too much labor, nor let her not be altogether idle: for idlenesse doth fill and stuffe the whole bodie with superfluous humours, and excrements: but great labour drieth vp the bloud, and consumeth the menstruis. Let her vse meates and drinckes easie of digestion, and such as the stomach may well comprehend and consume. And you must specially obserue in their order of good diet, that neither the man nor the woman be made fat. For they that be fat, are vnapt to procreate and beget children, because their genitors can not touch together, and also because they send out litle seede. Moreouer it is conuenient that you giue vnto such as desire to get children, some accustomed and pleasant thing to eate or drinke before meate, which be most apt to prouoke carnall lust, and to ingender seede: as those be that do heate measurably, and puffe vp with winde. Therefore wine in this case measurably drunke, is to be preferred before water. For as the prouerbe is, *sine Cerere & Baccho friget Venus.* (that is) If you haue not bread and wine: carnall lust will coole and pine. For potherbs they must vse rocket, *orminium*, it is an herbe like vnto horehound, *erisymo*, and other such like which we haue rehearsed of them that cannot vse carnall copulation. Rewe, calamint, and mints must be eschued altogether: for calamint and mints, although they ingender much seede, yet, that which they ingender, is feeble and weake: but rewe doth altogether corrupt and destroy seede. If a woman do not conceaue, through the vice and corruption of certaine humors, it is good to emptie her with a purging medicine, & to amend her with a good diet. Particularly for women, it is good for them to take as good heede as can be to those things that chance to the matrice, and that their menstruis may flow without any impediment. Therefore when the purgation of their menstruis is nigh at hand, let them keepe a measure in eating and drinking with all their diligence. And let them take some of those things, that can prouoke and stir vp
the

the purgation of the menstruis, as be herbes that be odoriferous and sharpe, as is, *Cerefolium*, fennell, *apium*, louage, and such like, whereof you shall find plenty in the chapter of the stopping of the menstruis. After the purging of the menstruis, both the right side and the left side of the matrice is open. If cold distempure doth cause barrenesse, you must correct and amend it by fomentes, Cataplasmes, and suffumigations, and other medicines that haue vertue to heate: as those be which are made of motherwort, peniroyall, sage, rewe, annise seede, commin, gladon, and such like. Also it profiteth her to drinke *Castoreum*, and odoriferous seeds, commin, annise seed, and iuniper fruit, and other things that be rehearsed in the chapter of stopping of menstruis. You must amend & correct a hote distempure of the matrice causing barrenesse, with such things as do coole and moisten: as these herbes be, lettuse, mallowes, gourds, purslaine and orach with such like. Also she must drinke wine that is thinne, white and alayed. Also it profiteth her to sleepe, and to bath in sweet water. Also you must apply to the loines and about the priuities such things as do coole, as iuice of nightshade mixed with oyle of roses, which also being layd vpon wooll, may be put well into the matrice. They which can not conceiue through moistnesse of the matrice, it is good for them to vse a drier diet. Also they must exercise themselves much, and they must be rubbed in the vpper part of the bodie. Also to thintent to purge out, and turne away humours, let them vomite sometime after dinner, and somtime fasting, and you must drie them with scarfitie of meat, and let them eate flesh of middle aged beasts roasted, and giue them pure wine, that is mightie to drinke, but giue it them seldome. Also it profiteth to apply restrictiue things to the matrice, as be roses, leaues of brier, galls, *sumach*, mirtles, knorgrasse, pomegranate rinds, and such like sodden. But you may not do this, vnlesse the whole bodie be first purged. A drie matrice must be cured by the contrarie to that which is aforesaid, as with bathes of sweet water, annointings, and meates that do moisten. Let her vse wine that is alayed, being not very olde. And if a womans conception be impeded and stopped through grosse humours, if they be gnawing it is good to purge the woman well with *hierapicra* in whey: and she must vse a more exquisite diet, and meates that do ingender good iuyce: but you must consume the fleugmaticke humours with much labour, with sweating, vomiting, or by purging by the neather parts: and all other things which be rehearsed in the chapter of stopping of menstruis, which it behoueth not to rehearse here particularly. Also windinesse ingendred in the wombe, doth let the fertilitie of conception, & causeth barrenesse. Such women therfore as haue this, must first be amended with a straighter diet. Then you must minister both outwardly and inwardly to them, such medicins as can dissolue, disperse, and consume windinesse, as is commin, rew, dill, seede of *apiū* and such like, which be rehearsed in the chapter of windinesse of the matrice, and in other places. If shutting vp of the matrice doth cause barrenesse, you shall open it by casting in of odoriferous clisters, and by vsing of fomentes and incessions made of fenugreeke, linseede, mallowes, and such like rehearsed in the chapter of straightnesse of the wombe. And afterward you must proceede to stronger medicines, as motherwort, calamint, peniroyall, and marioram. They which haue the mouth of the matrice gaping much, it is good for them

*Cure of a cold
temperature of
the wombe.*

*Cure of a hote
distempure.*

*Cure of a moist
distempure.*

*Cure of a drie
distempure.*

*Cure of grosse
humours.*

*Cure of windi-
nesse.*

*Cure of a ma-
trice shut vp.*

*Cure of an open
matrice.*

*Cure of a wri-
thed matrice.*

to vse a drying diet, and drying foment. And it is good also to vse restrictive medicines, as be, the decoction of galles, bramble rootes, mirtles, and such like rehearsed before in the cure of a moist distemper. Last of all, if crookednesse of the matrice do cause barrenesse, you shall direct and make straight the matrice with mollifying foment: for foment can do that best: but yet you may conueniently put in mollifying pessaries. But specially the decoction of pene-royall, and motherwort, and *castoreum* drunk with posca, are woont to be good for a writhed matrice. *Paulus* saith, that then carnall lust vsed backward, is good to conceiae. We here haue generally comprehended the cures, onely by other chapters. For the particular cure of eche cause, must be sought out of his proper chapter.

CHAP. LXIIII.

Of foretravaile in child birth.

DE DIFFICULTATE PARTVS.

*Difficilis par-
tus.*

SO RE trauaile in child birth doth chance either through default of the parent, or of the child, or of the secundine, or through some outward cause. Of the parent, if she be grosse and fat and faint harted, & vnskilful of pain, or if the whole matrice be small, or if there be inflammation of the whole womb, or of some part of it, or that it be vexed with some other diseases, or if shee be naturally weake, so that she cannot driue out the childe: or if that she doe labour before her time. Also if the neck of the mouth of the matrice be crooked, or if there be some peece of flesh ingendred there, by reason of a bile or vlcer going before. But default of the child is, if it be of an vnaccustomed greatnes, or small & of a little weight, or if it hath a great head, or if it be monstrous, as hauing two heades, or three feete, or if it be dead, and so doth not labour to come forth, or if it swell, or being aliue, if it be weake, so that it cannot proceed forth: or if they be two or mo, and do all rush sodainly together into the neck of the matrice, or if the childe be fashioned contrarie to nature. For the naturall forme of a childe comming forth is, first with his head, (his hands being stretched out vpon the thighs) & with his head declining to the nether parts, but straightly directed to the mouth of the matrice: the best forme in coming forth, next vnto this, is, first with his feete, hauing the handes stretched vpon both thighes, and so descending straight vp. All other formes in comming forth, except these two, are contrarie and abhorring to nature. The trauaile is made difficile through the Secundine: if it be not pulled away, because of the grosse-nesse or thicknes of it, or if it breake before it shuld do, because of the thinnesse of it. For then, the humour that is gathered together in the matrice, is sent out before the conuenient time. Therefore the priuities be without moisture, & be drie at the time of the trauaile, when moystnesse were necessarie, which should make a slipperie, and easie going out of the childe, and so through drinesse, the child slideth out hardly. Also difficultie in child-birth is ingendred of outward causes: as of colde, which thickeneth the matrice, and maketh the passages straighter, or through a great heate, which dissolueth and weakeneth the strength. But outward causes are knowne by the telling of the patient, or of them that sit by her. Weaknesse of the woman that laboureth, as fatnesse, may be knowne by the state of the bodie. Also by diseases, that she hath had before,
you

Sig. 14.

you may readily come to the knowledge of weakenesse, and of many other euils. Weakenesse of the child is knowne by feeble and slow mouing of it. Which if it be dead, it moueth not, and there is coldnesse of the belly, & great paine about the nauell. Also a stinking breath is breathed out, and a naughty colour of the face. Greatnesse of the child may be coniectured by the constitution of the parents bodie, and by greatnesse of the womans belly. Grossenesse and thicknesse of the secundine may be gathered and knowne thus: if none of the aforesaid signes be present, and the woman strong and lustie, and the child moueth quickly and easily. As for the cure, it varieth according to *Cure of a fat* the diuersitie of causes. Therefore you must place a fat woman downward *woman.* in a little bed, that is, hanging downward with her head, and her face toward the ground, bending and enclining her knees to her thighs, that the wombe stretching to the *Abdomen*, may be right with his mouth. You must with your fingers annoint the mouth of the matrice, with butter, oyle, ducks greace, hens greace, and such like, and you must spread it abroad, and open it wider by little and little. You must comfort and encourage a fearefull woman. And if she be vnskillfull of paines in trauaile, admonish her to hold and stop her breath *Cure of a fear-* strongly, & let her thrust it out to the ilions with al her might. If sore trauaile in *full woman.* childbirth be caused of abstriction and binding, or astonishment, or, as it were, adarctation and pending in of the child, you must helpe it with dissoluing and releasing, by powring in largely sweete wine and hote. Also the decoction of fenugreece, or mallowes, or linseed, or also egges are good, because they are of a losening and mollifying vertue. Afterward you must nourish the parts about the priue members, and the belly and loynes with the aforesaid decoction, or with some other losening and mollifying medicine. Also it profiteth to vse hote incessions and euaporations, and to haue the aire of the house inclining to heate. Also it is good to vse infusions and annointings, with oiles that be hote in touching and vertue: and conuenient cataplasmes be good. And if neither a feuer, nor any thing else do let it, she must vse releasing and dissoluing bathes, and you must moue her, with bearing her in a chaire, in an aire that is meanelly hote. Many do vse to such, violent shaking of the body. And if any woman be weake, and haue sore trauaile in child birth through resolution of the body, you must comfort and refresh the body, with medicines that doe thicken, and draw together, and with such meates and drinkes, as do recreate, restore, and adde strength to the body: as be incessions and sprinklings with mirtles, vine leaues, pomegranates, roses, smelling to vineger, and annointings with wine, mixt with cold oyle of roses. When the infant is ouer great, you must apply those things which can make wider, stretch out, and loosen the mouth of the matrice. If sore trauaile do chance thorough an vnnatural forme of the child in comming forth, you must bring him to a naturall forme and figure, as much as is possible, partly by putting backe, partly by drawing to you, partly by turning, and partly by making it straight. And if the head or foote be sent out first, you may not draw out the child, taking hold by that member: but put your fingers to the shoulders or hanches of the child, and thrust vp that againe which is come forth, into the conuenient place: if there be two or three, or mo children, and do thrust all together into the necke of the matrice,

*Pulvis opti-
mus.*

*To draw out
the secundine.*

you must driue backe the rest into the bottome of the wombe, and bring that out first, which seemeth to be most readie: but if it do not come forth, because the infant is dead, or hath a verie great head, or through some other cause, you must come to drawing out of the childe, or to cutting, which is taught abundantly of *Aetius*, lib. 16. cap. 23. and of *Paulus* lib. 6. cap. 74. For it is not our purpose to teach handie cure here. Moreouer if the tunicle or secundine of the child be thicker and stronger, then that it may be broken, you must cut it. Those that haue the humour, which is contained in the tunicles or secundine, flowing and running out before the conuenient time, so that the places be dried vp, you shall wash it all about with whites of egges, with the decoction of mallowes, and fenugreeke strained, or with iuyce of Ptisan warmed. A medicine that doth vniuersally helpe all that haue fore trauell in child birth, is this that followeth. *Rx.* Cinamon chosen. *℥.ij.* mirrhe, *casta lignea*. ana. *℥.j.* white ambre. *℥.j.* beate them together and make a fine pouder, whereof minister in wine that is odoriferous, the weight of one drachme. Moreouer the child being borne, oftentimes it chaunceth that the Secundine doth sticke fast in the wombe, which if it chaunceth, then sometime the mouth of the matrice is found open, and sometime shut, and the secundine manie times is still ioyned to the bottome of the wombe, and many times it is separate. If therefore the mouth of the matrice be open, and the secundine which is left therein do cleaue to some part of the wombe, being wound vp together like a ball, it may easily be drawne out. You must draw out the secundine with your left hand being warmed, and annoined with some fat thing, and put into the wombe. If the secundine be fastened and knit to the bottome of the wombe, you shall likewise put in your hand, warmed and annoined with grease, and take hold of the secundine, and draw it out: but you may not draw it straight forth, lest the matrice come out with it: nor pull it verie vehemently, but softly and easily, first pulling it crooked, bringing it this way and that way: then after that, you may draw it somewhat harder, for by this meanes you shall loosen it from the fastening. But if the mouth of the matrice be shut, you shall vse perfusions, and with the fingers of your left hand you shall labour to open it easily, and to make it wider by little and little. Which if you cannot bring to passe, it is good to apply about the priuities, fomentes, perfusions and ointments that can mollifie, dissolve and release. If she be strong, you must put into her nostrilles at that time also sneezing powder, made of *Castoreum*, pepper and such like. For *Hippocrates* in *5. Aphor.* 49. writeth thus: that the secundine may come out, giue her sneezing powder, and let her stoppe her nose and mouth. Also you must minister vnto her, potions that can prouoke menstruis: which things aforesaid, you must do the first and second day. Moreouer she must vse suffumigations, seething in a pot, motherwort, *yreas*, sauine, peniroyall, calamint, *dictamnus* and such like. Then put the pot vnder a close chaire, vpon the which let the woman sit, being compassed round about with clothes. After that, if you finde the mouth of the matrice opened, put in your hand and labour to pull out the secundine, as is aforesaid, but if it will not obey to come forth, you may not rent it, for within a few dayes after being rotten and turned into atter,

it will fall out. But because thorough the euill sauor and smell, when it is rotted, it filleth the head and marreth the stomach. They that are troubled with this euill, must be continually perfumed For which purpose these things are good: *Cardamomes*, *bdellium*, with sauiue, frankensence, *storax*, *lapdanum*, wood of *Aloes*, and such like. Also a perfuming with icate by a pipe, which is put into the mouth of the matrice, doth profite maruellously. Also simples, such as prouoke menstruis, be good: as decoction of mootherwort, and laurell berries, with *vinum mulsum*. Also make Pessaries of mirrhe and *Cyclaminum* commixed with oile.

CHAP. LXV.

Of the Sciatica.

DE ISCHIADE.

ISCHIAS in Greeke, properly is called a most grieuous paine, which is ^{ischias} Iwont to chance about the ioint, which the Greekes do call *ischion*, the Latines, *Coxa*, in English the huckle bone. The Latines call this disease *Ischias*, and they that are afflicted with this disease are called *Ischiadici*. The barbarous sort call this disease, *Sciatica*, and they call them that be diseased with it *Sciatici*. It is caused through a grosse and flegmatike humour, which being ^{Causa.} congealed, abideth in the ioint of the huckle bones. Therefore continuall crudities and rawnesse, and vnmeasurable vsing of venerious acts, do not a little helpe the ingendring of a *Sciatica*. Also sometime swift deambulations and walkings, and suppression or stopping of the hemmorhoides, & custome of vomiting being omitted, and purgation of menstruis, or also other familiar, and accustomed emptyings being impeded and stopped, and neglecting of exercises. For ech of these do ingender abundance of flegmatike humours. There ^{Signa.} goeth before this euill sometime paine of the muscles that be nigh vnto it, and specially of the loynes, sometime the beginning is in the huckle bone it selfe. Also sometime is chanceth (that the pain of the huckle bone being taken away) there remaineth grieve only about the hammes: and to some about the ankles, but in some al the leg is equally vexed with paine. Also in many, there is paine about the priuy members, and then also the bladder being vexed, doth ingender difficulty in pissing: and then chiefly the whole legge, from the haunches to the heeles, suffereth paine. Let the cure be begun with voiding and purging ^{Curatio.} of the humor that doth afflict the patient. And if the body do equally abound with all humors, before all other remedies, cut a veine in the ham, or the outward ankle, or also in the arme, on that side that is diseased. For sometime the *Sciatica* is cured in one day, by this emptying out of the legs. But if the body be stuffed with a flegmatike and grosse humour, you must begin the cure with purging of that humour. For the which purpose, you must minister Clysters ^{Clyster.} often, made after this sort, or in like manner. R^x. of Centorie, sage, *Verbasculi odorati*, rew, *chamepityos*. ana. M. j. rootes of gladon. ʒ. j. *stichados*. ʒ. iij. seedes of annise and fennel. ana. ʒ. ij. ʒ. agaricke of the best. ʒ. ij. rootes of polipodie. ʒ. v. seeth these in sufficient quantitie of water, vntil the third part. Then take of the licour of that decoction. ʒ. xij. of *hierapicra*. ʒ. ʒ. of *electuarium nidum maius*

*Vomitus.**Cucurbita magna.**When sharpe medicines may be used.**Simples.**Emplastrum.**Vnguentum.**Electuarium.*

$\mathfrak{z}.$ ij. of oile of lillies. $\mathfrak{z}.$ ij. oile of rew, $\mathfrak{z}.$ j. the yolkes of two egges, salt. $\mathfrak{z}.$ j. $\beta.$ com-
 mixe them all and make a Clyster. Also vomitings do helpe them that haue
 the *Sciatica*, much more then the purging downward by the belly: for that
 doth repell and put backe the humour downward sodainely. Therefore you
 must prouoke vomites in the beginning by and by after meate. But afterward
 you must minister vomiting medicines, beginning first with them that be ea-
 sie. They that haue humours vehemently compact and thickened together,
 which can difficultly be dissolued and loosened, caused thorough Phisitions v-
 sing sharpe medicines out of time, such be holpen by fastening on of a verie
 great cupping glasse with scarifications. But in the *Sciatica*, we do not vse such
 medicines as can repress and stop the flux. For seeing the disease is placed in
 the bottonie of the huckle bone, blood is expelled from the veines & muscles
 that be nigh adioyning to it, and is sent thither. Therefore in the beginning of
 this disease, there is need of medicines that can mitigate and assuage, which
 neither do coole much, nor that do heate vehemently. For as those things
 which do coole, do thrust the humours violently to the ankle bone: so those
 things that do vehemently heate, do draw more matter out of the members
 adioyning. Moreouer you may not come to the vsing of sharpe medicines till
 after blood letting or emptying by purgations. For if any man apply sharpe
 medicines to the diseased member, before the bodie be emptied or purged, he
 shall make the disease hard to cure, because of a multitude of humours so
 thickned there, that they cannot be dissolued. For besides other things it is
 made grosse and viscous, and through the heat and driness of the sharpe me-
 dicines, it suffereth, as it were roasting, or burning. First therefore you must irri-
 gate and sprinkle the aggrieved place with oyle of rew. After you must applie
 more effectuous medicines, which do heate and can draw humours from the
 bottome to the top, as be *oleum vulpium*, oile of pepper, *oleum costium*, oile of
 iuniper, *unguentum aragon*, *martiatum*, and *agrippa*. Also sage, rew, laurell leaues,
 elder, roote of walwort, peniroidal, saune, *opoponax*, *bdellium*, *ammoniacum* and such
 like. Of the which you may make fomentes, ointments, emplaisters and cerates.
 But if the grieve be extreame painefull, then vse this, which followeth, for it
 is most excellent against this euil. \mathcal{R} . rosen of the Pine tree, lib. j. $\beta.$ *Galbanum*. $\mathfrak{z}.$
 v. melt them with a soft fire, and then streine it through a cloath, and put vnto
 it of the poudre of mastick. $\mathfrak{z}.$ j. and then spread it warme vpon dogges leather,
 or lames leather, and strike it a good thicknes, and before you apply this
 plaister to the pained place, annoint the place with this ointment following.
 \mathcal{R} . fresh hogges greace. $\mathfrak{z}.$ j. $\beta.$ and take sowes or monkes peason, in number,
 twentie, and beate them both well in a mortar, till they be well incorporate, &
 therewith annoint the place and the plaister, & warme the plaister against the
 fire, till it be soft, and lay it to the aggrieved place, and let it lie nine dayes. If
 there be haire vpon the place, you must shau them off first, and roule it well
 lest it slippeth away, then euerie day, morning and euening at ech time, let
 the patient take. $\mathfrak{z}.$ j. of this electuarie. \mathcal{R} . of the rootes of *Acarus*, or *gladian*, be-
 ing made cleane. lib. j. stampe them verie small, (as possible you may do) then
 take of clarified honie. lib. iij. and put in the rootes by little and little, euer
 stirring it: and when it is well sodden, put into it of cynamome. $\mathfrak{z}.$ j. made
 in

in verie fine powder, which being well incorporate, keepe it to your vse, and at the end of the nine daies, if the paine be not cleane gone, lay to the forenamed plaister, other nine dayes, vsing the same electuarie, and procure vomit, as before, euerie sixth or seuenth daie, for that doth greatly reuert the humour. But in the beginning of the grieffe, applie to the agriued place againe and againe, sponges wet in the decoction of Iuniper, or Sage, or Elder leaues. Afterward, vse this oyntment. *Rx. of vnguentum martiaton. 3. iij. oyle of yreos, and lillies. Aliud vnguentum.*
 ana. 3. ss. iuice of rewe, and *chamapityos. ana. 3. ij. hony. 3. j. ss. sage, peniroiall, pepper. ana. 3. ss. pellitorie, stauesacre. ana. 3. j. wax as much as is sufficient,* make an oyntment. Also the vsing of this cerate profiteth. *Rx. oleum costium, and vulpinum ana. 3. ij. ss. oile of pepper. 3. ss. opopanax, bdellium, storax. ana. 3. Ceratum.*
 iij. roote of brionie, salt peter, leaues of elder. ana. 3. ij. *aristolochia rotunda, rew, ana 3. j. ss. Euphorbium. 3. j.* dissolue the gummes in verie sharpe vinegre, and with turpentine and waxe, as much as is sufficient make a cerate. And if the euill do remaine still, you must vse clisters again: and then fasten a very great cupping glasse with much flame to the huckle bone, making good deep gashes with scarification. And if that the disease be not ended so, you must vse againe purging vomites, and the other remedies aforesaid, which being done, you must come to the vsing of *Dropaces*, and *Synapismes*, and so to the vse of burning medicines: amongst which, the roote of the hearbe called iberis, is not the worst, being new digged vp in sommer, and diligently braied, and mixed with a little old swines greace, being laid and bound to the ioint of the huckle bone, or to the whole shanke or legge. Also the leaues of it will do the same thing. And being so applyed, let it lye not past two houres to women, but let it lie foure houres to men, if it be possible for them to suffer it: for it raiseth swelling with burning and rednesse, as a *Synapisme* is wont to do. Afterward bring the sicke into a bath, in the which, when he hath swet a little, bid him sit downe in the vessell, because of the byting heate, and compell him to suffer it strongly. For in the beginning, it is wont to bring byting and gnawing with burning heate, then bring him out: from which alwayes almost (as *Ælius* witnesseth) although they be carried in of other, they will go out alone vpon their feete. After the bathing, commixe much oile with a verie little wine, & shake them together, and annoint it: then wipe of the humour with a sharpe cloath, and couer the legge it selfe with verie soft wooll. And truely (this being done) it hath bene wonte to neede no other remedie for the cure. But if sometime it chance any part, or remembrance of the euill to be left still, within a few dayes after, you may vse againe the same remedie. And certaine dayes after, you may lay on the cerate, which is a litle before described. Moreover, among burning and blistring medicines, this is good. *Rx. Mel anacardium, leauen. ana. Cassicum.*
 3. j. *cantharides*, (the winges cast away) 3. ij. vineger, as much as is sufficient: and commix them together. Or this is good. *Rx. Euphorbium, salt peter. ana. 3. Aliud.*
 ij. sope, quicke lime. ana. 3. j. *mel anacardium*, as much as is sufficient, so that all being mixed together, may be of the thicknes of honie. Let his diet be such, *Victus ratio.*
 that his meate may be meanely thin, and easie of digestion. Let his exercise be walkings, continuall writhings, leapings, or dauncings and running. It is good alwayes to haue the bodie soluble. And if the disease hath endured long,

and cannot be driuen away with the aforeſaid medicines, you muſt uſe burning in three or foure places, after that ſort, as Paulus teacheth in lib. 6. cap. 76. and Aetius. lib. 12. cap. 30.

CHAP. LXVI.

Of the goutte in the feete and ioyntes.

DE PODAGRA ET ARTHRITIDE.

*Podagra.
Arthritis.*

Cauſa.

Signa.

*Signes if blond
do flow.*

PODAGRA & *arthritis* in Latine, be diſeaſes of one kinde. And therefore they differ not, but in places diſeaſed. For in both of them there is weakneſſe of the ioyntes, and an vnaturall humour floweth to them. And if that the fluxe of the humour doe flow to the feete, that is called *Podagra* in Latine. But if the humour flow to other ioyntes, it is called in Greeke *Arthritis*, in Latine, *articularis morbus*, the ioint ſickenefſe. Sometime, this euill doth ruſh in ſodainly, being equally diſperſed throughout all the ioyntes. But for the moſt part, the fluxe is wont to fall in priuily, and by little and little. For in ſome, paine doth inuade the ioynt of the great toe, but in ſome the end of the heele is afflicted. Againe, in ſome other the hollownes of the foote is grieued, either through chafing of the ſhoe, or ſome ſuch like thing. The gout taketh his beginning at the feete, wherevpon it taketh the name, and it proceedeth vpward by little & little to the knees, and alſo to the ioynts of the huckle bones, and the thighes, afterward to the hands, euerie ioynt being particularly grieued. They that are taken extreemly with this diſeaſe, they haue paine in the backbone ioynts, and in the ioynts of the ribs, and eie lids, & to ſome is paine in the throate alſo: neither is there anie connexion or knitting of bones, which is free from this euill. This diſeaſe is engendered of continuall crudities and dronkennes, and of immoderate uſing of lecherie, through vehement and ſwift deambulations and walkings, through long ſtanding or often riding, by ſuppreſſion and ſtopping of accuſtomed excretions & fluxes, & through intermiſſion of familiar exerciſes. Sorrowes, cares, watchings, and other perturbations of the mind do not only engender this euill, but alſo do breed hurtfull and corrupt humours. Alſo many times the cholicke being naughtely cured, is wont to be a cauſe why the ioint ſickenefſe ſhould follow. But, for the moſt part, a diſpoſition to this kinde of diſeaſe proceedeth from the parents to the children, and their poſteritie. Alſo vniuerſally aboundance of all raw humours is the cauſe of this diſeaſe. The humours that do abound, and do faſten themſelues in the ioyntes, either be ſanguine or cholerike, or flegmatike, or melancholious. Alſo ſometime this euill is engendred of commixion of humours. The outward cauſes may eaſely be knowne by the telling of the ſicke, or them that be about him. The difference of humours you ſhall know by the ſignes following. The humour of blood, if it be much in quantitie, it cauſeth fulnes, and great ſwelling, not onely of the veines, but about the ſkinne of the whole member that is grieued, and maketh it red in colour. They which are afflicted with this euill, cannot ſuffer remedies to be applied that be verie cold, or verie hot, and they are continually vexed with paine, becauſe the flowing of the blood doth chance continually and equally. Their yvines are yelow and meane of ſubſtance,

LIBER III.

211

Substance. Also their veines do abound with blood, and are puffed vp & swollen. The conuenient age for this euill, is youth. Also meates that engender good iuice, and nourish abundantly that were eaten before, & exercises were neglected. The time of the yeare in the which the patient is most afflicted, is spring time. If the humour that floweth into the ioyntes, be cholericke, you may know it by the yealowish colour of the skinne. Sometime rednes is mixed with the yealow colour, that is when choler commixed with blood. Also there is sensible heate & sharpe paine like launcing. Also moistnes sodainly bursteth out of the skinne, without euident swelling, the patient is eased with cooling medicines, and reioyceth, but with hot things his paines augment. In the state and strength of the fitte, a feuer taketh him, and a verie great thirst. His vrine is cytrine, and sometime also it is sharpe. There is wont to go before this disease, great cares, and wrath, watchings, and werines, and a diet that was apt to engender choler. The age, complexion, and time of the yeare, that is hote and drie, be apt to cause this cholerike fluxe. And if the humour that floweth into the ioyntes be flegmatike, the swelling will giue place to the thrusting of the finger, and it is loose and moderate. The colour of the member afflicted is white. Old age is most afflicted with this humour, and a complexion cold and moist, and it chanceth in the winter time. His vrine is thinne and waterie. There went before it idlenes, rest, and a diet that engendreth flegmatike humours. If it be salt fleame, great itch, and gnawing, or byting doth trouble trouble the diseased members. If the fluxe to the ioyntes be of melancholie, which chanceth but seldome, the colour of the swelling is blackish. The age, which doth most engender this fluxe, is the declination of the middle age. Also the complexion is cold and drie, and the time of the yeare, haruest, a countrie that is cold and drie, and like state of the aire, and a diet that engendreth melancholie. When the humour that floweth into the ioyntes, is blood, by and by you must let blood, not once onely, but often taking it away by little and little: for if you do omit bloodletting, and do vse repercussive medicines, you shal be an author of great euill. For the blood being driuen backe from the vnnoble members, it rusheth vp to the principal members, and that be necessarie to life. Therefore in fluxes of blood, letting of blood is verie necessarie, specially in them that abound with blood. You must cut a veine in the arme beneath, right against the legge that is vexed with the fluxe. And if the right hand be vexed with paine of this disease, cut a veine in the right legge, about the ham or ankle, or the sole of the foote: for a veine being cut right against the member that is afflicted, is of great efficacie and strength. Then specially must bloodletting be vsed, whe this euil beginneth first to inuade any man. For they that be vexed often with the fluxe of blood, do feeble more hurt then helpe of bloodletting, specially if their bodie be weake and cold. After bloodletting, you must applie remedies to the agrieued member, which do neither coole greatly, least they should driue together & thicken the humours, nor heat vehemently, least they should draw mo humours vnto the diseased member. Therefore you must sprinkle the griued place with old vineger, and oile of roses mixed together, specially if the cause of the paine do seeme to be deepe within. For vineger of his owne proper thinnes,

*Signes of cholerike fluxe.**Signes of flegmaticke fluxe.**Signes of melancholy flowing.**Cure of blood flowing.**Localities.*

*Ca'aplasma**Victusratio.**why few be
cured of the
goute at these
dayes.**Cure of a Cho-
lerike fluxe.**Stupefacientia**Note.*

going into the depth, maketh a readie way for the oyle of roses, which naturally can ease paines. But if the paine be aloft, nigh the skinne, you shall helpe it greatly with oyle and wine, applying it in sommer warme, in winter hote. Afterward also you must vse cataplasmes, which can ease, and cease paine, without any prouoking of fluxes, made of the meale of fenugreeke, barley, beanes, lupines, cammomill, and such like: and you must see that those things be euer hote, which may well be, if they be continually changed, and couered ouer alofte with wooll. Also this medicine profiteth not a litle. *Rx.* goates milke, $\mathfrak{z}.v.$ the yolkes of two egges, oyle of roses, $\mathfrak{z}.j.$ saffron. $\mathfrak{z}.ss.$ crummes of bread as much as is sufficient, that it may haue the forme of a cataplasme, stampe these till they be well commixed together, and then apply thereof to the member that is griued. Also you may make an emplaister or cerate of oyle of roses, vinegar, rozen, waxe, *galbanum*, gumme ammoniacke, frankensence, saffron, and such like. You must giue him meates, which doe extenuate, and that doe nourish but litle, as be pot-herbes. Let him abstaine altogether from flesh, except it be birds of mountaines. Let him vse fishes that breede in stony waters. Wine, if the intemperance of the sicke may suffer it, must altogether be taken away: for it is almost the onely reason, whereby health should follow: which seeing among a thousand, scarce one doth obserue, it is not maruell, though there be very fewe which be deliuered from this discafe at these dayes. In steed of wine let him vse water, wherein cinnamon, annise seedes, or such like hath bene sodden: or that drinke which is called foolishly now a dayes *ypocras*: the making whereof you may find before in the chapter of the Palsey. Let the sicke diligently auoide fruit and carnall lust. Also he ought to haue a soluble belly alwayes, that can auoide out the ordure readily alone: which if it do not well, wash it with some easie clister. If through flowing of choler, the discafe in the ioints be caused, then your labour must be to voide and purge out the humour that doth vexe the patient, which you must do, as well by vomiting, as by the belly downward. Therefore you must surely purge them that be thus afflicted, by medicines that draw out choler. After that, vntill the full state of it, you must apply medicines that haue vertue to coole and restraine, as be those that are made of singreene, greene roses, sharpe sorrell, nightshade, plantaine, and such like, often before rehearsed. In this kind of fluxe, many times, because of the vehemencie of the paine, you must vse such medicines, as can cause astonishment. For the which purpose, it is good to apply the medicine which we described before, of goates milcke, crummes of bread, saffron, and yolkes of egges, with the which you must commixe poppie seedes. $\mathfrak{z}.iij.$ or *opium*. $\mathfrak{z}.ss.$ or more, or lesse according to the paine. Also for the same purpose, leaues of hemlocke and henbane do profite, being applied and laide on. But, you must note, and take heede, that when you be compelled to vse stupefactiue things in feruent and vehement paines, that afterward you doe recreate and nourish those members by such things as do heate. For vnlesse you do so, you shall make those members weake, and intemperant, and so they shall be subiect to a perpetuall fluxe, and shall soone catch hurt in their actions. Heating medicines bee organ, sauorie, mustardseede, pepper and such like. Also you must helpe to prouoke sweating with heating and rubbing of the bodie: but

but so, that you touch not the aggrieved member. Moreover, you must minister in drinke those things, that do prouoke vrine: for such do void out choler by the vrine. Also such things ministred, as do cause sleep, are wont to do good, because the fluxe is stopped & dried vp by them, specially, if they be ministred after a purgation. You must giue them meates, that do coole, but not that do moisten: for moistnes encreaseth the fluxe. Let them not suffer hunger, for that maketh choler sharper. Of fruites, let them vse restrictiue apples and medlars, and other, that do coole, and stop, or let the fluxe. Let them abstaine altogether from wine, as is aforesaid. They which are diseased through flowing of fleame, you must begin the cure of them with purging of fleume. The flegmatike humour is auoided by vomiting, but neuertheless also downward by the belly. But the best purging in this euill, is downward by the belly, whether the disease strike about the hands or the feete: and so much the more, if the fluxe be in all the ioyntes of the bodie. For the way, that is most familiar, and least perilous for fleame, is to go out by the guttes. For if it were drawne by violence vpward to the stomake, and not purged out, it causeth perill. Therefore it is more safe, and healthfull to purge it downward. But before you minister purging medicines, you must minister those things that haue vertue to cut, extenuate and diuide, that by this meanes the grosse humours may be prepare, and made apt to purge. If emptying may not be done by purging, then they must vse hunger and famine, many dayes, for they that be flegmatike of nature can suffer hunger easily and without hurt. Hereupon Hypocrates saith 7. Aphor. 6. It is good for the bodies that haue most flesh, to vse hunger: for the hunger drieth the bodies. Also they must vse discussiue & dissoluing frictions, and strong clisters and medicines that prouoke vrine: but you must apply outwardly such medicines as can ease, and cease paine, and which can dissolue & drie moderately, of which we spake a little before. But in the beginning of the disease, you must mixe with them some things, that haue vertue to restrain & binde. After the beginning, you must vse only dissoluing and discussiue things. The gentlest is this: leaues of *althæa*, sodden and beaten alone, or with floure, or barely meale applied to it. Also, the roote of it sodden in *aqua mulsa*, and stampe d and applyed, is good. And this ointment is good. R^x. of the oiles of laurell, and *yrcs. ana.* 3. j. old swines greace, butter. *ana.* 3. iij. the marrow of a hart 3. ij. fine turpentine. 3. v. *galbanum* dissolued in vinegar. 3. j. Ilope, roote of *althæa*, fenugreeke seede. *ana.* 3. ij. waxe as much as is sufficient, and make an ointment. Moreover let the meates that you giue to nourish him, be dry of nature, and small of nourishing, as is iuice of rice, rootes, and such like: but yet flesh of the birds of the mountaines roasted is not hurtfull to them. Capers with *acetum mulsum*, doth maruellouslie profite. Giue vnto him wine, in verie little quantitie, at certaine times, and let it be thin, yealow and old. They that are diseased through flowing of melancholie, they must be emptied either with bloodletting, or by purgation. Vse bloodletting, when the blood is infected with melancholie. And vse purgations when the patient declineth to melancholy: but if both these abound together, it is not sufficient for you to vse one of the aforesaid things. But first, cut a veine, and then vse a purging medicine: which thing you must also do in other euils that haue need of double

Diet.

Cure of a flegmatike fluxe.

Flegmatike folke can suffer hunger easily.

Vnguentum.

Vicus ratio.

Cure of a melancholy fluxe.

Cure of knobs.

Bathes.

*A defence for
the gout.*

purging. In the beginning of the disease, and in the verie time of emptying and purging, you must vse such things as can repress, stoppe, and also heate sensibly. After purging, vse those things that can gently heate, attenuate and dissolue or discusse, as is afore taught. But because knobbes, and hard swellings do engender afterward in the ioyntes, as well because of the grossnesse, & earthy hardnes of the humour that hath flowed thither, as also through the vsing of immoderate discusse and drying medicines, without mixing of such with them, as haue a mollifying vertue. Therefore to take those knobbes away, you must vse those medicines, which be declared of vs before in the chapter of hardnes of the spleene. But specially verie old and sharp cheese, brayed in the decoction of verie fatte and old swines flesh is good to be applied. Also, for this euill, figges braied and laid on are good. Also *Aitha*, twice sodden, oates, nettles, briony roote, round rootes, dill, sothernewood, mayweed, horchound leaues, mixed with pitch, sulphur and wine. Also you must commixe fat and greaces of swine, goates, calues, and geese. Also almarowes and other things that haue vertue to mollifie and soften. And also bathings, after the inflammation is ceased, is most commodious, and profitable to all that haue the gout. While they wash them, put sponges wet in vinegre and salt mixt together, round about the diseased places, that they may remaine safe from humours flowing to it. They must wash themselues, not once onely, but often, in an aire that is altogether meane and moderate. But they may not tarie long in hot water. It is best therefore that they be sprinckled & wet with hot water, powred on them. Also it is profitable, that all the bodie be rubbed with drie linnen cloathes. Moreouer, they that be cured of the gout, shal defend themselues afterward from it, by this meanes: First, twice in a yeare, that is, at spring time and autumn, if nothing do let it, let him bloud largely. Also about those times, and oftener, let him vse purging medicines. Also it is necessarie for him to eate little meate, and to abstaine from fulnesse. Also you must vse meates that be easie of digestion, and which readily be distributed into the members of the bodie, and be without excrements. Let him abstaine altogether from wine, or let him vse it very scarcely. Let him vse exercise verie often, and that before meate: for labour (as Hipocrates saith) must go before meate. And to conclude, they that desire to be free from the gout, let them remember this short and most holisome precept of Hypocrates: the way to helpe and preferue health, is not to be filled with meates, and to be vnslouthfull in labouring. Also let his sleepes and venerous actes be in a meane. As for remedies in this case, let salt be brayed small in oile, & the ioyntes rubbed therewith, for it helpeth greatly all those that will be free from this euill, except they be of a wonderfull drie temperature. And he must vse annointing with that, morning and euening al the dayes of his life.

Libri tertij finis.



THE FOVRTH BOOK TEACHING the cure of Feauers.

CHAP. I.

An exposition of feauers.

FEBRIVM EXPLICATIO.



FEBRIS in Latine a feauer in English, it is an vn-
naturall heat, which taking his beginning at the
heart, is spread by the arteries, and veines into the
whole bodie, and doth hurt, and let the operation
of it. For although a man be hotter now then he
was before, it followeth not, that he hath a feauer,
vnlesse the heate being immoderately encreased,
do offend the man, and hurt his operations and
actions. Moreouer, as there be three things (Hyp-
ocrates witnessing) which do ordaine and consti-
tute our bodie (that is to say) things contained, things containing, & things
that flow about violently, (that is) the hard and sound members in the bo-
die, the humour and the spirite or aire: so also there be three kinds of simple
feauers. For if immoderate heate be kindled in the spirites and aire of mans
body, it is called in Greeke, *Ephmera*, and in Latine *Diaria febris*, and in Eng-
lish it may be called one day feauer. This feauer is like to hote ayre or winde,
included in a bladder or bottle: for, like as the ayre heateth the bottle, that it
is in, euen so, the spirites of a mans body, being heat more then they should
be, doe heate all the whole bodie. There chanceth in this kinde of feauer but
one fit, and for the moste part it indureth but one day of his owne proper na-
ture, whereupon, it is called *Diaria febris*, (that is) the one day feauer. For
they cease after the first fit, if they be rightly handled. But you must note, that
there be feauers called *Diariae*, which last vntill the third day, as those bee,
which are ingendred of thickening and stopping of the conduites and
passages. For although that this worde, *Diaria*, be not of the verie substance
of such feauers, yet because they lacke a conuenient name, to the intent
that our teaching shoulde be brieve and euident, notwithstanding that the
word repugne against it, seeing that they be of the same nature that true
Diaries be of, they may moste rightly be called *Diariae*, (as Galene sheweth a-
boundantly in lib. 9. *therapeutices* cap 1.) Heerevpon it is euident, that there
be two kindes of *Diaries*: Or, which is named *Diari* simply and without adie-
ction or putting to of anie worde, whiche fauour dothe not extend aboue
the space of a naturall daye (that is) 24. houres. Another kinde there is,

Febris quid.

*Three princi-
pall kindes of
simple feauers.
Ephmera,
Diaria.*

Note.

*Diaria sim-
plex.
Diaria pluri-
um dierum.*

*Putrida.**Σύνχως.**Two kinds of
Synochus.**Synochus pu-
trida non pu-
trida.**Three sortes of
Synochus.**What a conti-
nuall feauer is.**Difference be-
tweene Syno-
χος, and
σύνχως.**Three kinds of
continuall fea-
uers.
Tertiana con-
tinua.*

which is called *Diaria plurium dierum*, (that is) a diarie of manie dayes. It is called by an other name of Galen (that is) *Synochus non putrida*. The second kind of simple feauers is, when as immoderate heate is kindled in the humors, and it is called *putrida* (that is) rotted, onely because the humours, in this kind of feauers do putrifie and rotte. It is like vnto hot water: for as that doth heat a cold vessell, that it is poured into: so also humours, heat about nature, do heate the bodie. The humours do putrifie and rot either within the vessels or without. If they rot within the vessels, then either all the humours do putrifie together, or else one alone. If all the humours do putrifie equally and a little within all the vessels or veines, or specially within the greatest: it causeth a feuer called *Synocha putrida*, which, to the intent you may perceiue what it meaneth: you must note first that the Phisitions of Greece do call that feauer *Synochos*, in the which one fitte remaining still continually from the beginning to the ending, extendeth and continueth many dayes. Or, it is a feauer which is without any great mutation vntill the end of it. This feauer may be called of the Latines *continens febris*, and is in English a constant or continuall feauer. But although there be one forme and likelyhood of such feauers, whereupon they name them *Synochus*, yet their nature is not all one. For some of them haue manifest signes and tokens of rottenness: and some againe haue none at all, which (as we said a little before) be of the kindes of *Diaria*. We to the intent that our doctrine may be the more eident, do call the first *Synochus putrida*, and the last we call, *Synochus non putrida*. And in this place you may not follow the barbarous sort, which call the last of them *Synocha*, and the first *Synochus*: seing the Greekes (as Galen witnesseth) conteineth them both vnder the name of *Synochus*. Of those feauers, which are named *Synochi*, there be three sundrie sortes or differences: for some of them do endure of an equall vehemencie and force from the beginning vntill the ending: those the Greekes call *homotimos*, and *acmaesticus*, (that is) remaining still in the same force and vigour. Some alwayes encrease and augment by little and little, those the Greekes do call *anabaticos*, and *epacmaticos*, (that is) encreasing and augmenting more and more. Some do decrease and diminish by little and little, those the Greekes call *paracmaesticos*, (that is) decreasing. Moreouer, if one onely humour do putrifie and rot within the vessels, it kindleth a feauer, which the Greekes do call *Synechis*, and the Latines, *continua febris*, in English a continuall feauer, which is, when the feauer doth not leaue the patient, but it hath a certaine remission and flaking in euerie fit. Whereby it is eident that the feauer *Synochus* and *Synechis* (that is) a constant feauer and a continuall feauer do differ much a sunder. For in a feauer *Synochus*, there is no remission or flaking of the heate, but in the feauer *Synechis*, there is sensible remission and flaking in euerie fit. Also the feauer *Synochus*, hath but one onely fit: but in *Synechis* there be many fittes. And they two agree in this, that neither of them doth leaue the patient sometime. Of feauers that are called *Synechis*, or else *continua febris*, there be three kinds: for if choler do putrifie and rotte within the vessels, it causeth a continuall tertian, or a burning feauer, which is called of the Greekes, *causos*. If fleame do putrifie or rot within the vessels, there engendreth a con-

continuall quotidian. But if melancholie do putrifie and rot within the vessels, *Quotidiana* there engendreth a continuall quartaine. And these continuall feauers be *continua*. somewhat like to the intermitting feauers, of the which we will speake straight *Quartana* way. For a continuall tertian, agreeth with a true intermitting tertian, in that, *tertiana*. that it hath a fit, as well as it, euery third day. And a continuall quotidia agree- *Likenesse be-* eth, with an intermitting quotidian, because each of them hath a fit euery day. *twene conti-* Also a continuall quartaine agreeth with an intermitting quartaine, because *nuall and in-* both of them causeth a fit euery fourth day. But yet these feauers doe differ *termitting fea-* two wayes, notwithstanding that they agree in the humour, that causeth them. *uers*. First they differ, because in continuall feauers the putrified humour is contained within the veines, but in intermitting feauers, that humour is dispersed into all the members of the body, whereupon it chaunceth through violence of spreading of humours, the feauers are purged out by themselves. Hereby *Difference be-* also they differ another way, (that is) the intermitting feauers slake betweene *tweene conti-* the fits, but the continuall feauers doe not cease at all betweene the fits. He- *nuall and in-* therto we haue rehearsed what kindes of feauers humours putrified within *termitting fea-* the vessels doe cause and engender. Now we will expound, what feauers hu- *uers*. mours putrified without the vesselles doe conceiue, engender, and kindle. If therefore an humour doe putrifie and rotte without the vesselles, it causeth an intermitting feauer, which is so called, because the fit doth not endure conti- *Intermittens* nually, but it hath a slaking or ceasing, and leaueth of betweene the fittes. It *febris*. may most aptly be called in Latin *febris interpolata*, because the fittes come and *Interpolata* renew at their times: some call it *deficiens febris*. Of this feauer there be three *Tertiana in-* kindes, (that is) a Tertian, a Quotidian, and a quartaine. A pure and exquisite *termittens*. Tertian is caused when choler doth putrifie and rotte without the vesselles. It *Quotidiana* is so called because it ceaseth one day, and commeth againe the third day. An *exquisita*. exquisite Quotidia, which in Greeke is called *Amplimerion*, it is caused of sweet *Exquisita*. fleume being putrified & rotten without the vesselles, and it is so called because it returneth euery day. We did not rashly say sweete fleame: for if glasse fleame doe putrifie and rotte a little, it causeth a feauer called *Epialos*. And this *Epialos*. *Epialos* is a feauer, in which the patient is both feuerous, and feruently cold, and doth feele both heate and cold immoderate in all partes of his body, both at one time together. To the aforesaid feauer doth belong a feauer, in Greeke cal- *Lypiria*. led *Lypiria*. In this feauer there is heate fealt within, and in the bowels and en- *Quartana in-* trailes: but in all the outward partes, there is cold fealt. An intermitting Quar- *termittens*. taine is engendred of Melancholie putrified and rotted without the vesselles. *3* It is so named because it ceaseth two dayes, and returneth againe the fourth day. The third kinde of simple feauers in generall is caused, whē heate is kind- led in the sounde, hard, and fleshie partes of mans body, and it is called both in Greeke and Latin, *Hectica febris*, and in English the feauer Ethicke. This feauer *Hectica febris*. is like to a hote vessell, for as the vessell doth heate the water that is poured in- to it: so also the feauer Ethicke, which sticketh in the sounde and fleshie partes of the body, & is infixed in them, is able to heate all the humours of the body. And if this feauer doth so encrease, that it doth melt & consume the whole bo- dy, and all the hard, and sounde partes of it: then it is called *Hectica marasmus*, *Marasmus* and *marasmus*. And this (as Galen witnesseth) is vncurable. For although you

*Pestilent fea-
uer.*

*Feauers engen-
dred by infla-
mation of some
member.*

*The kindes of
compound fea-
uers.*

*Complications
of Quotidian
and Tertians.*

Hemitritians.

might quench the heate, yet the drinesse which is left, being proper to old age, will kill the patient. Besides the feauers now of vs rehearsed, there is an other feauer which is caused of breathing in of pestilent ayre. But seeing this feauer (as Galen witnesseth *Libro primo de differentijs febrium, Capite quinto,*) is engendred of rottenesse, for the aire about vs, being corrupted with a putrifying, and rotting euaporation, causeth also the humours of the body to rotte. Therefore it may be contained vnder the second principall kinde of feauer called *Putrida*. Moreouer in this place, we may not let passe to tell, that some feauers bee engendred without disease or griefe in any member of the body, and some feauers bee kindled through the inflammation of some member. Therefore, as the former feauers haue their names: so also eche of these that follow haue their proper names. For that feauer which is engendred thorough inflammation of the filme or call that girdeth in the ribbes, it is called *Pleuretica febris*. That which engendreth through inflammation of the lungs is called, *Peripneumonica febris*. That which chaunceth thorough inflammation of the stomach, the liuer, or the lungs, is called in Greeke *typhodes* (that is) inflaming or burning. Likewise all other feauers, which engender through inflammation of any member, haue diuerse names, according to the diuersitie of the member. Therefore in euery sicke person you must diligently discern, feauers which come without disease of other members, from those feauers which engender through inflammation of some member. Of the aforesaid feauers, some be *Typica*. (that is) certaine and ordinate: & some be, *Erratica*, (that is) vncertaine and vnordinate. *Typica* be such feauers, whose fittes and slakings from them doe come iustly at their appointed time. *Erratica* are such feauers as be contrarie to these, for they keepe no certaine & iust time, nor any order of fittes, nor the intermission betweene the, as be those feauers, which engender of melancholie, which is moued in certaine members, and in some it remaineth vnmoueable, in other members it putrifieth, or beginneth to boyle. Hitherto we haue rehearsed the kindes of simple feauers: it remaineth therefore, that we declare briefly the kindes of compoundes and mixt feauers. Therefore compound feauers are caused two wayes: first, because these feauers aforesaid (that is) a Tertian, Quotidian, & Quartain, may be mixed together without the disease of any member. Secondly, because these feauers, which be engendred through inflammation of some member, may comix together. The feauers that come without the inflammation of any member, are sometime complicate and ioyned together, and sometime they are altogether confounded. Cōplication (as Galen witnesseth) is when the feauers inuade the patient at diuerse houres. And confusion is, when they begin at one time. There be foure cōplications or ioyning together of the feauer Tertian & Quotidian (as Galen witnesseth.) One, when a Tertian and Quotidian are mixed together being both intermitting feauers. Another is, whē an intermitting Tertian is ioined with a continuall Quotidian. This is called by a peculiar name of the Greekes *Hemitritians*, because all his nature hath the halfe part of ech of the sayd feauers. The third is when an intermitting Quotidian is mixed with a continuall Tertian. The fourth is when a continual Quotidian is ioyned with a continuall Tertian. To be short, feauers of one kind are complicate & ioyned with

LIBER IIII.

219

with feavers of the same kinde, as continuall with continuall, and intermitting with intermitting feavers, & Tertians with other Tertians, and one Quartaine with another Quartaine. Also it chanceth many times, that feavers of diuers kinde are coupled together as Quotidians with Tertians & ech of them with Quartaines, and sometime intermitting feavers are mixed with continuall feavers. Moreouer after the same sort, feavers which are engendred with inflammation of some members, are sometime mixed together, as if diuers members doe eche of them kinde a feauer proper to themselves, or the affection where they engender, bee mixed. Seing therefore, that feavers are compounded and mixed many sundry wayes: first the kinde of simple feavers must bee with great diligence perfectly learned of them that studie Phisicke: for vnlesse they know them very perfectly, it can not be that euer they should know well compound feavers. Therefore seing the knowledge of them is very hard, in so much that oftentimes cunning Phisitions are deceiued in iudging of them: you must seeke the signes and tokens, whereby you may know them, diligently out of Galen, who hath taught this thing more exactly then any man. We, to helpe the memorie of the studious haue comprehended all the kinde of simple feavers in this Table following.

TABVLA FEBRIVM.

<p>Of simple feavers, there be three principall kindes. For vnnatural heat is kindled and engendred either in the, &c.</p>	<p>Spirites or breath, and doth cause Ephemera, or Diaria, whereof be two kindes, that is to say.</p>	<p>Ephemera simpliciter, or Diaria, one day feauer. And Diaria, plurium dierum otherwise called Synochus non putrida, enduring three or foure dayes.</p>			
		<p>All the humours doe putrifie and rotte equally, and cause a feauer called Synochus putrida.</p>			
	<p>Or in the humours, and causeth putrida febris, a rotten feauer, they doe rot in two places, either.</p>	<p>Within the vessels and that two wayes, for either.</p>	<p>Or one only humor putrifieth, and so causeth a continuall feauer: and if there be putrefaction of.</p>	<p>Choler it causeth a continuall Tertian or a burning feauer. If fleame doe putrifie it causeth a continual quotidian. If melancholie do putrifie it causeth a continuall quartaine.</p>	
				<p>Choler it causeth an intermitting tertian.</p>	
		<p>Or they putrifie without the vessels, & cause an intermitting feauer. For if there be putrefaction of, &c.</p>	<p>If fleame that is</p>	<p>Sweete doe rotte, it causeth an intermitting quotidian. Exquisite and pure</p>	
				<p>Glasen it causeth Epialos.</p>	
	<p>Or in the fleshie partes, and causeth either.</p>		<p>If melancholie do rot, it causeth an intermitting feauer quartaine.</p>		
			<p>Hectica febris.</p>		
			<p>Or Marasmus.</p>		

*Feipura
quid.*

Cause.

*Signa.
Common signes
six.*

*A naturall v-
rine.*

*Particular sig-
nes of Diaries.*

*Signes of wat-
chings.*

DIARIA *Febris* in Latin: *Ephmera*, in Greeke: in English one day feuer. It is that which hath one onely fit, finishing for the most in one day, at the most, of his owne nature. For it endeth after the first fit, and doth not exceede, nor passe a naturall day, if it be rightly vsed. And that, because of the matter, wherein it is, (that is) the spirite or breath which is easily dissolued and disper- sed. Therefore Galen doth most worthely call this, the most simple feauer, be- cause it is the shortest, and the most gentle feauer, being nothing malignant. Therefore if any thing in this feauer be committed either by ignorance of the Phisitions, or through intemperance of the sicke, or by errorrs of the ministers and assistants, whereby it turneth into another kinde of feauer, that doth not chaunce through the nature of this feauer. *Diaria febris* is caused, when as the spirite or breath is inflamed and heate aboue nature without any putrefaction or rottenesse. And that chaunceth many wayes: sometime through constipa- tion binding or thickning of the skinne, which stoppeth and keepeth in the vapours or spirites which were wont to flow out by the poares, which because they be hote and sharpe, therefore they engender a feauer. Sometime it is cau- sed through wearinesse, and vehement defatigation. Also through watchings, crudities, & lacke of digestion, sadnesse, feare, ire, vehement care of the minde, burning of the Sunne, cold, hunger, dronkenesse, and swelling of the carnelles in the throte, and such like, which can heate the spirites and inflame the. The Signes whereby *Diaries* are knowne, are of two sortes: for some signes be com- mon to all *Diaries*, and some be proper and peculiar to ech cause. The common signes be six in nūber, whereof the first is the pulse. For all the *Diaries*, as much as in them is, do change the pulse in greatnesse swiftnesse, and oftēnesse. But it keepeth exquisitely that order, softnes and equalitie, which is according with nature. The second common signe is the vrine, which in *Diaries* is altogether according to nature, or doth little turne from a naturall state. An vrine, that accordeth with nature, is subruſe in colour, meane in substance, hauing in it a residence, white, light, & equall. The third token is the equalitie of heate which in all *Diarie* feauers is gentle, pleasant, and easie. The fourth signe is the maner of ending of it, for all *Diaries* are loosened and ended by a breath or vapour, which cannot be perceiued, or by abundant vapours or moistures, or sweete sweetes. The fift is the wanting of euill symptomes and accidents: as be ve- hement paine of the head and stomach, and other parts, abhorring of meates, vnquietnesse, vnſatiabie thirst, and such other like. The sixth & common signe is, that all *Diarie* feauers be engendred of an outward cause, which the Phisi- tions at these dayes call a primitiue cause. But the particular signes, whereby ech *Diaria* doth differ from other, be these that follow. They which haue a *Dia- ria* feauer, caused through watching, there chaunceth to them a naughtie co- lour, and swelling of the face, heauie motion of the eyes, for they scant lift vp the eye liddes, there is moistnesse of the haire of the eye liddes, and small pulses. For watching (as *Hippocrates* saith) ſeing it letteth digestion, it engēdreth aboun-

abundance of crude & raw humours and vapours, it diminisheth the naturall heate, and vnloosenth the body, whereupō there followeth the tokens aforesaid. To be short, watchings doe reuoke and pull backe nature from digesting: therefore they cause great cruditie and rawnesse, as well in the braine, as in the rest of the body, whereupon also doth chaunce the tokens aforesaid. The signes of a *Diarie*, caused of care and sorrow be these, lennesse of the body. If sorrow be the cause, it is clearer, if care, it is darker. Also hollownesse, and drienesse of the eyes doth signifie both the sayd effectes: but in thoughtes and cogitations it is least, because the spirites and humours are lesse consumed. And it is most euident in sorrow. Also there follow these effects, a certain vnaccustomed palenes or swartnes, so that the skinne is destitute of her naturall colour. They which haue a *Diarie* through wrath or furious anger, they haue neither hollownesse of eyes, nor euill colour of the face, but rather their eyes seeme to sticke out further, and their face is red, and there is loftines of the pulses. So also the signes of the rest of the *Diaries*, being ingendred through perturbation of the minde may chiefly be knowen by the pulses. For in sadnes the spirites are caried inward, and therefore the pulses be small, feeble and rare. In feare new begon, the blood and spirites runne inward as it were to the spring head, and the minde is troubled. For nature being vexed driueth the spirits hither & thither, which through mouing are inflamed, whereby the pulses are made swift, necessitie compelling them, and the minde being chafed maketh the vnequall and sharpe. In old feare (the spirites being dispersed and vertue being feeble,) it causeth such pulses, as we spake of before in sadnes. They which haue a *Diaria* feauer, through burning & heate of the Sunne, their skin is hot & drie, their head seemeth to the to burne, because of the spirites inflamed in it, their eyes waxe redder, and sometime the veynes in their eyes, temples and forehead, and in all their whole face are stretched and puffed vp. They that haue this feauer through cold, they are taken with heauie distillations, and reumes, because cold bindeth, and withholdeth and keepeth the fumous excrementes within the skinne. Moreouer the skinne is lesse hote, and all the body sheweth to haue a greater moisture, because the wonted fluxe is restrained and stopped through cold. Moreouer there is no filthines in the face, for the same cause. They which haue this feauer caused of wearinesse, their skinne is made drier, then it is in other *Diaries*, because exercise drieth vp the body, and draweth out the moysture of it: also their pulses be vnlike: for they that haue vsed great exercises, and be wearied aboue measure, they haue small pulses, because of imbecillitie and weakenesse of strength, but they that haue vsed but small labours, their pulses be great, because their strength is not diminished yet. They which be takē with a *Diaria* feauer through dronkenes or hūger, they need no signes to know the cause, for such causes may be knowen by telling of the sicke. They which haue this feauer through kernels, swellings, or impostumations about the throt or mouth, or otherwhere: they haue very great pulses, & because of the feauerous heate, they bee swift and often. Also there is equalitie of their pulses, because the instrumēt of mouing is not letted neither by obstruction, nor through abundance of humors, nor of sharpe vapours, nor by pressing together, vnles the inflāmatiō be very great. Their face is altogether red & swol-

*Signes of care
and sorrow.*

Signes of anger

*Signes of sad-
nesse.*

Signes of feare

*Signes of Sun-
burning.*

Signes of cold.

*Signes of wear-
ines.*

*Signes of drōk-
nesse and hun-
ger.*

*Signes of swell-
ings about the
throate.*

Vicissitudo.

*Wine good for
Diaries.*

Curation.

len, because of the aboundance of heat. And their vrine appeareth pale, because the choler that shuld colour the vrine is trāsferred to the botch or impostumatio. The cure of all *Diarie* feauers is brought to passe by diet, whose chief point in all *Diaries* that be simple, cōsist in this: that you minister vnto them meates that engender good humours, & that be easie of digestion & apt to be distributed about the body. Giue vnto them that are burnt in the Sunne, and to them that be angred, a diet which doth coole and moist. And vnto them, that are cold, giue a diet that nourisheth lesse, and that doth heat moderately. Against watchings or sadnesse, or consuming with ouer much care, vse a diet which can both moistē and prouoke sleepe, that it may deliuer them from the drines that those euils haue caused, and also that it may recreate & refresh their strēth. They that haue a feauer of wearinesse, you must allowe them to eate as much meat as they can digest: for you must alwayes eschue cruditie and rawnes of the stomach. For the substance of the body being dissolued and dispersed with labour, must be repaired with much meate, being of digestio. You must measure the quantitie of taking of meate by the patients strength, age, naturall temperament, and custome of the sicke. Moreouer by the time of the yeare, the region, and such other like. But those, whose temperature of the body is very hote and drie, those you must feede with meate by and by at the first beginning of the fitte. For in them the *Diarie* feauer will chaunge very swiftelie into an acute and rotten feauer. Chiefly aboue other, they may bee fed with a thinne dier, which haue a *Diarie* caused of a botch or impostumation, for in them, the substance of the body is not diminished. Wine that is white and thinne is good almost for all *Diarie* feauers, those which bee properly named so, and doe endure but twentie foure houres. For besides that it helpeth digestion, it also prouoketh vrine and sweat (as Galene sayth.) But you may graunt it more abundantly to the feauerous through watchings, sorrowe or care, because great aboundaunce of spirites is spent and consumed in them, which wine will easely and quickly restore in them againe. But to those that haue headach, whether they haue watched, or be feauerous by any other occasio, they must refraine from wine, because it pearceth the head quickly. And they that haue this feauer engēdred of great anger and furie, vnlesse they be altogether quiet from that perturbation, they may haue no wine giuen to them, for the spirites, and bloud is maruelouslie chafed, and boyleth fore. Also you must driue from wine those that be feauerous, through the swelling of botches or kernelles in the throte vntill it be loosened: not, that it is so vnprofitable for the feauer, but that it hindreth the cure of the botch. For it encreaseh the flowing of the humours into the greened place, and so causeh inflammation, & thereby augmenteth the feauer. You must cure all simple feauers that be *Diaries* (as Galen witnesseth) with bathes. Therefore whosoever hath this feauer, in the declination of the first fitte, you must bring them into a bath. But yet all may not be bathed alike, nor all must vse the same partes of a bath. For they that haue this feauer caused of botches, or impostumatiōs, they may profitably tarry in the ayre or fume of the bath, because it both rarifieth and maketh thinne the skinne, and also it prouoketh and inciteth sweat out of the body. Neither doeth it hurt those patientes with drines,

dries, as it would do those that haue this feuer engendred of wearines, watchings, cares, & other perturbations of the minde. For seing their body is dried vp altogether by those causes, they must be kept frō the aire of the bath, least it augment their grief. Therefore such may tarie the longer in a bath of sweet water being made hote, that through the moisture of it, they may recouer the humiditie that is lost, and is decayed in them. Afterward soft hands must rubbe them gentlie, with plentie of warme oyles, wherein there is no maner of restriction of binding. For this friction and rubbing doth moysten, loosen, and soften the hard and fleshie parts, and it dissolueth and disperseth those things which are conteyned in the pōares and conduites of the body. They that haue this feauer caused through burning of the Sunne, you must cure the by and by in the beginning with cooling, and with many bathings of sweete water, and onely with pouring on a little oyle without friction or rubbing of it, for it raiseth heate. Things that doe coole the head being applyed to it, be oyle of roses, and of vnripe oliues, and other which be rehearsed in *Libro primo*. These being first made cold, and then receiued with wooll, and holden vp aloft, you must presse it with your hand, and let it drop downe vpon the forepart of the head, and that continually, while the feauer doeth decline: then afterward bring the sicke into a bathe. If any person haue this feauer thorough cold, hee must also bee brought to a bathe in the remission of his fitte, and his head must bee nourished both before and after the bathing with oyle of yreos and *oleum nardinum*, and such like. For they that haue a feauer through this cause, haue neede of medicines that cā heate, & remoue constipation and binding. They that labour of a *Diaria* feauer through hunger, in the inclination of the fit you must bring them straight vnto a bathe, and pouring vpon them much sweete oyle warmed, rubbe them softelie, and you must keepe them long in the water of the warme bathe, that thereby the drieres, which hunger hath caused in the body, may be corrected and amended by the oyle and the bathe. When they be come out of the bath you must recreate and refresh the strength with conuenient meates, and then you must bring them againe to a bath, and when they come out againe, (the perturbation with their bathing being ceased) you must giue them hote water to drinke, and by and by you must minister iuice of ptisan, and sometime they may take lettuce, and they may eate fishes taken out of grauelly places, and light meate being sodden in a white broth, which, what it was in old time, Galen sheweth in *Lib. 4. de sanitate tuenda*. If the feauer *Diaria* doe chaunce through cruditie or rawnes of the stomach: you must first consider, whither the wōbe be soluble, or els costiuē. If it be soluble, and those things onely which be corrupt, do seeme to voide forth, then you must wash him and nourish him in the remission of the feauer. But not, vnlesse first you diligently behold and foresee all things chauncing to the stomach. For if such abundant emptying hath bene already, or doth now continue, so that, the vertue & strength of the sicke is wearied, it is better to giue him meate, and wash him both together. But you must diligently behold first those things that be about the stomach. You must vse about the sicke, if the emptying do endure no longer, irrigations & sprinklings of the stomach with oile & wormewood and other things which are rehearsed before in

Note.

the third Booke in the Chapter of weakenesse of the stomach. But those things that be applied to the stomach, let them be well heat. For those things that be applied bloud warme, do dissolve and loosen the strength of the stomach. If the belly be altogether costive, handle, and feele the sides, and then the whole belly, and consider, whether the meate is descended into the small guts, or into the colon. And if the meate abide yet still in the stomach, let the sicke drinke much warme water, and put his finger or a feather downe into his throne, and vomite vp all that vexeth and troubleth him. Then you must foment and nourish his hypochonders and sides, and let him rest. But when the foode is descended already into the bowels, you must bid them lye with their face & stomach downeward, and you must nourish the belly and prouoke sleepe: for that digesteth cruditie maruelouslie. After sleepe to bring out excrements from the wōbe, you must put in a suppositarie, or cast an easie clister to loosen the wōbe. They which haue a feauer caused through swelling of the kernels of the throt, in them you must first cure the bile or botch that caused the inflammation, after that sort that Galen teacheth in his bookes *de medendi ratione*. When the fit declineth, they must be washed. Also they must be nourished with a thinne and scarce diet, because in them, the substance of their body is not lost. Also they must be kept from wine, for the causes aforesaid. And this suffiseth for the curing of a *Diaria* feauer, being so called *simpliciter*, without any addition.

Sleepe digesteth.

CHAP. III.

Of a Diarie lasting no dayes.

DE DIARIA PLURIVM DIERV.

Diaria plurium dierum.
Synochus non putrida.
Cause.

HERE is another kind of *Diaries*, which is named *Diaria plurium dierum*, for no other cause, but because it extendeth and continueth vnto the third day. It is otherwise called *Synochus non putrida*. The auncient Authours haue called this feauer *Diaria*, because it is of the same nature that right *Diaries* are of. For it endeth after the first fit, if it be rightly and well handled. This feauer is caused of thickning or stopping of the poares, and passages of the skinne. That thickning (as Galen witnesseth) doth chaunce either because the small poares are stopped vp, or because they wax narrower, or also because the body it selfe is moderately thicked, which is wont to chaunge through cold, or after a bath, or by a medicine that is very sharpe and restrictiue: or through burning of the Sunne, & other such like which can drie the skinne. This feauer may be knowe first by touching: for in them that haue it, the skinne is felt harder, and more compact together, then it is wont to be: Secondly you may know this feauer by mouing of the heate, for at the first touching it seemeth gentle, and easie, but afterward, if you hold still your hand longer, the heate is sharper. Thirdly you may know this feauer by the vrine, which is not much altered from his naturall substance and colour: for the bloud doth not boyle very much, neither is there much choler ingendred, whereby the vrine should be made higher coloured. Fourthly, you may know it by the bignesse of the body, which keepeth one state and doth not fall away, because the thicknesse of the skinne doth let the dissolving of the vapours and moisture, and therefore also the eyes are not hollow, nor drie, but more swollen & of more moisture, then they should be naturally.

Signa.

- 1
- 2
- 3
- 4

LIBER IIII.

221

turally. Fifthly, you may know it by the pulse, which is equall, great, swift, frequent & vehement. They that be taken with this feauer, if you will cure them rightly and truly, you must let them blood, and you must drawe out so much blood as the strength of the patient will suffer. And knowe this for a suretie, that vnlesse you vse this remedie to those which by nature haue their body vnapt to breath out vapours because of abundance, it will come to passe, that either they shall be choked, or be in daunger of often swoounding, except great strength, or much sweating, or large fluxe of blood do deliuer them from death. The bodie being emptied by bloodletting, shortly after minister meates and medicines which can cleanse & scoure. The meates which can do this in feauers (as Galen witnesseth) be ptisan and *malsa*. The medicines be ptisan & *oxymell*, and things sodden in *malsa*, as be calamint, hysope, origan, serpillum, ireos, and *apium*. But all these be hotter then they ought to be, and therefore they enflame and kindle feauers, as also wine doeth. *Oximel* doeth onely scoure and cleanse strongly, and doth not inflame and kindle feauers, so that it doth dissolue those things that be glutinous, clammy, tough and grosse: and it deliuereth the conduites, poares and passages from obstructions and stoppings. Obserue and watch how much of the feauerous heate is diminished by this diet. For if the third day in the morning, you see very litle of the feauer left, and if there be no signes of rottenesse of humours in the pulse, nor cruditie or rawnesse in the vrine: if the suspectt houre wherein the feauer tooke the patient the first day, be after noone, you may boldly wash the patient quickly long before fixe of the clocke, but it is sufficient, if you end the washing three houres before. Likewise if you suspectt the tenth houre, you may wash him vntil the seuenth houre, for three houres or foure is space enough betweene the bathing and the fitte. When the bodie hath bene heat in the bath, being first annointed with sweet oile warmed, and rubbed verie moderately and easily, then by and by it must be wiped without and washed. These things following do scoure and cleanse most moderately (that is) meale of *Eruum*, and of barley, and also of beanes. Moreouer *malsa* which is waterie doeth the same. Stronger things, be ireos, roote of *panax*, and *aristolochia*, and *malsa*, which is of a meane commixtion, but that *malsa* scoureth most of all that is pure, which is when there is but a litle water mixed with the hony, so that the melked hony may easily enter into the small poares of the skinne. Stronger scourers then these, be the froth of salt-peter, the salt-peter it selfe, and then *aphonitrum*. Sope is one of them that is able to scoure most of all. Moreouer, after a bath you must giue the patient nothing but water which hath had a litle *apium* sodden in it, although there be three houres space betweene the bathing and the suspected houres. But if the fit doth inuade the patient in the euening, or two houres sooner, then you may wash him in the morning, and giue him meate: but you must giue him onely iuice of ptisan. Then if the suspected houres bring nothing with them, you may wash him againe, if you will, and giue him meate: but you must haue respect to the vrine and the pulse. But if there chaunce any thing in the suspected houres, you must conferre it with the fit which you had the first day, and then you must consider the vrine, and also the pulses. For all these will appeare to be in a meane temperature, when there is left but a litle obstruction.

Q

Wherefore you shall wash him the fourth day, and giue him meate, hauing respect to the aforesaid considerations: and you shall hope that nothing will be left the fift day. But if there be great obstruction caused, that feauer is not of the kinde of Diarie Feuers.

CHAP. IIII.

Of a rotten Feuer called Synochus.

DE SYNOCHO PYTRIDA.

Showes.

Continens fe-
bris.

Cause.

Signs.

Curatio.

SYNOCIVS in Greeke, is a Feuer, wherein one fit continuing perpetually from the beginning to the ending, remaineth many dayes, or else it is a feuer which is without all great mutation vntill the end of it. Hereupon it is called in Latine *continens febris*, and in English it may be called a constant and stable feuer. There be three sundrie differences of these constant feuers, as appeareth before in the exposition of feuers. This feuer *Synochus putrida*, or *continens febris* is caused when all the humours do putrifie and rot equally together within all the vessels, & specially in the great vessels, which be about the armes, holes and the share: which is wont to chaunce, when a feuerous heate is retained and kept in of a vehement binding and stopping, which is within the bodie. For whatsoever things be hote and moist, and may hardly breath or fume out, they putrifie and rot quickly and readily. Therefore this kind of feuer is not ingendred nor kindled in folke that be leane and slender, nor in them that haue a thinne and rare state of their bodie, nor in a cold temperament of the bodie, nor in a cold age: but for the most part it ingendreth in them which do abound with blood, and in those that be hote as well by their age and nature, as by exercises and diet, and specially it kindleth in them that be fleshie, grosse, and thicke bodied, or else in them that be stuffed with hote excrements. They which haue this feuer, their pulse is verie great, vehement, quicke, frequent and equall. The constitution or substance of the arteries is neither harder nor softer then it should be by nature: but the quicknesse and frequency of it, is according to the greatnesse of the feuer: and these signes are common with the signes of the *Diaria plurium dierum*. But particularly in this feuer, there is signes of rottennesse, and that aswell in the vrine, as in the pulse, and by the qualitie of vnkinde heate. The Cure of this feuer must be begun with letting of blood. And if vertue and nature be strong, & no other notable thing do stop or let it, you must draw blood till he do faint and swoond. For if the patient be strong, this is the chiefe remedie for this kinde of feuer (as Galen saith) For first the bodie is turned into a contrarie state, for it is cooled quickly through the fainting and swoonding. As for cooling of the body, nothing can be found that is more pleasant, nor more profitable, either for the sicke, or for nature. Moreouer in such bodies there chaunceth of necessitie, loosenesse of the bellie or a laske. And oftentimes also vomiting of choler. Which things, moisture or sweats do gather from the whole bodie. Therefore you shall do best, by and by in these feuers, not to marke the number of dayes past, but onely to consider the strength of the patient. For if that he be safe and strong, you may let him blood not only the sixt or seuenth day, but also in the dayes following. But & if you are compelled at any time to cure a patient, to whom not onely the remedie of bloodletting hath bene pretermitted and kept

LIBER IIII.

227

kept backe, but now also either through ignorance of Physitions, or through feare of the sicke or his assistants in procelse of time, you are forbidden to let blood, you must come to the ministring of cold things. But you must diligētly discern and consider before, how much hurt may chance by it. For if the hurt will be small or none, minister very cold drinke, as much as the sick will drinke. *When colde things should be ministered.* And you may be the more bold to do it, if the patient hath bene vsed to drinke cold drinks. But if you feare that great discommoditie would arise through it, you shall abstaine from it: and vse other remedies whereby obstructions may be taken away, and abundance auoided, and that the burning heate of the feuer may be cooled and eased. The discommodities and hurts which do follow cold drinks ministered immoderately and out of time, be these: first because it prohibiteth and letteth grosse and clammie humors to be attenuated and digested, whether they haue ingendred obstructions, or rottenesse, or inflammation, or impostume, or knobby hardnesse, or such like affects. As often therefore as a feuer is kindled of such humors, cold things are not good for their auoiding: but to this feuer it bringeth much ease, because it quencheeth the feuer that is already kindled. But yet seing the cause of the feuer remaineth stil, of necessitie another feuer must be kindled new againe, & many times a worse then that which went before, because that the bodie is thickned through cold. And this is one discomoditie not to be neglected. Another is, that cold things hurt many weake members of the patient, whether they be weake by naturall distemperature, or by some vice that they haue gotten. So in some it hath bin found that their throte hath bene so hurt, that they could not swallow, in some the stomach, that they could scarce digest. In some the mouth of the stomach, or the liuer, or the gut colon, or the lungs, or the midriffe, or the reines, or the bladder, or some other such like member is so stricken with cold, that it is made weake and vnable to do his proper action and office. Many by immoderate drinking of it out of time, haue by and by bin taken with difficulty of breathing and with crampe and trembling, and haue had hurt in all their sinewes. Therefore, to be short, in them that haue anie swelling of fleume or blood, or anie knobbie hardnesse: you may not giue cold water vnto them, nor yet to them that a raw humor doth hurt with obstruction of rottenesse. But if there be no such swelling as is aforesaid, and then you do perceiue euident signes of digestion and concoction in the vrine, and if then there be no member so giuen to a cold temperature, that it might take hurt: then you may boldly giue cold water. Also if the sicke haue vsed to drinke cold water, you may the more boldly minister it, for all the mēbers haue learned before by experience to suffer it familiarly without hurt. The drinking of cold water is perillous in thē that haue but litle blood & flesh. Therefore by these things before reherfed, it is euident to all men, that the chief remedies of these kinds of feuers called *Synochus putrida*, be these two: bludletting, & drinking of cold water: but bludletting may be vsed at any time, if strength of the patiēt will suffer it, & drinking of cold water must be vsed when euident signes of concoction are seene in the vrine, when the feuer is greatest, & whē you are compelled to leaue bludletting. You must note wel the time when you should let blood, & mark what went before, & what followeth. For if cruditie & indigestio of meats do go before, you must refraine so

Discomodities of cold drinke.

Of cold water.

Continens febris hath two remedies chiefly.

You may not let blood on a full stomach.

Diet.

when the sicke
should be fedde

long time from blouletting, as will suffice aswell to digest the meate, as that the excrements may descend downe. But if there will follow of necessitie any flux or emptying, you must leaue so much bloud still as will voide by that fluxe. Therefore if at the time of blouletting, the menstruis do chaunce to flow, or also that the hemmorrhoides do open and burst out, if you beholding the vehemencie of the fluxe, shall thinke it to be sufficient to purge and emptie our that which you require without any helpe, then you shall let nature worke alone. But if you thinke it contrarie, draw out so much bloud, that therby vnder them both conioyned together, you may bring to passe your request and expectation. Let the diet in these feauers be chiefly this that followeth. In them that haue bene let bloud, minister to them two houres after blouletting, iuice of ptisan, and command quiet and rest. And when they are awaked out of sleepe, minister againe Ptsan broth. In this diet the patient must persist and continue vntill the third day. You must note, that in these feauers called *Synochis*, the patients must be fedde at such time as haile folke are wont to eate, and when they feelee most ease: for so they shall the easier suffer and beare their foode. And if they be strong and lustie, and you looke for the vigour and state of the feuer straight way, the patient must vse a most thinne and scarce diet. But contrariwise, if he be weake and feeble, you cannot minister a thinne diet to him without perill. Therefore in giuing of meate to the patient, you must diligently foresee, and ponder his strength and abilitie. He that desireth to know more of this kind of feuer as touching the Cure of it, let him reade Galene *in lib. 7. therapeut. meth. cap. 5.*

CHAP. V.

Against continuall Feuers.

DE CONTINVIS FEBRIBVS.

Febris continua.

Causa.

Three differences
of continuall
feuers.

Signa.

FEBRIS *continua* in Latine, *Synochis* in Greeke, in English it is called a continuall feuer. It is a feauer that leaueth not off altogether betwene the fits, but it hath a certaine sensible slaking of heate betwene the fits. A continuall feuer is caused, when one onely humour doth putrifie and rot within the vessels: and there be three differences of this feuer according to the diuersitie of the humour that putrifieth in the veines: for if choler doe putrifie within the vessels, it ingendreth a continuall Tertian, which the Greeks call *causos*, in Latine it is called *ardens febris*, in English a burning feuer. If fleume do putrifie and rot within the veines, it ingendreth a continuall Quotidian: but if melancholie do putrifie within the veines, it kindleth a continuall Quartaine. There is not a more certaine signe of a continuall feuer, then that none of them doe come to intermission and slaking altogether betwene the fits, vntill the feuer be quite ended and quenched. Their other signes are common with the intermitting feuers: for an exquisite burning feuer or continuall Tertian, hath all the other signes of an exquisite intermitting Tertian: differing onely in this, that it doth not inuade and begin with vehement cold and stiffenesse, neither doth it end in quiet & rest. Likewise a continuall Quotidian hath all the signes of an exquisite intermitting Quotidian, but it only differeth from it, because it doth not intermit & slake betwene the fits. In like maner the continual Quartaine

LIBER IIII.

219

taines haue the signes of intermitting Quartaines, but that they come not to quiet and rest betweene fittes. Seeing it is euident by that which we haue said, that continual feauers be of the kind of rotten feauers. It is necessarie for him that will cure them commodiously and rightly, first to stop and let the putrifying & rotting. Therefore two things must be taken heed of at the first, wherof one is the feauer, another is the rottennesse. And in the feauer you must also regard two things, the one, that the portion of the feuer, which is now kindled and enflamed, may be cured and quenched: the other is, that the portion of the feauer which is not yet kindled may be letted and stopped. Also two things must be considered concerning the rottennesse, one is, that the rottennesse already engendred, may be healed, the other is to let and stop that which is ready to engender putrefaction. That which is ready to engender, is caused thorough perspiration and breathing out, if it be impedit and letted. So that of this other two considerations do spring: first that the humour which is withholden, may be purged and emptied out: secondarily to prohibit and keepe in that which is to be withholden and kept backe, it wil be prohibited with those remedies which do heale obstructions. Again note, that the obstructions which are engendred must be cured, & they which are to come must be letted and driuen backe away. You shall cure that obstruction which is already engendred, by those things that do loosen, deliuer and open obstructions. And you shall driue away and stop the obstructions which are to come, if you bridle and stop the fluxe of obstructiue and stopping humours, whereby it appeareth euidently, that the last thing which we haue found in this *Compendium* of curing that must be done first in the working of the cure. Seeing that therefore (when we haue examined the matter particularly) there be five things in continuall feauers, from the which, considerations in curing be gathered (that is) the feauer, rottennesse, perspiration impedit and letted, obstruction and abundance of obstructiue humors. You must begin the Cure with the last consideration. Therefore seeing that the abundance of humors that cause obstructions, doth require purging and emptying out: in the beginning, if vertue be strong in the patient, and if time of the yeare, and his age, and other things do agree, you must let him bloud. You must then specially let him bloud, when the whole bodie swelleth more then it was wont to do, or when the veines be swollen vp, or stretched out, for that doth signifie abundance of bloud. When the multitude of humours are voided and emptied out, you must next come to the curing of obstructions, and you must minister medicines, whereby obstructions may be taken away. But because most of those medicines be hote, it is to be feared, lest they should increase both their rottennesse, and also the feauer. Therefore you must vse to minister those things that can deliuer the patient from obstructions without heate. What those things be, we haue declared before in the second Chapter of this Booke. When those humours that caused the obstructions be deuided, cut, and scoured, you must assay to void & emptie them out by the wombe or guttes, by the vrine, and by sweats. But seeing those things which should bring this to passe, be hote, of necessitie the rottennesse and the feauer must be increased by them. Therefore, as much as we may, we must labour to choose such a thing as doth heate but litle, or, if we

*A compendium
of curing in
feauers.*

*There be five
things to consi-
der in feauers.*

Curatio.

Bloudletting.

*How obstru-
ctions should
be healed.
Oxymell.*

*Bathing doth
cure.*

*Cure of putri-
faction.*

*Cure of the
feauer.*

Diet.

Aphor. 10.

can find anie that doth not heate at all, (as in this case a Bath,) you must vse that. Galen teacheth in *libro tertio de tuenda sanitate, cap. 3.* that a bath can do this. For he saith, that the strength of sweet waters made hote, if they be temperat, be hote and moist, but if they be warmed, they be cold and moist. And a litle after he saith, A bath, if it be discreetly vsed, it mollifieth the hard and stretched parts, and it bringeth forth excrements or moltings, if any sticke within the skin. These things being done, and those humors scoured out, which were compact together in the skinne, so that the obstruction and perspiration impeded be taken away, you must come to the cure of the rottenesse. Therefore at this time you must first corroborate and restore the strength, wherby it may exuperate and overcome the rottenesse, and be able to digest the humours. And you shall heale the putrefaction and rottenesse, if you do void & empty out by all meanes, that which is corrupted and putrified. That which is left still within, you must bring it to an exquisite meane by moderate motions, & coole breathings, and you shall worke the emptying out of the humors by vrine, egestions, vomiting and sweats. Last of all, you must proceede to the curing of the feauer, which must be done by cooling things. For euery feauer, inasmuch as it is a feauer, must be remedied by cooling and moistening things. But to know how each of these things should be rightly done, it is partly rehearsed before, and partly it shall follow hereafter. In continuall feauers, whose state or vigor of the disease will come at the furthest within seuen dayes, if their strength be lustie, and their age agreeing to it, you must ordeine them a verie exquisite and thinne diet. But in the continuall feauers, whose vigor, force, and state is longer then seuen dayes after the beginning, or if vertue be weake and feeble, at the first you must feede them liberally: when the vigour and state draweth neare, their diet must be more scarce. But in the state and vigor of the disease, you must feed them most thinly and scarsly. Afterward againe, augment his diet, & feed him most, increasing his diet in like case as the vigor & state of the feauer doth minish, as Hyppocrates saith in the first section of his Aphorismes.

CHAP. VI.

Of a burning feauer.

DE ARDENTE FEBRE.

*Continua Ter-
tiana.*

*Difference be-
tweene a bur-
ning feauer &
a Tertian.*

ARDENS *febris* in Latine, *Causis* in Greeke, in English it is called a continuall Tertian, or a burning feauer. It is of the kind of continuall feauers, as is declared in the former Chapter. And it is caused when choler putrifieth and rotteth within the veines. Therefore it agreeth with an exquisite intermitting Tertian, because it is engendred of the same humor that the other is. But yet it differeth from it in that, that in an intermitting Tertian the choler is carried all ouer the bodie: but in a burning feauer the choler is contained in the vessels together with the blood. Hereupon it cometh that the fits in a burning feauer do not intermit nor shake. But when the choler in them is stirred most vehemently, and is driuen about by nature waxing strong, then there is wont to come vehement cold and rigor, and the feauer endeth. Which Hyppocrates declareth 4. *Aphorif. 58.* saying, he that is taken with a burning feauer, if vehement cold and rigor come vpon it to him, he is deliuered from the disease.

LIBER III.

231

disease. A burning feauer is known by these signes, their tong that haue this feauer is drie, grosse, rough and blacke, there is gnawing of the stomach, intolerable thirst, watchings, and also many times rauiing, and egestions of the wombe be liquide and pale: which signes Hyppocrates rehearseth in *lib. 4. Sect.*

Acutorum. They which haue this feauer, let them lie in a cold place, and in a sweete aire, from whence pure wind cometh. Also let them lye in a soft featherbed, which must be made often, let the couerings be very thin and cleane: which must be continually changed, & let his bed be of a great widenesse, that he may easily moue his members that be hote to other cold places of the bed.

And if the aire be quiet, stirre it with a fanne, or such like. You must giue him meats that haue vertue to coole and moisten, as is, lettuse, gourds, sorrell, prisan broth and such like. Let his drinke be water, wherein a litle cinamon hath bene sodden, or veriuiice. If the sicke haue vsed it, or if no other thing do let it, after meate giue him cold water a spoonefull or two, or mixe Iulep of violets, or some Iulep of roses, or such like with decoction of barley. Moreouer the stomach must be refreshed with iuice of roses. And other cooling things must be vsed, as strewing of the floore with greene vine leaues, and with the leaues and floures of roses, water lillies, and violets, and by sprinkling and powring often of colde water in the floore vp and downe.

For the Cure, in the beginning straightway, you must cut a veine, if age, time, vertue and strength will permit it. Hereupon Hyppocrates saith in the Aphorismes thus. In great burning feauers, if blood be drawne till the heart faint, by and by the state of the whole body is cooled, and the feauer is quenched. In many also a lape is caused, and sweats flowe foorth.

Afterward let the breast and stomach be nourished with dates brayed with oile of roses, or of quinces, or of water lilies. Also other cooling medicins be good, as be, vine buddes brayed, endiue, succorie, knotgrasse, lettuse, sorrell, vine leaues and such like. Also a fine napkin folded together, & dipped in oyle and water made hote, and applied to the breast and stomach. It ceaseth the burning of feauers maruellously.

Also a handfull of wooll soked in water, and oile of roses het greatly, and being holden vp aloft to drop vpon the breast, doth easily quench the vehemencie of the burning heat. These things must be hote, for warme things do dissolue the strength and vigor of the members. Neither shall you rashly also commixe vineger against vehement burning feauers. You may not apply epithemes nor other cooling medicines in the beginning and increasng of the fit: for at that time the affect of the bodie is driuen about, and the heate is in the inward members: therefore cold things applied do driue the heate to the innermost parts, and be an occasion of greater hurt, for fire heate being oppressed and stopped within, it raiseth a more vehement and burning heate againe. Therefore in the force, strength, & vigor of the fittes, when the heate is alreadie spred ouer all the bodie, these colde things may be well applied: for then the residue of the vnnaturall heate which remaineth about the inward members may readily be quenched. Hereupon the patient will begin to breath better, & shall be troubled with an easier thirst.

Also some by breathing out of a dewie vapor do fall on sleepe. The epithemes which you must vse in this feauer, is this, *Rx.* of rose water, and lettuse water, ana. $\text{℥} \text{ iij. } \text{ss.}$ waters of endiue and succorie. ana. $\text{℥} \text{ j. } \text{ss.}$ good vineger. $\text{℥} \text{ j.}$ all the

Q iij

When colds
water may be
ministr. ed.

Nota.

To whom a
bath is good.

Proctions.

three handers of each \mathfrak{z} .ss. seed of purslaine. gra. iiii. commixe all together and make an epitheme. Moreouer when the vigour and strength of the sicknesse is at hand, you may safely minister pure cold water, if none of these things which be rehearsed in the third chapter do let it. And if feare of any hurt, although it be verie litle, do let it, you shall minister the first draught refrained after this sort, Take one cupfull of temperate water, and commixe fve cupfuls of pure cold water with it, and so minister it to suspect bodies. To conclude, in the curing of burning feauers, you must needes bring to passe one of these things, that either the cholericke humours may be voided & emptied out, or else that they may be quenched within. They may be voided & emptied out by sweats, vomits and egestions. They may be quenched by drinking of cold water wherewith very often great burning feauers haue bin cured quite and cleane. A bath of sweet water is good only to them which haue a burning feauer without any swelling, tending to the nature of an inflammation or *Erisipela*. But & if signes of concoction do appeare in the vrine, it is much more conuenient for the patient. Let the sicke which in a vehement burning feauer desireth to vse a colde bath, be yong, and of a moderate state of the bodie, as also *Hippocrates* witnesseth and monisheth Neither let it be done to him in sommer time, and in hote times of the yeare, and in the vigor and strength of the feuer, and let it be one that hath vsed to wash in cold water in his health. But when the feuer waxeth more moderate, and vertue is stronger, and if there be signes of concoction together with it, a bath of sweet and temperate water is sufficient and doeth good. For annointings, oile of cammomill doth good, specially if the weather be cold. But the abundance of matter, whercon you should make competent remedies against burning feuers, you shall find in the Chapters following.

CHAP. VII.

Of a pure intermitting Tertian.

DE EXQUISITA TERTIANA INTERMITTENTE.

Cause.

Signs.

Differences of
coldnesse in a
tertian and
quartaine.

Exquisita tertiana febris intermittens in Latine, an exquisite and pure intermitting tertian feauer in English. It is caused of choler caried by the sensible parts of the bodie, and by the proper nature of it, it remaineth pure, sincere, & vnmixed. Therefore seeing it is ingendred of choler that is sincere and pure, and not commixed with any other humour, it is called of the Phisitions exquisite. This feuer engendreth in persons that be cholericke by nature & in their flourishing age, in sommer time, in hote and drie regions, and when the weather is hote and drie, and in bodies oppressed with labours, watchings, cares, deepe thoughts, and burning of the sunne. Also this feauer by and by in the beginning, and in euery fitte causeth a vehement cold, rigour and stiffnesse, and by this meanes it differeth from a burning feauer, as is before rehearsed. And the cold in this feauer differeth from the cold in a quartaine feauer thus, because in this feauer the patient thinketh his bodie were pricked, and as it were vlcerated. But in a quartaine the cold seemeth to the patient like the cold that haile folke feelee in winter time. Therefore a tertian feauer doth not chaunce without vehement rigour and cold, pricking and wounding in the flesh: but a quartain feuer doth not by & by the first day inuade the patient with vehement rigor

LIBER IIII.

233

rigor and cold. For as it proceedeth forward and increaseth, so also the rigor and cold increaseth, and the patient doth not feele pricking, but rather feeleth great cold, and as it were nipped to the bone with it. There is in a tertian feuer an exact and perfect order and equalitie of the pulses: but yet in the increasing of the fittes, the pulses are raised and prouoked to vehemencie, greatnesse and frequencie. Moreouer in the vigour and force of the feauer, it causeth thirst, and burneth vp the patient, so that he casteth of the clothes, to make him bare and naked, and he breatheth largely and often, and he bloweth out as it were a flame of fire, and requireth to drinke cold water. Afterward the heate spreadeth equally all ouer the body, so that the breast is no hotter then the extreme parts and members. And when you lay your hand vpon him, at the first touching you shall feele much gnawing, and biring heat, bursting out as it were with a certaine vapor and moisture: but not long after your hand will vanquish it, if you do hold it still. Moreouer there followeth this feuer vomiting of choler, and the bellie is laxatiue, and they pisse vrine that is cholericke, subrufe, & somewhat yellow, and moderately thicke. Also their vrine hath by & by a white cloude, or a laudable sublation in the middes. If the vrine be redder, and if in the first fit there do appeare neither sublation in the middes, nor cloud, the feuer will extend and remaine seuen fittes. Moreouer this feuer leaueth of till another fit, when the fit hath endured the space of xij. houres at the most. For this is the longest time of a fit in true and pure tertians. But sometime the fit is shorter then the aforesaid space of time, hauing difference more or lesse according to the quantitie and qualitie of choler within, or because of the strength of the patient, or through the present affect of the patients bodie at that present time. Therefore we name that an exact and pure tertian feuer, which endeth his fit within twelue houres: but that which hath a longer fit, that is not called an exquisite tertian, but an extended & stretched out tertian. And if the feuer doth inuade the patient daily with vehement rigor and cold, & with the signes aforesaid of the vrine and pulses, as also of other things afore rehearsed: then it is called *duplex tertiana*, a double tertian. But as for an exquisite tertian, because it is ingendred of pure choler moued about, you must moisten it, and coole it, as much as you may possibly by all meanes. For this humor (as Galen witnesseth) is the hottest and driest among all the other that be in the body. Let the sicke lye therefore in a cold place against a sweet and pleasant aire. Also you may not suffer many to be in the house, because they shou'd make it hote with their breath. Let the floore be sprinkled often with cold water, & with rose water, violet water and such like. And strew on the floore willow leaues, floures of roses, violets, water lillies and such like. Let the patients vse meates that haue vertue & power to coole and moisten. And you must giue him so much of the, as he can very well digest. Let his pot-herbs be orach, beets, spinach, mallows, lettuse, gourds, sorrell, endiue, succorie, & such like. Also giue him ptisan broth, and supplings made with Alica. Of fishes, let him eate such as liue in grauelly places: for such, besides that they do coole & moisten, they ingender good iuice, and are easie to digest. Of fowls, let him eate the that be of soft flesh, as be chickens & partrich, doves, yong sparrowes, feafants & such like: but of those that haue not soft flesh, let him eate their wings, which are without excrements,

*Signes of a
double tertian.*

Vicius ratio.

*Potus.**Ne sileps in
fites.**Curatio.**A decoctione
Digest choler.**Mistura.**Pacuation.*

because of their often exercises. Also he may eate cocks stones, & sowes feetes for they be without excrements, because they are exercised: and their braines specially if they be well sodden. Also if you minister the flesh of pigges well sodden, you shall not hurt, for so it may the easlyer be consumed of the stomach. Also reare egges, which be but onely hot through may be suffred. specially the yolkes of them: for they be easier to digest then the whites, and they do coole meanly. You may suffer him to eate fructs, which be not very hard to digest, as be chearies, proines, mulberies. He must abstaine from honie, because it wil easly turne into choler, and from mustard, salt meats, and all sharp things. Also you must keepe the sicke altogether from wine, vntill the disease be digested, and let him drinke in the meane season water wherein a litle cinnamon hath bene sodden. Or let him vse to drinke this, *Rx.* Iulep of violets \mathfrak{z} .iiij, water wherin a litle cinnamon hath bene sodden. \mathfrak{lb} .j. commixe them together, and poure them out of one vessell into another, often. But when the disease beginneth to digest, you must giue him in the beginning a litle wine that is thinne and alayed with water, and giue him more liberally of it, when the ende of the disease is at hand. This is the order of diet for many, but not for all men: for they that are not daintily brought vp, but do liue hardly, and are strong of nature, you must ordeine for them a thinner diet (that is) let them be contented with pisan broth vntill the iudgement of the feauer. As for sleeping, they may not sleepe in their fits, but rather let them watch, that thereby the bloud and spirits, and naturall heate may be letted, and stopped from creeping to the inward members, and contrariwise may therby be drawen to the outward parts: for otherwise the feauers will scarce be dissolued, & they will come very slowly to their state, and fluxes will increase and be multiplied: when the fit is ended, sleepe is not hurtfull. The patient must eschue exercises, and all other vehement motions. Also let him refraine perturbations of the minde, specially anger, feare, sorrowe, and such like. But you may not onely vse the diet before prescribed, but also you must minister medicins to the patient which can coole and moisten. In the beginning to quench the boiling of choler, and to mitigate the cholerous heate, let him vse this decoction, *Rx.* of floures of violets, borage and red roses, ana. \mathcal{M} .j. floures of water lillies, \mathcal{M} . \mathfrak{ss} . endiue, succorie, lettuce, ana. \mathcal{M} .j. \mathfrak{ss} . of raisons picked. \mathfrak{z} .j. damascene proines, number ij seeds of endiue, succorie, lettuce, purcelaine, gourdes, ana. \mathfrak{z} .iiij. of the roote of succorie, \mathfrak{z} .vi. seeth all together in \mathfrak{lb} .ij. of well water, vntill the third part be consumed, then straine it, and make the licour of that decoction sweete with suger, and purifie it with the white of an egge, then adde to it sirupe of endiue with the broade leaues, and iulep of violets, ana. \mathfrak{z} .ij. \mathfrak{ss} . commixe them together and make a potion, and let the sicke drinke thereof euery morning fasting. \mathfrak{z} .iiij. \mathfrak{ss} . But and if the sicke be more delicate, and do abhorre potions, let him take daily of this medicine, *Rx.* of conserues of violets, borage, roses, water lillies, and succorie, ana. \mathfrak{z} . \mathfrak{ss} . *electuarium de prunis damascenis* without *diagredium*. \mathfrak{z} .viij. *diarrhodon* \mathfrak{ss} . \mathfrak{z} .j. *diatrion santalini* in powder. \mathfrak{z} .ij. of iulep of violets as much as is sufficient to commixethem, and make a loch. Moreuer you must remoue the cause of the feauer: which you shall do, if you emptie out the cholericke humour. Therefore you must emptie out the choler which is crept into the stomach, by prouoking

LIBER IIII.

235

king vomite. By what meanes you may prouoke vomite it is declared in the former books. The choler which is caried downward, it is best to emptie it out by a laske of the wombe, which also is wont to come sometime of it selfe in an exquisite tertian. Vomiting should be prouoked chiefly in the beginning of the fit, for at that time, nature is wont to thrust in choler thither: as in the inclination and flaking of the fit, nature thrusteth it to the neather parts and to the skin. Therefore at that time you must cast in an easie and soft clister, that it may both bring out the choler easily, and that also by his gentlenesse, the sharpnes of the choler which is wont to vexe and gnaw the guttes, may be stopped and broken. Make therefore such a clister. *R.* of mallowes, leaues of purple violets, mercurie, endiue, and succorie. ana. *M.* j. seed of purcelaine and of melons. ana.

Clyster.

℥. ij. *℥.* seeth them all in sufficient quantitie of water, till the third part be consumed: straine it, and adde to the licour of that decoction, the marrow of *castia fistula* newly drawn. *℥.* j. oile of violets. *℥.* iij. common salt. *℥.* j. *℥.* commix them and make a clister. Also you must emptie out choler by prouoking of vrine and sweats specially, if it be caried thither by nature. This thing you may well do by medicines that prouoke vrine, but not by all such, but by those that can do it without drying. Therefore you must prouoke vrine with potions wherein *apium* or dill hath bene infused or wet. And if signes of concoction do appeare, then you may minister wormwood softly, which is a special remedy for the stomach, when it is vexed with choler: specially if you take of the tops of it as much as is sufficient, and infuse it in *melicratum*, that is, wine and hony sodden together: for it purgeth choler out of the wombe and stomach by egestion, and out of the veines it purgeth it by vrine. You shall prouoke sweating with this, & such like medicines. *R.* rootes of *apium*, sperage and succorie. ana. *℥.* *℥.* of the seedes of parsley, fennell, *bruscus*, & louage, ana. *℥.* ij. blacke cicers. *℥.* iij. dill. *M.* *℥.* seeth

Prouokers of vrine.

Abfynthium.

all in sufficient quantitie of water that runneth vnto the third part: then let it be strained, and make it sweet with sugar, adding to it *oximel compositum*. *℥.* ij. and make a potion. Or beate all the aforesaid things into powder, and minister of it euerie time. *℥.* j. or *℥.* j. *℥.* with *℥.* iij. of *oximel simplex*. These medicines which prouoke sweat, must be ministred in the declination of the fit, or on that day that the sicke hath not his feauer. For this purpose also annointings with oiles of cammomill, dill, and such like, are not a litle profitable. Moreover hote bathes of sweet and potable water do profit two wayes, both because they prouoke out some of the choler, as also because of their qualities, they do much good: for such bathes do moisten and coole. But bathes of sea water, salt water, salt peter water, and brimstone water, they bring out more choler, but they profit much lesse then potable waters. Therefore it is best not to call them profitable, seeing they do more hurt by drying, then they doe good by emptying and voiding: for the remedies must haue contrarie qualities to the humours that haue inuaded against nature: for that doth more commoditie, then the emptying by any meanes (as Galen witnesseth *ad Glauconē*) by the which words it is euident that emptyings and purgings in an exquisite tertian, doe but litle please Galen. Specially those emptyings that are done by blood letting, and by a vehement purging medicine, for all such kind of purging medicines be of a hote facultie and qualitie. But seeing this feauer is the hottest of all other, ther-

To prouoke sweate.

Bathes of sweet water.

Balneum.

fore it rather desireth to be cooled and moistened, then to be vehemently purged. It rather permitteth and requireth emptyings by other meanes, and specially when nature laboureth and assayeth to driue out the humour. Also nature must be holpen, if of her selfe she be not able to performe her intent. As for a bath this is the effect and scope of it, thereby to haue the body wet and moistened. Therefore you must strew in, neither salt peter, nor salt, nor mustard seede, but it is good to poure much oyle, being made hot, vpon the patient, and to bring him into the bath, and to wash him. And if he will swimme in it, you may suffer him to do it as long as he can. And they that are delited in bathing, if you suffer them to wash twise in a day, you shall not do amisse. But you must haue this in memorie, that it be opportunatly, & done in due time, for if signes of concoction do now appeare, then if you wash him oftener, you shall not erre from Galens doctrine.

CHAP. VIII.

Against a bastardly Tertian.

DE TERTIANA NOTHA.

Cause.

Signa.

Diet.

Potus.

A Bastardly Tertian is caused, when choler is mixed for the most part with fleume. Hereupon it commeth that all the signes of this feauer do not declare the nature of pure and sincere choler, as in an exquisite tertian they do. In this feauer also the time of the fits doth exceede 12. houres, neither is this iudged in seuen fittes, as an exquisite Tertian is. Moreouer in this bastardly Tertian, the signes of concoction do appeare more slowly, neither is there such great heate in the vigour and state of this feauer, as in the exquisite Tertian. Besides all these, it doth not end with abundance of sweat, as an exquisite Tertian doth. Therefore the diet in this feauer must not be altogether cooling and moistening, as it is in an exquisite Tertian: but let it haue some power & vertue to heate, cut and diuide: for the choler in this feauer is grosser, neither is it so hote. They therefore that haue this feauer, may profitably take broth of prisan, wherein some pepper is put, and you must giue them *mulsa* to drinke, wherein hath bene sodden, hysope, origan, and spikenard. Also you must giue them soupings and brothes easie to digest. Moreouer seeing the time of the fit is long, and so endureth a whole day, you may not giue him meate daily, but each other day: for by this meanes we shall be ware and take heede, that nature be not called away from her office and worke, and so the disease should be increased: for you must onely take heed that the disease doth not increase, and that the strength of the sicke, which must striue and fight a great while, be not weakened, debilitate and cast downe. But it is hard to keepe and saue both, because hunger looke howe much it profiteth to the digestion of the disease, and so much or more it hurteth and debilitateth the strength. And meats, look howe much they increase the patients strength, and so much they hinder and let concoction and digestion. To conclude therefore, you must vse hunger to them that be strong and lustie, & their disease hard to digest. And you must feede them more largely, whose strength is debilitate and weake, and their disease not stubburne for to digest. Let their drinke be water, in which a little cinamon, and some hysope or origan hath bene sodden. Quiet and rest is good for them, but exercises do hurt the: for this doth callfoorth outwardly nature, and

LIBER IIII.

237

and naturall heate, which should concoct and digest crude matter within. For the cure, if you may let the patient blood, you may not faile to do it, but by and by in the beginning, if age, time, region, and state of the bodie will permit it, you must draw out so much blood, as the present state of the bodie requireth and will suffer. By the present state, vnderstand the state aswell of the patient as of the disease: for the sicke, if he be strong, may suffer bloudletting: if not, the contrarie: if the disease remaine, and be caused through abundance of humours, it requireth bloudletting not a meane quantitie, but according to the abundance of them. But when the disease will endure long through cruditie and lacke of digestion, you must draw out but a meane quantitie of blood, that the strength of the patient may be kept & endure vntill the end of the disease. Also you must cast into the belly not verie easie clisters, that they may bring forth the sluggish and hurtful matter: and make them thus. *Rx.* mallowes, mercurie, leaues of violets, origan, and hysope. ana. *M. j.* seede of *cardamum*. *℥. iij.* seeth all together in sufficient quantity of water, and adde to the licour of that decoction, *benedicta laxatiua*, *hierapicra*. ana. *℥. iij.* *mel rosarum*. *℥. vj.* oiles of violets and cammomill. ana. *℥. j.* common salt. *℥. ij.* and make a clister. Also you must minister to the patient, decoctions made of such things as can cut & deuide, and also prouoke vrine without any great heating and drying. As this is, *Rx.* roots of *apium*, fennell and succorie. ana. *℥. j.* endiue, succorie, origan, and hysope. ana. *M. j.* lettuce. *M. j.* the foure common cold seeds. ana. *℥. j.* seeds of fennell and *apium*. ana. *℥. j.* seeth all these in *℔. ij.* of water vntil the third part be consumed: then straine it, and make the licour sweet with sugar, & purifie with whites of egges the strained licour. Then adde to it *sirupus acetosus simplex*, *mel rosarum* clarified, *oxymel simplex*, ana. *℥. j.* and make a potion, wherof minister daily euery morning. *℥. iij.* After these you must minister such medicins, as do empty the belly gently, as is infusion of rubarbe, *electuarium psillio*, & *diaphenico*, and such like, which are able by them selues, or mixed with other to bring and purge out choler together with fleume: wherof we haue rehearsed many in our former books. After the seuenth day you may minister continually decoction of wormewood: also *oxymel* dronke alone helpeth many. Also vomiting after meate is so healthfull and profitable to these old and inueterate feauers, that many (as Galen witnesseth in *lib. i. ad Glauc.*) haue bene cured with this one remedie. For a feuer which hath continued long, doth ingender & breed many flegmaticke excrements in the stomack, which being cast out by vomiting, the patient is deliuered from the feauer. Also the sides must be nourished with hot medicins, that therby the winds and bolning, which stretcheth them out, may be dissolued and disperfed. Among other this foment is very good. *Rx.* floures of cammomill, melilot and dill. ana. *M. j.* wormwod. *M. ss.* red roses. *M. j.* linseed and fenugreeke. ana. *℥. iij.* boile these in sufficient quantitie of water, vnto the third part, then dip a sponge in it, and nourish the sides therwith. Also it profiteth to annoint the stomack with this, or such a like ointment. *Rx.* oiles of mastick, roses & cammomil. an. *℥. iij.* of cloues. *℥. j.* waxe as much as is sufficient, & make an ointment. Moreouer bathing in this feuer is not healthfull, before that signes of concoction do appeare, because crude and rawe humors, which shold be digested within, are brought out by it to the skin, & so it doth increase obstructions.

Curatio.

Vene sectio.

Clyster.

Decoction.

Purgatio.

Absynthium.

Oximel.

Vomitus.

Fomentum.

Vnguentum.

Balneum.

*Cause.**Signs.**Cause of long
intermission in
quartaine fits.**Curatio.**Bloudletting.*

AN exquisite Quartaine is another kind of the intermitting feuers, which is ingendred only of a melancholie humour, putrifying and rotting without the vessels. This feuer doth not by and by in the beginning invade the patient with vehement rigour and cold the first day, but it is like to them that are cold in winter through vehement frost: but when the feuer hath continued & proceeded forward and is increased, then also the rigour and cold increaseth with it, and waxeth greater and stronger daily, till the whole disease be come to his full increase and force. And the cold doth not seeme to the patient as it were pricking and vexing the skin, as it doth in an exquisite tertian, but there is caused vehement colde, and as it would breake the bones. Their pulses are very rare and slow in the beginning of the fits, but when the feuer is in his full force, or also when it is increased, then of necessitie the pulses are swift & oft: but yet they do keepe their naturall slownesse and raritie, if you consider the swiftnesse and frequence comming in the fits. But the moving of the heat, the increasing, and the vigour and force of this feuer is cleane contrary to that in tertian feuers. For in this feuer the melancholie humour is kindled and inflamed by litle and litle, as it were a stone, or a shell, or a bone, or some other such like cold and drie bodie. And when that any flame or heate is kindled in it, the in the fit it leaueth nothing fumous or smokie, but it burneth and consumeth it. And therefore there is longer ceassing and intermission of this humour betweene the fits, then there is in fleume. And the intermission and ceassing betweene the fits seemeth to be exquisite and pure without any griefe at all: because in this feuer, looke how much melancholie is kindled and inflamed, and so much in the time of the fit is disperfed, consumed, and drawne out cleane. Morouer in a quartaine feuer there followeth not vomiting vp of choler. Their vrines are thinne, white and waterie, & as it were strained from a grosser matter. Also this feuer beginneth specially in Autumne or Haruest, comming after erratike feuers. But you must behold both the nature of the patient, and his temperament, also his diet vsed before, his age, the region, and other such like. For if those things be cold and drie, then you may looke more surely, that a quartaine feuer will ensue, specially if at that time quartaines be rife among the people. They that haue a quartaine feuer, in the beginning they must be handled and ordred moderately & gently, neither may they be vexed with any vehement medicine, or by vehement emptying and purging: for the humour which causeth the quartaine, is stubburne to be drawne & handled. Therefore in the beginning, & before it be digested, it wil hardly & scarcely folow the medicine that draweth it: & that bicause of his grossnes & coldnes, & also because it stoppeth the narrow waies, by the which it shold passe out. Yet if blud do seeme to abound much, then you must take away that. And if when you haue striken a veine, the bloud that commeth out, do appeare blacke and grosse, as for the most part it doth in diseases of the splene, you may then boldly draw it out. For great abundāce of such bloud being drawn out, nature will get the vpper hand in digesting the rest of the humor, & will make the feuer shorter. You must cut the

LIBER IIII.

239

the innermost veine of the left arme, which is called *lienaria vena*, the spleene veine, or *mediana*: for this veine emptieth out the melancholy humor, specially from the spleene, which is wont to be diseased in a quartaine feuer. But if, whē the veine is stricken, the bloud doth appeare thinne, and yealowish, you must stop it by and by: for such an humor is not vnprofitable in a quartaine, but it correcteth and amendeth the grosse and cold humour, aswell because of his substance, as also with his quality. You must ordeine for the patiēt a very good *Diet.* diet, such one as is not windie, and ingendreth good iuyce. Therfore you must keepe the sicke from swines flesh, & from all other meats that be grosse, tough, and clammie, and slow of digestion. Moreouer let him abstaine from all things which do coole and drie the bodie. He must eate birds that liue vpon mountaines, and do ingender good iuice: for those that do liue in fennes and marshes, they be vnwholsome and full of excrements, and do ingender a grosse humour. He must vse fishes of grauelly waters, which be soft and without toughnesse: but in this feuer salt things and mustard must be ministred in meates, that they may extenuate, cut, and diuide the grosse and clammie humors, and that they may consume and feede vp the superfluous humiditie and moisture. They must vse wine, that is white, thinne, and meanly hot: for that by the thin- *Prinum.* nesse it doth extenuate the grossenesse of the melancholie humour, and by the meane heate that it hath, it heateth the bodie by litle and litle, which is cooled with the melancholious humour, & it helpeth digestion, and also prouoketh vrine. They may not altogether be kept and refraine from frictions, deambulations, and other accustomed exercises (that is to say) you must suffer them to vse exercises, but not so much as they did in their health. Neither may they vse frictions, deambulations, and other exercises of the bodie so often, nor so vehemently as they did in their health, for that would cause perill and danger of obstructions. But if exercises be vsed moderatly, and that in the time of intermission betweene the fits, they will voide out excrements and bring other commodities which Galen rehearseth in *lib. 2. de tuenda sanitate*. They must *Balneum.* altogether abstaine from bathing, if they can, and be content only with frictions and rubbings: for although bathing, because it doth heate, doth profit, yet, because it calleth forth humors outwardly, it bringeth perill of obstruction, specially when the bodie doth abound with excrements. And if the quartaine be short, and not violent, it is not hurtfull in the intermission betweene the fittes, when the patients haile daies be, if he vse his wonted exercises. As for the belly, if it can be by any meanes, it must be kept soluble, either with his accustomed meats, or with medicines mixed with them, or with clisters first gentle & easie, and after sharper: for you must increase their strength and sharpnesse by litle and litle, as the matter of the feuer doth concoct and digest by litle and litle: for at the beginning (as is said before) you must handle and order these feuers gently and easily. You may seeke examples of easie clisters out of the former chapters. A clister somewhat sharper is this that followeth. *Clyster.* ℞. mallowes, camomill, mercurie, leaues of black violets. ana. *M. j.* leaues of sene, the rootes of polipodie. ana. *℥. v.* harts tong. *M. j.* ℞. seeth all these in sufficient quantitie of water vntill the third part, then straine it, and commixe with the licour of that decoction the marrowe of *casta sifidula*. *℥. j.* *diaseua laxativa*. *℥. ℞.* common oyle,

Pepper.

Provision for
the intrails.

Unguentum.

Promoters of
urine.Purgation of
melancholie.

Vomitus.

Vomite.

℞. iij. *mel rosarum*. ℞. ss. salt gemme. ℞. j. and make a clister. Within certaine dayes giue to the patient *diatrion piperion*: but because it doth heate vehemently, you may not minister it dayly, whose making and vertue you must seeke out of Galen in lib. 4. *de sanitatē tuenda*. Also (as Galen saith) the patient shall do rightly, if he drink daily, only pepper with water: for it heateth & dissolueth the grosse-nesse of windie spirits and vapors, and it extenuateth and digesteth the crude and raw humors, which are heaped and gathered vp together in the hypochonders and sides. And these things must be done from the beginning of the feuer vntill it come to the vigor, force, and state. And if the sicke seeme now to be in the vigour and state of the disease, then he must vse a thinner diet then he did before, or must do afterward: and you must commaund long quiet and rest to the patient, lest nature being occupied about digesting of the matter of the disease, should be called from her office and worke. Afterward you must provide and foresee the intrails which are wont to be swollen and stretched out with viscous, tough, and grosse humors, and also with abundance of windie spirites and vapours, which being dissolued and emptied out, the bowels wax soft and are loosened. Therefore you must annoint them with those things which can mollifie and loosen, as be ointments which be made of barley meale, seede of *apium*, roots of ireos, rewe & such like. Among other, annoint the left side with this ointment. ℞. of oile of capers. ℞. iij. oile of ireos, and of sweet almonds. ana. ℞. ij. seedes of *apium* and of comin, rootes of ireos. ana. ℞. j. waxe as much as is sufficient, make an ointment. After these things you must minister medicines, which haue vertue and power to prouoke vrine, and not before this time: for if you minister such things before the inward members be free from obstructions, because those medicines be hote, they carrie the humours downe with them, and do increase the obstructions. For to prouoke vrine, you must minister *mulsa*, wherein dill, or rewe, or else *apium* hath bene sodden. If signes of concoction do appeare, then you must straight way vse purging medicines, which can purge out melancholie, and you may not purge him once onely, but oftener, if the matter seeme to require it: for that melancholie can not be brought out all at once, seeing the bodie is not able to suffer and beare so strong a purgation, as should purge out all that stubburne humour at once. You may seeke examples of such medicines as do purge out melancholie, out of the first book in the chapter of Melancholiousnesse. But yet about other things Aetius praiseth sweete wine infused in the inward part of *coloquintida*, but so that you commixe with it some *apium* or *daucus*, to make it pleasant. After meate, you must prouoke vomite (if nothing let it) with white hellebore first commixed with radish, as is declared in the other bookes, which if it worke litle or nothing, you must minister hellebore by it selfe. And if anie man abhorre from hellebore, let him vse this or such like medicine. ℞. iuice of radish, or distilled water of it, ℞. iij. *oxymel simplex*. ℞. ij. commix them, and make them warme to drinke, but they which can not vomite, must be purged downeward: such be they that haue a straight and slender breast. After purging you must giue them *theriaca*, or somewhat that is of like vertue, as is this, ℞. *Liquoris cyrenais*, fine mirrhe, pepper, of each a like much, beate them by them selues, and commixe them with iuice of rewe, and make pilles thereof, and minister the weight of. ℞. ss. They that minister

LIBER IIII.

241

minister any of these medicines at the beginning of the sicknesse, or at all, before the vigour, state, and force thereof: they make of a simple quartaine oftentimes a double quartaine, or without doubt they make the single quartaine greater and more vehement: & of a double quartaine they make a triple quartaine, or els the double one is made greater.

CHAP. X.

Of a quotidian feuer.

DE QVOTIDIANA FEBRE.

QVOTIDIANA *febris intermitens* (that is) an intermitting quotidian feuer. It is ingendred of putrified & rotten fleume being thrust of nature by the *Cause.* sensible partes of the body. It is called of the Greekes *amphimerina*, because it *ἀμφιμερος.* causeth a fit euery day. But if glasse fleume which is the coldest of all other fleumes, do putrifie by it selfe the one halfe of it (that is) if the whole substance of it do not putrifie equally, but some parts of it doe putrifie and some doe not, the it ingendreth a feuer called *Epialos febris*: in which the patient is feuerous, *Epialos febris.* and vehemently cold together, and at one present time he feeleth immoderate heate, and immoderate cold in all the partes of the body together. For part of that humour which is not putrified nor rotten as yet, being spread by all the veines, or in the rest of the body, ingédreth the rigour & cold, but, the other rotten part of the humour ingédreth the feuer. A quotidian feuer doth not *Signa.* inuade the patiēt with rigour & vehement cold by & by the first day, but in pro-
 cesse of time, it commeth rather like a cooling, then like a rigour. The pulse when the fit beginneth is inordinate and vnequall, slow, little, and weake. Neither also in the augmenting and increasing of the quotidian is there swift-
 nesse of mouing of the pulses, nor greatnesse, nor vehemencie. The heate in this feuer is not so sharpe and vehement as it is in a tertian: for it neither burneth them, neither are they cōpelled to make naked their bodies, & to throw of their clothes, neither doth it cōpel them to breath much & often, & to blow out of their mouthes as it were a flame, nor to desire to drinke cold water, but it is moist and smokie, and commixed with much vapour. Also it is hardly kindled, and it consumeth a long time, vntill that by increasing it come to the force and state. Moreouer, they that haue this feuer doe not thirst, because not onely the tongue, but also the whole body in this feuer is most moist. The vrines in quotidian feuers either be white, and thinne, and waterie: or thick, and troubled. There brusteth out no sweat at all in the first dayes, neither is there any exact and perfect rest from being feuerous. For the feuer remaineth eche time almost the space of 18. houres. There chaunceth also to them vomiting of fleume: and those things which are sent out by egestion, are colder, moister, cruder, more waterie, and more flegmatike. Also a quotidian feuer doth chiefly vexethem that be moist and flegmatike of nature. Also it chanceth in a moist season, specially in winter that is cold & moist, and in old folke & childrē. Hereupon Galene writeth, that he neuer saw a young man that was chole-
 rike and dry by nature, takē with this feuer: but they that be older, & most fleg-
 matike, hauing a grosse substance of the body, and doe liue an idle life, seruing,

*Videtur ratio.**Curatio.**Unguentum.*

their belly and giuen to dronkenesse, vsing bathing often and specially after meate, they are soone taken with this quotidian feuer. Let the diet in this feuer be altogether extenuating, cutting and diuiding. Therefore you must now seeke such places, wherein we haue declared abundantly, what kinde of diet it should be. In the first dayes (that is) when signes of cruditie and indigestion do yet appeare, the fleume must be diuided and cut, and the pores and passages that be stopped, must be scoured and clenfed. And therefore you must minister *oximell*, because it doth scoure mightly, it cutteth and diuideth the glutinous and clammy humours, & it deliuereth the poores from obstructions. And you must minister those things which prouoke vrine, that the fleume (being already extenuated & diuided) may the more readily passe by the conduites, & be emptied out. Therefore it is good to minister decoction of the roote of *apium*, percelly, *ireos*, fennell, & such other like often rehearsed before with *sirupus acetosus compositus*, and *mel rosarum*, and *sirupus e duabus radicibus*, and other that haue the vertue and power to extenuate, cut, and diuide. About the vigour & force of the feuer, you must take heede and haue regard to the stomach, and specially to the mouth of it. Therefore you must prepare those things, which (being applied outwardly,) may adde strength to the stomach, such as be, masticke, spikenard, wormwood, & such other like. Therefore before meate vse this ointment, *R. oiles of masticke, wormwood & nard, ana. ʒ. ij. ʒ. mastick, cloues, and wood of aloes, ana. ʒ. v. cinnamon. ʒ. j.* with waxe as much as is sufficient, make an ointment, wherewith annoint the region of the stomach. The stomacke being strengthned, you must compel vomiting, first by ministring of radish, then after, meates must be eaten, for so it lifteth vp the meates, and causeth the easier vomite. After he must vse medicines that do purge out fleume: for fleume when it is digest, may conueniently be purged. What medicines those be that can purge out fleume, it is euident in our other bookes, and this here suffiseth to cure a quotidian feuer.

CHAP. XL

Of a feuer ethicke.

DE HECTICA FEBRE.

*Hectica febris.**Causa.*

HECTICA *febris* in Latin, the feuer ethicke in English. It is a feuer wherein an vnaturall heate is not onely kindled in the spirites and humours, but now also it is kindled in the massie, sound, and fleshy parts, and members. This feuer knoweth no payne, and they that haue it, do thinke that they haue no feuer, neither do they perceiue or feele any heate, seing all the members of their body be equally heate, (as Galene declareth abundantly in his booke *De inequali intemperie*. The feuer ethicke is ingendred and caused two wayes. First, for the most part, of burning feuers, which haue continued so long, that in processe of tyme they consume the humiditie and moisture that is conteined in the body of the hart, or also, if it resist more abundantly, then those feuers are not onely ethickes, but also *marasmodos* (that is) consuming and melting feuers: for feuers being ingendred, (the humiditie yet stil remaining) when they haue caught and occupied the body of the hart, hereupon they are specially kindled and inflamed like the flame of a candle with a matche. And this is one way of

LIBER IIII.

243

of ingendring of the feuer ethicke. Another way of ingendring of them is this when they begin of themselves by and by, being ingendred as diarie feuers be either of sorrow, or anger, or ouermuch wearinesse, together with burning of the heate of the Sunne. The feuers that be thus ingendred, be not very hard to cure: but such feuers of these as be turned into consuming and wasting, which the Greekes doe call *marasmos*, through the negligence and ignorance of Phisitions, if those feuers be in their force and strength, and not as it were beginning still, it is not onely hard to cure these, but it is also impossible to remedie them. For the nature of them is hote and dry, so that the hart is in like case, as the snuffe of a candle, whē it is very much burnt: for whē it is much burnt, it will breake and dissolue, and through drynesse fall asunder, so that although you poure abundance of oile to it, yet you cā not cause a greater flame to be kindled: for the flame being smal and weake panterh alwayes vp & down in it, and waxeth continually lesse and lesse, till it be altogether quenched out. Euen such is the feuer which is altogether *marasmodus* (that is) consuming. The feuer ethicke which turneth into *marasmus* or a consumption, is very ready and easie to know: for before you doe consider the pulses and heate by touching them, you may see the eyes wōderfull hollow, as though they were hid in some ditches or furrowes, for then all the moist substāce of them is exhaust & consumed, so that ye may see the bones of the eyebrows sticke out. Also there hangeth on the haire of the eye liddes, dry gumme and filth, and vncleanly affectes, as is sene in them specially that go a long iourney in the dust, when the Sunne burneth hote. Also the vitall floure in them perisheth, and the skin of their forehead is dry and reached out, and their eye liddes wincke often as though they were sleapy, but their disease is not to sleepe, but is rather impotencie and debilitie to watch. Also the flesh of their temples is consumed, so that they seeme hollow places, for what other thing haue they but skin and bone? for if you looke vpon their bare belly, it shall appeare to you, that neither bowell nor filme is left. The hypochonders & sides are pulled vpward to the breast. And if you touch their skinne, it is very dry, which if you take hold on with your fingers, and pull it vp, it is like the hide of a beast. The pulses be thin, hard, weake and often. The heate when you lay your hands first on him doth seeme weake: but a litle after it brusteth out sharpe & gnawing more and more, if you hold your hand long vpon him. Also this shalbe a great and vndubitate signe to you: when you do geue him meate, the heat is inflamed and increased, and the pulses are augmented in greatnesse & swiftnesse. It is called a feuer Ethick, *Hectica febris* so long as naturall humiditie and moisture is kept and reserued: but when it is to be doubted that there is left no more humiditie and moisture in the body, then it is an absolute & perfect consumption, which is called in Greeke *marasmus*. For the cure of a feuer ethicke before it come vnto consumption, you must by all meanes coole it. And therefore the effect and summe of the whole cure doth consist in these pointes (that is) to coole and moisten aswell with those things that be outwardly applied, as also by them that are ministred inwardly. Therefore let the ayre that the patient doth breath in, be cold and moyst. And if it be not so by nature, make it so by Arte, as is taught before in the 6. Chap. in the cure of the tertian. He must also vse meates, that doe coole and moysten,

Lac. j

Potus.

Nota.

Balneum.

as broth of ptisan, bread steeped a little in cold water, the flesh of kiddes, sea-
 taunts, birdes of the mountaines, cockes stones, capons flesh, reare egges, new
 cheese without salt, & fishes of grauelly waters, lettuse, endiue, succorie, gourds,
 spinache, mallowes and such like: cherries, proynes, pomegranates, melons, figs,
 and such like. He must also take milke, for that profiteth him maruelously, so
 that this feuer be not compounded and mixed with another feuer that is en-
 gendred of rottenesse of humours. Let his drinke be cold water, but specially
 if the sicke haue bene vsed to it before. Let him drinke thereof moderately, or
 let him drinke water wherein a little cinnamō hath bene soddē, or wine that is
 watered & thin. Moreouer it is good to thē that haue this feuer, to eate meate
 oftē in a day, that by that meanes they may beware & take heed that they eate
 great abundance of meate at one meale, which vertue being weake should
 not be able to ouercome and digest. They must eschue immoderate mouing,
 and all things that can resolue and weaken the strēgh. You may not minister
 any purging medicines to them that haue a feuer ethicke: for purgations are
 hotter and vehementer thē they are able well to suffer: but if the belly be more
 bound thē it ought to be, you must loosen it with easie clisters, that can coole &
 moisten, adding to them marow of *casia fistula*. You must minister such things
 within the body, as haue vertue and power to coole and moistē. As among the
 compound medicines be these, sirupe of violettes, of water lillies and of tame
 endiue, *sirupus acetosus*, and such like. Also *diarrhodon abbatis*, *diarragacanthum frigi-*
dum, *diapapauer* and such like. Of simples these be good, the iuices, and distilled
 waters of lettuse, purslaine, tame endiue, and poppie. Among those things that
 are to be applied outwardly, bathes at all times are conuenient and profita-
 ble to them that haue this feuer. I meane bathes of sweete waters, to the which
 the sicke must be caried in a bed, or in a fine sheete, and let there be foure to
 carie the sheete, at eche corner one. The water of the bathe must be most
 temperate: and also the patient must tarie in it not long, least any of his
 moysture within him should bee drawn out by it: therefore in no case must
 he sweate in it. There be some that vse to seeth in the water of the bathe,
 herbes, as violettes, mallowes, lettuse, floures of water lillies and such like: some
 other do seeth calues feete, or lambes heades, vntill the flesh be sodden frō the
 bones. Also you must beware, least any thing be poured on his head, seing it is
 sufficient for it to be dipped twise or thrise in the water with the whole body,
 the sheete being let downe easily, and then againe lifted vp by foure young mē,
 which must carie him. Straight, when he is brought from thence, he must be
 dipped all ouer once in cold water, and he may not tarie in it any time at all.
 They that haue this feuer, & be brought into a bathe, vnlesse they be dipped in
 cold water, it helpeth thē nothing (as Galene saith.) By & by, as soone as he is
 drawn out of the water, let another sheet be ready, & cast him into that, & thē
 into another. Then lay him in his bed, & first wipe him with sponges, and after
 with soft linnen clothes. And let them not handle him violently, that do wipe
 him, but as easily, as they can possibly. To conclude, after this, he must be an-
 nointed with cold oiles, & with other moistning things. Amōg other this lini-
 mēt is good, ℞. oile of violets. ℥. β. oile of gourds. ℥. iij. new butter without salt,
 swines greace, ana. ℥. j. β. cōmixe them, & make a liniment, wherewith annoint
 the

LIBER III.

25

the whole body. Or adde to it musculage of *tragacatha*. ℥.ij. marow of calves shankles. ℥.ij. waxe as much as is sufficient, and make an ointment. Also oyle of water lillies, and of poppie, are good, and specially oyle of roses, which (as Galene saith) doth marueilously moisten dried bodies. When he is annointed and clothed, you must bring him againe vpon a bed, or a sheet, into the place where he is fed, and you must nourish him with meats. Also, it profiteth him to haue his hart cooled, & moistened with epithemes: as is this, ℞. waters of violets, water lillies, & lettuce, ana. ℥.ij. strong vinegar. ℥.ss. red roses, all the saunders, ana. ℥.j. powder of *diamargariton*. ℥.ss. seede of purslaine. ʒ. iij. saffron. ʒ. ss. cōmix them & make an epitheme, & apply it to the regiō of the hart cold. Likewise it is good to coole & moistē the liuer thus. ℞. water of lettuce. ℥.ij. vinegre ℥.j. *diarrhodō abbatū*. ℥.j. ss. scraping of iuorie. ℥.ss. purslaine. ʒ. ss. commixe them and make an epitheme & apply it to the liuer. Also for thē that haue the feuer ethicke, medicines are good which cā coole & moisten, with their odour & fauour, as be floures of water lillies, purslaine, violets, roses, & such like. Also you may find mo things, that are good for the cure of the feuer ethick, in the secōd booke, in the Chap. of the Ptsicke or Cōsumptiō. And in curing of the feuer ethicke this onely must be your study and labour, that the body may not onely be cooled and moistened with those things which be ministred inwardly, but also by things that be applied outwardly, & specially by annointing with oyle. How much oile applied and annointed outwardly, specially doth helpe to the cōseruatiō of the body, & to the restoring of strēgh, we are taught by the notable exāple of *Pollio Romanus*, who being aboue an C. yeres old (as *Pliny* telleth) *Pollio Romanus Augustus* his host asked him, by what meanes he kept that vigour, force, and strēgh of body and minde: he answered thus: *Intus mulso, foris oleo* (that is) I keepe me moist with *mulsa* within, and oile I annoint vpon my skinnē.

CHAP. XII.

Of an hemitric feuer.

DE HAEMITRITAE O SEV SEMITERTIANA.

ALTHOUGH there be diuerse kindes of compound feuers, as is declared in the beginning of this booke in the explication of feuers: yet in this place we will onely speake of that feuer which is cōpounded of an intermitting tertian, and a continuall quotidian. And it is called in Greeke, *hemitritus*, and in Latin *semitertiana*, in English halfe a tertian. It is so called because this whole feuer hath halfe the nature of the said feuers, ech of them: by the example of this compōūd feuer, you may learne to cure all other compound feuers. Therefore an hemitric feuer is caused, whē putrified fleume is commixed with rotten choler. It is declared before that a tertian inuadeth the patient with rigour and vehement cold, and a quotidian commeth with cooling of the extreme parts. Therefore the feuer which is compōūded of them both causeth horroure and shaking for cold, which is lesse thē the rigour of a tertian, and greater and more vehement then the cooling of a quotidian: so that it is a meane between them both. It is engendred two sundry wayes: for either two fites are ioyned together by and by at the beginning, and do inuade the patient together both at once, or els ech of them commeth separate from the other. Therefore when

R iij

Exquisitus hemitriticus.
Non exquisitus hemitriticus.
Curatio.

the tertian doth exceede the other, it causeth a more horrible feuer, and also it hath much rigour and vehement cold in the augmētting of the fit, and there is present greater heate and more burning, and choler is driuen out either by vomiting, or by egestion, or it breatherh out a moist vapour, but when the quotidian exceedeth the tertian, then cold is in the extreme parts, and but a litle shaking, and neither burning nor thirst doth vex him. But when the intermitting tertian, and the continuall quotidian be equall and of like force and greatnesse, the fit doth come with horreur and shaking for cold. And when the quotidian is of greatest force, the pulses and horreur waxe lesse and gentler: but if the tertian preuaile, by and by the pulses and horreur increale and waxe greater. Note therefore, when a feuer is ingendred of an intermitting tertian, and a continuall quotidian being equall of like force, greatnesse and strength, then it is called an exquisite *hemitriticus* ague: but if one feuer do exceede the other, then it is called an vnpure hemitritice. You may vnderstand by the former Chapters, how this feuer should be cured. For seing an exquisite hemitritice feuer is ingendred of two feuers equally commixed (that is) a tertian and a quotidian: you must also vse a cure cōuenient & agreeing equally to a tertian & a quotidian. But in an vnpure hemitritice, whē there is most of choler, or most of fleume, you must also varie and chaunge the cure, according to the humour and feuer that aboundeth. For if choler haue the vpper hand, you must chiefly vse the remedies which we haue declared in the cure of the tertian. But if fleume abound most, vse the things most that be declared in the cure of the quotidian. To conclude, you must most couet the cure of that which hath most neede, and doth most abound, but so, that you do not altogether neglect the other. Therefore we neede not in this place rehearse the remedies whereby this feuer should be destroyed and cured, seing euery man may learne the cure of them more readily according to the diuersitie and nature of the humours, out of the Chapters of curing of the tertian and quotidian. Therefore if any mā do first learne to know exactly & perfectly the curing of simple feuers, he shall also know how to cure compound feuers without any more labour: for the cures of simple feuers being knowen, and considered, it is most ready to any man to cure compound feuers, so that here we shall not neede to write seuerally of the curing of compound feuers.

CHAP. XIII.
Of the Pestilence.

DE PESTILENTIA.

Cause.

1
2

SEING that at this present time and day, there be euery where treatises of the Pestilence made of diuerse new Authours: I neede not now long dispute here of it: but it shall be sufficiēt, if we do briefly declare the causes, signes, and curing of it, as we haue done in other diseases before. There be two especiall causes of the Pestilence (as Galene writeth in *Lib. I. De differentys febrium. Cap. 5.* The one is, an infected, corrupted and rotten ayre. The other be humours gathered through naughty and corrupt diet of the body, which humours be ready to putrifie and rot, when a man taketh any light occasion to kindle a feuer of the corrupted ayre. Therefore the chiefest cause why men are infected

And with the Pestilence, is breathing in of ayre, without which no breathing thing doth prolong their life. For it beginneth for the most part of breathing in of ayre which is corrupted of a putrifying and rotting euaporation. The beginning of corrupted ayre, and of the rotten euaporation, is either a multitude of dead bodies not burned or buried, as it chaunceth in warres, or the euaporation of some pooles, fennes or marishes in the Sommer time. It chaunceth also sometime to come before immoderate heate of the ayre, when the temperature of the ayre is chaunged from his naturall state, to immoderate heate and moisture, of necessitie the Pestilence must follow. Hereupon Galen sayth, that of all temperaments of the ayre, the worse is that which is hote and moist. Also oftentimes (as is aforesaid) naughtie and corrupt diet ingendred humours in the body that be easie and ready to putrifie and rotte, and so is the cause why such bodies are infected with the Pestilence. And then truly they specially haue the Pestilence, which vse a naughtie and corrupt dyet, and so be full of all kindes of superfluities. Therefore it neede not seeme maruailous, if sometime some one among many (which yet doth very seldome chaunce) be infected with this disease, the ayre yet not beyng pestilent and corrupt. For they that keepe a good and healthfull diet, and be without superfluities in their bodies, they take no hurt at all, or els very little hurt, although they be in the corrupt and pestilent ayre and may easilie returne and be brought to their naturall habite and state. Hereby it is easie to answer them that aske, how it chaunceth that all men are not taken equally with the Pestilence, seing euery one is constrained to breath in the pestilent ayre. The first cause why some remaine vnhurt, is because they be not full of superfluous humiditie & moisture, but do vse moderate diet & exercises, & haue their body easie to breath out vapours. Another cause is, because all mē's bodies be not of like dispositiō & affect. For dispositiōs of mē's bodies are of many sundry forms, for some bodies are quickly ouercome and infected, and do most readily suffer any cause: but some againe be insuperable, and can not be ouercome, nor will at all suffer the infection, or els very hardly. And therefore the greatest portion of ingendring of diseases, is the disposition of the body of him that suffereth the disease. For els all men, that taried long in the burning heate of the Sunne, or that vsed ouermuch mouing, or that were loden with wine or inflamed with anger, or affected with sadness, should fall into a feuer. Also we doe not deny, but that sometime great plagues & Pestilence be sent of God for the grieuous sinnes and horrible offences of men, wherewith he punisheth the great offences of vs: whereof there be many euident testimonies in the Prophets, and specially in *Ezechiel cap. 5*. The time of the yeare in the which chiefly by nature the Pestilence is rise and flourisheth, is the end of Sommer, and the beginning of haruest or Autumne: for then both the aire & mē's bodies are most apt to putrifie, corrupt, & rot, for many causes. There be many and diuers signes of the Pestilence to come rehearsed of the new Authours: among which signes, the first is the chaunging of the times of the yeare. The second is often Phenomena in the ayre, specially in Autumne. The third is, when pethes, and pocks, and measles do not onely vex children, but also young folke of perfect age. The fourth is, when the windes are often in the South and in the West in

wherein rottenness beginneth.

Nota.

Plagues from God.

The time of the Plague.

Signes of the aire corrupted.

1 2
3
4

5 Autumne. The fifth is a darke and troubled aire in Autumne threatening raine,
 6 but yet it doth not raine at all. The sixth is, if women conceiued with child, doe
 7 suffer abortion for euery light cause. The seventh is, when in summer after
 8 raine sodenly a great abundance of frogges of diuerse colours doe gather togi-
 9 10 ther on a heape. The eighth is, a great multitude of flies, wormes and creeping
 11 things. The ninth is the dying of foure footed beastes and fishes. The tenth is
 12 flying of birdes from their neastes, leauing their egges there still. The eleuenth
 is the dearth of victuals and corne. The twelfth, (which is the most certaine
Signes of one signe) is a hote & moist tēperature of the year. There be many signes, that de-
infected. clare when one is already infected with the Pestilence. The first is if the out-
 1 2 ward members be cold, & the inward mēbers burning hote. The second is hea-
 uinesse, wearinesse, & slouth of the whole body, & difficultie in breathing. The
 3 4 third is paine & heauinesse in the head. The fourth is carefulnesse of the mind
 5 and sadnesse. The fifth is a maruelous inclination for the most part to sleepe, for
 6 sometime watching and rauing do vexe him. The sixth is a diuerse & frowning
 7 8 looke of the eyes. The seventh is losse of appetite. The eighth is immoderate
 9 thirst & often vomiting. The ninth is bitternesse & drinesse of the mouth. The
 10 11 tenth is a pulse, frequent, smal, & deepe. The eleuenth is the vrine, for the most
 part troublous, thicke, and stinking like beastes vrine. Although sometime the v-
 rine of them seemeth to differ little from the vrine of healthfull men, ther fore
 by such an vrine, they that are vnskilfull of the other signes be quickly decea-
 12 ued, suspecting no hurt, because of the good colour of the vrine. The twelfth,
 which is the most surest token of all, is, if there do arise and ingender botches,
 behind the eares, or vnder the armeholes, or about the share, without any
 manifest cause, or also if carbuncles do sodenly arise in any member: for when
 they appeare, they betoken strength of nature, which being strong and
 mighty doth labour to driue the poyson out of the body. Also they doe de-
 clare, which members of the body being affected aboue other, doe thrust out
 from them the venemous humors. For if they do appeare in the necke, they do
 declare that the veines be chiefly vexed: if vnder the armeholes, the hart: but
 if they appeare in the share, the liuer is most affected. But seing that botches do
 not alwayes appeare, (which is most perillous and daungerous, for it betoke-
 neth that nature is weake and feeble, and is not able to expell and driue out
 the venemous humours) you must haue respect to other signes & tokens, which
 be rehearsed a little before. As for the Cure, if the aforesaid signes do appeare,
 then if nothing doe let, by and by you must cut a veine on that side in which
 the pestilent botch doth appeare. If the botch doe appeare behinde the eares,
 or about the chinne, or in other partes of the face and necke, you must let
 blood out of the *Cephalica* veyne on the same side. If it appeare and come
 out vnder the armeholes, you must cut the innermost veyne of the arme on
 the same side, it is commonly called *Basilica*: or if that veyne will not appeare,
 take the middle veyne. If the botch doe appeare in the share, you must
 drawe out blood from the ankles of the same side. But if there doe appeare
 no botch outwardly, you must drawe out blood from the same side where
 there is felt greatest paine and heauinesse. But out of which veyne you must
 let blood, the paine and grief of the members afflicted will declare to you well
 enough.

*Signifying of
botches.*

*Curatio.
Vene sectio.*

LIBER IIII.

349

enough: for if the members about the brest be greued and afflicted most, cut the *Cephalica* veine. But if the parts beneath the necke be most grieued and afflicted, cut the *basilica* or the middle veine: and if the neather parts be most vexed, you must cut the veine of the ham or ankles. And if nature be strong, and other things not letting, you must draw out blood abundantly. But if through age, or for other causes, you may not vse bloodletting, you must fasten cupping glasses to the necke and the shoulders, or to the backe, or to the legges. And if the Pestilence do inuade any man at his dinner time or supper time, when the stomake is filled with meate, then he must vomite straight way. At the last, when the bodie and stomach is emptied, you must by and by minister some medicine that can resist poyson, that it may draw the poyson to it, and call it backe from the heart, for that is the propertie of such medicines. Among a great number of the which, this is praise worthie, which is called *Electuarium de ouo*, which once a good and wise Emperour called *Maximilianus* did vse. Why I do preferre this almost before all other, is, because of his maruellous effects and vertues which haue appeared often in diuerse sicke persons: and because it is easie to make, except the roote of white diptaine, which cannot well be gotten, for the which it is better to vse the leaues of true diptaine, which may well be come by; minister of the aforesaid Electuarie to them that be of perfite age. ℥. j. and to them that be younger sometime. ℥. ij. will suffice, you must dissolue it in water of roses, or endiue, or scabious: Also this medicine vsed is good to preserue a man from the Pestilence, if he take thereof dayly the weight of a graine or two of barley, or the quantitie of a pease. Also the taking of this potion doth helpe much. *R.* *Theriaca Andromachi* ℥. ij. *Mithridatum*. ℥. j. Bole armoniacke prepare. ℥. ss. Potio. waters of Roses, scabious and buglosse. ana. ℥. j. Commixe them. What power and strength is in bole armoniacke to driue away the Pestilence, Galen teacheth abundantly in *libro nono, de simplicium Medicamentorum facultatibus*. Where he writeth that in a great Plague that was in Rome, as manie as drunke this medicine were quickly healed. Wherefore this medicine ought chiefly to be vsed in the time of the Pestilence. Moreover this powder doth profite verie much. *R.* the leaues of true diptaine, the roote of turmentill, the roote of pimpermell, zedoarie, gentian, roote of *Betonica altiss*, commonly called *tunica*. ana. ℥. ss. Bole armoniacke prepare. ℥. j. *terra lennia*. ℥. iij. *Aloes epatiche*, mirrhe. ana. ℥. ss. saffron. ℥. j. masticke. ℥. ij. and beate them all to verie fine powder, and make a *Tritura*. Whereof minister to the sicke. ℥. j. in rose water or sorrell water. When the Patient hath taken some of the aforesaid medicines, lay him in a warmed bed being made with soft sheetes, and well couered with clothes, that he may there sweate foure or fise houres, or longer, according to his strength. But if by this meanes you can scarcely prouoke him to sweate, you must lay tyles being heate at the fire, to the feete of the Patient, for these by reason of their heate will readily prouoke sweate. And in all the time that the sicke doth sweate, you must onely take heede, that he do neither sleepe, eate, nor drinke. After sweating you must diligently wipe off the sweate with verie cleane and fine clynnen cloathes. Then afterward let the sicke rise from his bed, if he will, or if he can, and let him eschew the

*Cucurbita.**Vomit.**Alexiteria.**Electuarium de ouo.**Potio.**Bolus armoniacus.**Puluis optimus**Suder.*

- Aeris correctio.* open aire. Let the aire of the chamber in which the sicke doth lie, be corrected, amended and purified with odoriferous things, and with sweete smelling perfumes, dayly foure or fve times. It is best for the sicke to change from one chamber to another. Because the ayre of one chamber by the continuall tarying of the sicke in it, is much corrupted, and cannot easily be corrected and amended. Let the aire of the chamber into the which the sicke shall remoue, be first corrected and purged with perfumes. What those things should be, we will declare afterward. Two or three houres after the patient hath sweat, giue vnto him the broath of a chicken, & that you must do often afterward, according to his strength: for the sicke must be nourished and refreshed by little and little. Therefore it is good for him to eate often, and but verie little at once: for they that are thus fedde, will sooner recouer againe then other. Also he may vse to eate the flesh of chickens, sodden with sorrell, or with iuyce of lymons, or elle veriuycce. Also the sicke must be kept altogether from sleepe the first day by talke of the assistantes, by rubbing of the extreame parts, by pulling of their eares, nose, and haire. For the which purpose it is not vnprofitable to dippe a sponge in verie sharpe vinegre, and holde it to the nose. If the Patient haue vehement thirst, he may vse this potion. R. lulap of violets. ℥. iij. syrupe of the sharpe iuyce of Cytrons. ℥. j. ℥. syrupe of fowen Endiue. ℥. ij. of the decoction of sorrell, scabious, and floures of buglosse. ℥. tenne, or so much of their distilled waters, commixe them and make a potion. Also you must take the water wherein barley hath bene sodden a little, and commixe with it iuyce of roses, or sorrell, or lymons, or of vnripe grapes, and minister it in steede of drinke. And you must minister medicines (specially if the strength be feeble) which can strengthen and comfort the heart, and other principall members of the bodie, as this is. R. conserues of violets, roses and buglosse. ana. ℥. j. ℥. Bole armoniacke prepare. ℥. j. redde corall. ℥. j. barks of Citron apple. ℥. j. ℥. Camphire. ℥. v. with syrupe of the iuyce of sharpe Citrons, as much as is sufficient, make an Electuarie or liquide antidote. Also you must lay vpon the region of the heart, (specially if the sicke do yet feele heate about the brest) this Epitheme. R. waters of roses, buglosse and sorrell. ana. ℥. iij. powder of *Electuarium de gemm.* ℥. j. wood of *Aloes*, redsaunders, the barks of a citron apple beaten to powder, the bone of the Harts heart. ana. ℥. v. saffron. grain. 6. commix them all and make an Epitheme. But you must note that the Epithemes may not be applied, except they be made hote: and as soone as they are cooled, you must take them away straight way: for then they constraîne and shut vp the pores, and so do bring vnto the patient no small grieffe. Therefore it is better to vse cordiall baggs, as this is, R. floures of red roses, water lillies, and of violets. ana. ℥. ij. of all the saunders, corall, white and red, *spodium*, pearles. ana. ℥. iij. cinnamon, cloues, the bone of the harts heart, wood of *aloes*, barks of the citron apple, saffron. ana. ℥. j. seede of sorrell. ℥. ij. seede of purslaine. grain. iij. beate all these into fine powder, and make two square bagges of silke, and apply ech after other being heate. Moreouer you must altogether couet and labour, that the venimous humours may be entised and drawne to the place where the botches appeare and burst out, and you must do

LIBER IIII.

251

do it by setting to of cupping glasse, or by medicines applyed, that haue vertue and power to draw those humours, as this is. *Rx.* fat figges in number vi. great railons. \mathfrak{z} .ss. salt gum. \mathfrak{z} .ij. honie. \mathfrak{z} .j. with oile of chamomill, make it into the forme of an emplaister, and apply it hote to the botch. Or apply this plaister, which is much commended of all men. *Rx.* a great onion, and cut off the head of it, and picke out all the core within, then fill it with *Theriaca Andromachi*, adding to it iuyce of rew or sage, which done stoppe the hole fast that is in the toppe of the onion with lute, and set the onion in the imbers to rost. And when you do thinke that it is rosted enough, pull off the barks of it, and then bray it in a mortar, vntill it be thicke like an implaister, and apply it hot to the botch. You neede not to be afraid to apply *theriaca* to the botches, because of the authoritie of *Gentilis* and *Valescus* and some other authors. For *theriaca*, and such like medicines against poison do not work their operation by driuing the poison from them (as they being in a wonderfull error do affirme) but rather they worke by drawing the poyson to them (as *Galen* teacheth, in his booke *de theriaca ad Pisonem*.) Also this emplaister is good, for it helpeth much to the rotting of the botch. *Rx.* meale of fenugreece, and linefeede, of floures of chammomill. ana. \mathfrak{z} .ss. rootes of *althea* and white lillies. ana. \mathfrak{z} .ss. figges in number sixe, leaues of true diptaine. \mathfrak{z} .iij. rootes of valerian. \mathfrak{z} .ij. mustard seede. \mathfrak{z} .j.ss. doues dong \mathfrak{z} .ss. oyles of chammomill and lillies. ana. \mathfrak{z} .j.ss. make them into the forme of an emplaister or pultise. Also this is practised. *Rx.* of *emplastrum diachylon simplex*. \mathfrak{z} .ij. of gumme armoniack, and *galbanum*. ana. \mathfrak{z} .j. bray them together, and bring them to the forme of an emplaister. But if the botch will not breake of himselfe by applying the aforesaid things, you must then lay vpon it goose dong dissolued in the common oyle, or in oyle of chammomill. And this is sufficient to speake of here as touching the cure of them which be taken with the Pestilence.

Outward medicines.

Emplastrum.

Error of Gentilis and Valescus.

Emplastrum suppuratorium

Aliud.

Now we will briefly expound, by what meanes a man may preserue and defend himselfe from the infection of the Pestilence, which vexeth and infecteth in some certaine place or region. And seing (as we haue declared in the beginning of this Chapter) it is euident that the pestilence is not caused, but through the breathing in of the pestilent and corrupt aire: there can not be a more present remedie to preserue one, then flying from the corrupt aire. For there is no other meanes to auoid the pestilent ayre, because whether we will or no, we must draw in such aire, vlesse we get vs away into some other place, where the aire is not corrupted nor infected, but pure and good. Which you must the rather and more quickly do, if the euill be greatly infectiue. And you must flee farre of into such a place whereas the aire is knowne to be pure and good, and destitute of corruption: neither must you returne home againe from that place verie soone. Hereupon it is not rashly said of the Common sort, that these three Aduerbes *Cito*, *longe* and *tardē*, in the time of the Pestilence, do more pleasure and profite then three shoppes verie well furnished. Therefore they that may conueniently for their businesse flee away, let them not suffer themselves to be perswaded by any meanes to tarie in the pestilent aire: which if they do, they shall foolishlie put themselves in

A preseruati-
on from the pe-
stilence.Flight is the
best remedie.

daunger of Pestilent death: but if you may not flee for vrgent businesse, and
 iust causes, then let your first care be, that the house in which you must tarie,
 be without all kind of stinke, and kept cleane from all filchinesse and sluttish-
 nesse. Let the windowes of it be iust shut, specially in cloudie and rainie dayes,
 that the pestilent aire enter not in. But if you wil open the, see that they open
 vpon the east or north quarter, and do it, when the Sunne is risen aboue the
 earth some houres. You must come abroad but seeldome, and not except
 the element be cleare and bright: neither come then, vnlesse you haue first
 taken some medicine which is able to preferue you from the infection. You
 must make fires daylie in your houses, with oken wood, Iuniper, *tamariscus*,
 laurell, or such like, that thereby the corrupt aire that is in the house, may be
 corrected and purged. For there is a maruellous vertue and strength in fire
 to amend and correct the rottennesse and corruption of the aire. Also you
 must strew vpon coales this powder following. *R.* rosemarie. *M.* sage, beto-
 nie, wormewood, marioram, organ. ana. *M.* j. bray all finely and make a
 powder. Or vse this powder. *R.* of Iuniper bearies. *℥.* j. mirrhe. *℥.* iij. franken-
 sence and masticke. ana. *℥.* iij. *℞.* roote of *benedicta*. *℥.* j. rew. *℥.* ss. Cipresse barks
℥. j. *℞.* roote of *Angelica*, lauender. ana. *℥.* ij. beate all together, and make a
 powder. Let poore folke lay vpon quicke coles, iuniper cleft in small stickes, or
 the bearies of Iuniper. Let richer folke vse wood of Aloes, or powder of *Gal-*
lia moschata, cloues and such like. When necessitie constraineth you to go a-
 broad, carie this or such a like pomander with you. *R.* *Lapdanum*. *℥.* iij. *storax ca-*
lamite. *℥.* ij. cinnamon, mace, cloues, nutmegges. ana. *℥.* j. wood of Aloes. *℥.*
j. spikenard. *℥.* ss. mirrhe, masticke, frankensence, ana. *℥.* ss. muske and am-
 bre. ana. *gr.* iij. powder them, and searce them, and with *storax liquida*, and
 water of marioram, as much as is sufficient, commix them, and make a *po-*
mum odoratum. In sommer time, let the aire be purified and corrected with
 cold things, as with floures of roses, violets, water lillies, vine leaues, and bran-
 ches, willow leaues, and such other like. Also sprinkle the pauement or floure
 with water of roses, soell, and such like, or with cold water wherewith some
 vinegre is commixed, also it profiteth to smell roses, vinegre, camphire, saun-
 ders, and such other like. Or to smell to this pomander. *R.* *Lapdanum*. *℥.* ss.
storax calanite. *℥.* iij. flowers of water lillies, roses, and violets. ana. *℥.* j. barks
 of the citron apple. *℥.* j. ss. all the sanders. ana. *℥.* ss. of maces & cinnamon. ana.
℥. j. mastike. *℥.* j. white poppie. *℥.* ss. Camphire, *℥.* ss. ambre, muske. ana. *gr.* ij.
 bray & commix them with *storax liquida* & rose water, and make a pomander.
 But seing Galé saith, that one of the chieftest things which they that would be
 preferued from the pestilence ought to regard and take heed of, is that their
 bodie be for the most part without superfluities and excrements, and may
 well breath out the vapours: Truely there is nothing more to be eschewed
 at such a time, then ouermuch deuouring, and swallowing in glotonously of
 meate and drinke. Therefore let their meates be altogether easie of digesti-
 on, and such as ingender good blood, and be not readie to putrifie and rot.
 And alwayes commix with the meates that be eaten at that time, some vine-
 gre, or some other sharpe iuice, as veriuice, or iuice of citron apples, or of
 lymons, or orenge. In summer time he must vse for potherbs, buglosse, en-
 diue,

Suffimenta.

A pomander.

Pila odorata.

Diet.

LIBER IIII.

253

diue, succorie, and lettuce, and in winter let him vse sage, parsley, *apium*, mariorame, balme, and hysope. He must abstaine from all fruites, vnlesse they be sharpe, as be pomegranates, citrons, lymons, oranges and such like, which are good for him to vse. Let his drinke be wine that is rhinne and waterie. Let euerie man beware of strong wine, that is vnalayed and new. To conclude, let his diet be altogether cooling and drying. Therefore he may not vse exercise, *Exercitium.* but in a meane and in a temperate place, and in an aire being first purified, amended, and corrected by medicines and perfumes. Therefore you must eschew common dauncings openly, and also runnings, leapings, and whatsoever such like exercise there be that requireth often breathing in of aire. Therefore because of this also in the time of the pestilence he must eschew companies gathered together by magistrates, by some open commandement, for matters of the common wealth, as courtes, sessions and such like. Let his sleep, watchings and all other things be moderate and in a meane. But he must sleepe in a chamber that is close, well stopped and shut, lest the pestilent aire should enter into it: the aire of which chamber must be purified and corrected with some perfume aforesaid morning and euening. He must vse sheetes that be pure and cleane, & that haue bene laid vp a while with odoriferous things. When he is awaked from sleepe, let this be his first care and worke, to emptie the bodie of superfluities and excrements. And you must onely take heed and *Excretion.* beware that the bodie be not costiuie at any time. Therefore if it do not of it selfe void out excrements dayly, you shall prouoke them out with *pilule rufi*, or with a soft clister, or with a suppositarie made for the purpose. When the body is emptied from superfluities and excrements, as well by the guts as by the bladder, he must take some medicine that can preserue him from the infection of the pestilence, for the which there be many things before rehearsed. And if necessarie businesse do constraine you to go abroad openly, you may chew zedoarie, or roote of angelica, or pimpernell, or you shall smell to rew. For the saour of it doth maruellously resist the pestilent aire. He must eschew all carnall lust, specially immoderate vsing thereof. After copulation, he must keepe *Venus.* him out of the open and infectiue aire. Bathes must altogether be abhorred, *Balncum.* as a most present poison, specially common bathes, because when the pores of the bodie are opened by the heate of it, the pestilent aire doth readily creep into the bodie. They that will vse a priuate bath, let them preserue and defend themselues most diligently from the corrupted aire, when they go out of the bath. But it is better and more hole some to vse frictions at home in a rectified aire, and let bathes alone, but yet you may wash the head weakely with lie wherein hath bene sodden *asarum*, maioram, lauender, rosemarie, betony, sage, cammomill, and such other like, but young men and such as abound with *Bloudletting.* bloud, must in the time of the pestilence vse bloudletting: and that not onely once, but (if nothing let to the contrarie) bloudletting often doth profite much to preserue them in health, because it doth much coole the state of the body, and bringeth it to a moderate heate. Also you must purge the bodie (if need *Purgatio.* require) with purging medicines, and that specially in the spring time & Autumne. As for perturbations of the minde, he must eschew sadnesse, anger, hatred, feare, great cares, and heauie thoughts, and he must vse ioy and mirth in

Preseruatiues. a meane. Now it remaineth, that we describe medicines, which can keepe and preferue vs safe from the infection of the Pestilence: among which the pilles that are called *pilule rufi* or *pestilenciales*, or else *communes*, are principall and chiefe. R^x. *aloes* epaticke, two parts, saffron orientall, mirrhe. ana. one part, with white wine, or with water of scabious, make pilles, of which minister dayly. ℥. j. and more or lesse according to the age and strength of the patient. These pilles because of the *Aloes* and mirrhe in them, which do most resist putrifaction, they haue a maruellous efficacie and vertue against the infecting of Pestilentialre. Also you may vse these Pilles following. R^x. *Aloes* epaticke. ℥. iij. mirrhe. ℥. j. ℞. agaricke prepare. ℥. j. saffron orientall. ℥. ℞. bole armoniacke prepare. ℥. j. seed of Citron apples. ℥. ij. masticke. ℥. ℞. roote of pimpernell. ℥. ℞. with rose water make 13. pilles of ℥. j. of which minister one or two. Also you may vse that medicine that is commonly called *electuarium de nucibus*. R^x. of walnuts in number 20. of fat figges in number 13. rew. M. ij. of wormewood, *cotula fetida* and scabious. ana. M. j. roote of *aristolochia longa*. ℥. ℞. roote of *aristolochia rotunda*. ℥. j. ℞. of turmentill, *petasitis*, and pimpernell. ana. ℥. ij. ℞. leaues of true diptaine. M. j. of laurell bearies. ℥. iij. of harts horne burnt. ℥. ij. ℞. maces, mirrhe, bole armoniacke, true *terra lemmia*. ana. ℥. iij. salt of the sea. ℥. j. ℞. *nux vomica*. ℥. ij. flowers of buglosse. M. j. beate them all, and commix them with lib. ij. of clarified hony, and made a liquide medicine like a Loch. Also this pouder is verie good. R^x. leaues of true diptaine. ℥. ℞. of the rootes of zedoarie, *tunica*, pimpernell, and turmentill. ana. ℥. ℞. barkes of the citron apple. ℥. iij. *terra lemmia*. ℥. vj. bole armoniacke. ℥. j. mirrhe chosen, *aloes* epaticke. ana. ℥. ℞. saffron. ℥. ℞. masticke. ℥. j. ℞. lycorace, ℥. j. scabious and sorrell. ana. ℥. iij. red sanders. ℥. j. scraping of luoric, and *authera*. ana. ℥. ℞. the bone of the Harts heart, red Corall. ana. ℥. ij. seed of purslaine. gran. s. bray all finely, and make a powder. If you will, you may make of these, lozenges, with sugar, and waters of roses and scabious, and minister dayly of them. ℥. j. or more, or lesse according to age and strength. Also onely bole armoniacke taken with vinegar, is notably praised. Likewise *theriaca*, *mithridatum*, and such other are good, whereof there is plentie named, of them that haue written of the Plague. We therefore here will make an end of speaking of this kind of euill.

Libri quarti finis.



THE FIFT BOOKE

CONTAINING THE CVRING

OF TVMORS WHICH HAPPEN

ABOVE NATVRE.

CHAP. I.

What that swelling is which happeneth besides nature, which commonly is called by his generall name Apostema: and the sifting out of the true definition, and of the diuision of the same, according to the opinion of the Neoterikes.



THESE Tumours which haue their being besides nature, the later sort both of Phisitions and Chyrurgians, and not they onely, but almost the vniforme consent of old writers haue comprehended vnder this name *Apostema*: whereas indeede *Αποστήμα*, both by Galen and all other Grecians, hath bene reputed but as one kind of those swelling tumors, which commonly are said to chance besides nature, which the Latines haue verie fitlie tearmed *abscessus*, and the crew of younger Phisitions do call it *exitura*, deriuuing the originall of the word from the interpreter of Auicene: of the which, and of all other kindes we will intreate particularly in his seuerall chapter. Although indeed it hath pleased some of the later sort to make *Apostema* as the *species* or *differentia* of those tumors besides nature: appointing it to be diuerse from that which they call *exitura*, and also from that other kind *pustula*. For vnder the name of *Apostumes*, they will conclude and place those tumors onely which being lifted vp into a great bignes, do fetch their procreation from the influence of naturall humors (as they tearme them) whereupon they call them *vera Apostemata*. Therefore when *Apostema* is taken for the *genus*, comprehending vnder it all the tumors besides nature by Auicene and his followers, it is thus commonly defined. An *Aposteme* is a disease compounded of three kindes of maladies, all aggregated into one bignes, which definition they do affirme to be essentiall, consisting (as they say) of *genus* and *differentia*, which do verie sufficiently explaine the nature of that which is defined, appointing this word disease to be the *genus*, & the other words which are annexed, do stand to manifest the difference of other the like infirmities,

Αποστήμα.

Abscessus.

The common definition of Apostema.

Three kinds of
diseases appoin-
ting the essence
of tumours be-
sides nature.

Accidental de-
finitions.

Definitio pri-
ma.

Secunda.

Tertia.

A perfitte defi-
nition besides
nature, taken
out of the wri-
tings of Galen.
The division of
a tumor besides
nature into his
species after the
opinion of the
later sort.

which do happen by the composition and construction of the instruments: All which distinctions and diuersities, Galen doth recite in his booke intituled *le morbo & symptomate*. But these three kinds of sores, which in that swelling, besides nature commonly called *Apostema*, do concur establishing the essence of one onely disease, are these: intemperature, which they also call an euill complexion: immoderation, whereby they intend a synister composition, and the solution of that agreeing vnitie which nature affordeth to euerie bodie. To which three kindes, the Greekes haue assigned three opposite and fit termes, calling the first, *συχραια*, the second *ἀμυγρία*, the third *συνεχίας λύσις*: but they bring also many other descriptions rather then definitions of this *Apostema*: for definitions I dare not tearme them, when as they do not conuert with that which is defined, neither do they serue either to the sufficient explication of his nature, or the constitution of his essence, which they verie wel knowing, are content to let them go vnder the name of accidentall definitions. One of them they haue desumed and taken out of Galen his booke which he wrote *de tumoribus præter naturam*. An Aposteme or tumour besides nature, is one of those things which happening to the bodie, doth inflate that part which it occupieth, to the extremest dimension. This definition they haue extorted out of Galen his words, which he set not downe as an exquisite definition, but as an ordinarie assertion. You may fashion (if you please) many such definitions, as this for one. An Aposteme is an increment exceeding naturall constitution: or this: an Aposteme is a tumor, in the which the parts haue departed from their naturall state and habite in quantitie and bignes. Where as Galen in his lib. 13. *therap. meth.* hath these words: in this thirtieth part of our whole worke we will begin to discourse of those tumours happening besides nature, in which the parts haue forsaken their naturall constitution by becoming more bigge, so that you seing the slender weight of these definitions, you must annexe this Particle, *actiones ledens*, hurting the dueties of the bodie, or thus, inducing an euident detriment to the actions, or else they will not be absolute or essential: for euerie tumour making distention or swelling in length, breadth, or profunditie, beyond the ordinarie constitution of nature, other in all the bodie, or in any part thereof: or euerie excrement or greatnesse exceeding nature, must not according to the vulgar acception be named either *Apostema*, or a swelling besides nature. For (as Galen saith in his booke *de tumoribus præter naturam*) such like augmentations may befall not onely to the diseased, but also to the healthfull, as well in the whole bodie, as in any member of the same. For grosse men, although they be enlarged, and as it were distended both in breadth and profunditie: yet they haue not this distension besides nature, but (as he saith) onely not naturally: for they haue not yet passed the bounds of nature, neither are the actions and dueties of their part maimed or anoyed, which is the border of those increments which are besides nature: and those tumours which abide in those parts which are yet sound & without the tast of griefe, may well be said to be aboue and beyond nature, but not besides nature, as for example: if both the teats, or one of them onely be maruellously increased, or inflated, yet so that his substance be free from all annoiance, this cannot appositively be said to be besides nature, but onely beyond

yond nature. Therefore if you desire an absolute definition of this tumour which happeneth besides nature, collected out of the writings of Galenus you shall thus define it: A swelling besides nature is an increment surpassing the ordinarie habite of nature, bringing with it a maime to the actions therof. But such like tumours besides nature are wont to be diuided into three kindes by Guido, and those of his age, into impostumes, abscessions, and pushes or vlcers. Impostumes they call great tumours, in which the matter whereof it springeth, doeth offende in plentie or quantitie: pushes are those little tumours (which they call *Bothor*) in which, the substance whereof they arise is troublesome rather in qualitie then in quantitie, yea and in them there lurketh a poysonous venime (as they say) but the abscessions are those tumours which the Latins call *Abscessus*, & of the Greekes may wel be named *ἀποστήματα*, as we proued before: but let it be lawfull for euery man to impose what titles or names they will, so that (as Galene saith) they doe not swarue or stray from the naturall meaning of the things themselues: but leauing all the scrupulous & Scholerlike contentions, which some do vse in the intreatie of this subiect, as impertinent to our purpose, I will orderly set downe the branches of all the tumours or impostumes, (if so you will terme them) which happen besides nature: and first we will begin with inflammation.

Apostemata.

Fistula.

Exiura.

CHAP. II.

*Of the differences of those tumours which
happen besides nature.*

DE DIFFERENTIIS TUMORVM, QVI PRAETER
NATVRAM INCIDVNT.

THERE be many and sundry differences of tumours besides nature, which commonly are called by this generall name Apostumes: the differences whereof, of the later Chyrurgians are obserued, to proceede either from the substance of the sore, or from the matter thereof, or from the Accidentes, or from the affected partes, or els from the efficient causes. The differences, which they desume from the substance, are supposed by Auicene and his sect to be two, either the greatnesse of the swelling, or the littlenesse thereof. Amongest the bigge tumours, they doe reckon *Phlegmone* (which appeare commonly in fleshie places, which are fit to be distended) and *edema*, *erysipelas*, and *scirrhus*, which all do grow vp to a great bignesse and quantitie. Little tumours are called of them little eminences or appearings, or breakings out called pushes, which are commonly seen in the skinne, and the vttermost parts of the body, as the Greekes leprosie, the scabbe, the ringworme, and such other like, of the which we will speake more at large hereafter. The matter of the aforesaid tumours are the foure humours, as well naturall, as not naturall (that is to say) fleume, melancholie, choler, and those humours which are altogether besides nature, sometime the soundnesse of certaine bodies, and sometime a yealow or pale humour, the handling of all which differences we will referre

The diuision of
a tumour into
his differences.From whence the
differences of
tumours besides
nature are ta-
ken of the lat-
ter sort.

Substantia.

Materia.

- Accidentia.* vnto another place. The symptomes or accidentes, which are commonly incident to these tumours are, grief, heat, softnesse, hardnesse and such like: from the which they will deriue some differences: but those which they take from the members and from the affected partes, are *ophthalmia*, the inflammation of the eye, the squince, the inflammation of the throat, *phyma*, *phlycthemum*, and those inflammations which we terme *glandula* and *bubones*. But the efficient causes from the which certaine differences be borrowed, are congestion and fluxe, and *crisis* (that is to say) iudgement thereof, which happeneth in diseases: there be also certaine other causes both internall and externall, whereof we will dispute more copiously & earnestly in that which followeth. But yet truly all diuersities and differences of these kindes of swellings chancing aboue nature, haue their beginning frō the nature and substance (which prouoketh the swelling) of that which floweth (as witnesseth Galen in his book which he wrot of tumors hapning aboue nature.) Likewise in his 2. booke that he wrote vnto *Glauco. cap. 13. meth. med.* in which places he declareth that the varietie of all swellings which are aboue nature, doth arise of the nature of that which floweth: for when (sayth he) a flatuous matter hath more free accesse, then also the tumours are made more flatuous: but they are more like vnto *phlegmone*, whē as bloud aboundeth: as likewise *Erysipilas*, when melancholie hath his course: and they be also more vexed with *edema*, when fleume or reume discending frō the head doth raigne. Also they be griued with the disease *Scirrhus*, when either a thicke or too cold a humor is settled in some part therof. Therefore all tumors do chance (as Galen affirmeth) besides nature, which proceede either of humors, or of a flatuous & windie spirite, which is gathered sometime vnder the skin, sometime vnder the thin filmes that couer the bones, sometime in the belly, sometime in the intrailes, oftentimes in the middest of these, and of the *peritoneum*. The Greekes call it *Emphysema*: Auicene termeth it a windie *apostema*. If such swellings happen of humours, then they are either hote, or cold, or mingled together. Hote tumors come of the best bloud (that is to say) which is perfectly ruddy, & of a meane soundnes & moderate qualitie, & thē the Greeks call it *phlegmone*, the Latines, *inflammatio*: or they proceede of yealow choler or of burning & thin bloud, or els of those things which be hotter then bloud or choler.
- Emphysema.* They terme this euill *Erysipilas*, but these name it *Sacerignis*. But cold swellings are prouoked either through thin fleume, & then the Greekes call it *edema*, but our Phisitions terme it *laxus tumor*: the interpreter of Auicene *undimia*, or els it is caused through the humour of choler, or through thicke, cold, and clammie fleume. They call this *Scirrhus*, the Latins, *durities*, the Arabians, *sephirus*. Also swellings sometimes do chance by reason of a late taking away superfluous bloud, as hereafter shall be declared. Tumours are said to be mingled, whē such kinde of humors tépered together, & if one maistereth the other, frō that which exceedeth in the mixture, is the name giue to the swelling, as in bloud ruling choler, we will call *phlegmone* the principall to be *Erysipelatodes*, and also becauē melancholy gouerning, *Erysipilas* is said to be *phlegmonodes*. Now of other mixtures there is the like interpretatiō, both *Scirrhus phlegmonosus* with *phlegmone scirrhusa*: & *edema phlegmonosum* with *phlegmone edematosa*. And after this example you shall name the other tumors, although there chāceth cōmixtiō together of three or four
- Pars affecta.*
- Causa efficientes.*
- From whence the difference of tumours aboue nature do come and arise.*
- Callidi tumores.*
- Tumores frigidi.*
- Tumores feroci.*
- Tumores complicati.*
- One euill seemeth to haue some affinitie with the other.*

four humours at once. Moreover, if the humours be of like force, & equally incorporate, so that the one can not overcome the other, then we will name the tumours by the coupling together of those humours, which they stirre or raise up. As if blood be equally mingled with choler, that euill may be called, by reason of their ioyning together *phlegmone* & *erysipelas*, or (as Galene hath it) it may be termed a meane in the kind & nature of *phlegmone* & *erysipelas*. These truly be the chiefe swellings & tumours which are recited in Galene by the flowing of humours: (that is to say) *phlegmone*, *erysipelas*, *adema*, *scirrhus*: vnto the which innumerable other tumors, exceeding the measure & bounds of nature are reduced, & comprehended vnder them, although they haue chosen to themselves diuerse names according to their sundry causes. Therefore, there pertaineth vnto a kinde of *phlegmone*, *phlegmon*, which is called *pannus* (Celsus being the authour) but of our men *phyma* & *tuberculum*, also it is named of the same Celsus *terminthion* or *die associare* *Oribatius*, the kinde or species of *phyma*, but of *Aëtius*, *phigethlū*: also they be called *phlegmone*, *dothienes*, which Celsus doth call *furunculi*, felons. Likewise *gangrena* of some member, *nekrosis* (that is to say) mortification, but not absolute, & also *sphacelus*, which is called of the Latins *syderatio*, and of Auicene *ascachilos*. *Carbunculus* also called of the Greekes *Anthrax*: whereof Auicene writeth in the chapter *de pruna & igne persico*. But vnto *erysipelas* are referred *herpetes*, which in kinde be two maner of wayes (that is say) *miliares* and *exedentes*, byting and gnawing, which the Greekes doe call *ἰσχυρὸν*. He which expoundeth Auicene hath called both the kinde *formice*, but he being deceiued with the likenesse of the name, hath mixed them in the same Chapter by great ouersight, with those *verruca* which the Greekes call *mirmecia*, the Latines *formica*. Celsus seemeth to haue comprehended those *herpete* vnder the name of *ignis sacer*: but the Chirurgicalians of later time haue numbred them among the cholericke pustules (as they terme them.) There commeth also of choler almost those diseases called of the Greekes *phlyctene*, and therefore they belong vnto *erysipelas*, whereof Auicene doth intreat in his chap. *de vesicis & inflammationibus*. Vnto the tumors caused of fleume (that is say) vnto *edemata*, are referred certaine tumours comprehended of the Greekes vnder the name of *apostema*, which be called of Auicene *nodi*, of Haly abbas, *selaa*, and *dubeleta* *Phlegmatica*, of the Latines *abscessus*: whereof there be diuers kinds according to the diuers matters contained in them. Moreover in Galen there be three such kinds of *abscessus* chancing very oftē, whereof euery one hath borrowed his proper name of the Greeks: those be, *atheromata*, *steatomata*, *melicerides*, which in deede be called after the likenes of bodies contained in them, as we will hereafter declare more at large. There also is a kind of *apostema*, that is, of *abscessus*, wherein are other things contained, which do represent not only the properties of humours: but also of certaine sound bodies: but these (saith Galene) chaunce very seldome. And of these also we will speake hereafter, when we shall intreate of abscessions. But now vnto the said kinde of *abscessus*, there appertaine certaine names of tumors being deuised of the later sort, & neuer as yet found out amongst auncient writers, as *testudo*, which is a soft swelling cleauing to the whole head of a man, and *talpa*: the one seemeth to belong vnto *atheroma* the other vnto *melicerides*. But vnto *steatomata* doth belong a certaine swelling without payne, which they call *nata*, or *naptia*, whereof we will speake

Testudo.
Talsa.
Ganglium.

Struma.

Leucophleg-
matis.
Scirrhusi tu-
mores.
Cancer.
Carcinoma.

Elephantiasis.

Verrucae.

Porra.
Myrmecia.
Acrochordo-
nes.
Clavus.
ἄλως.
Thymion.

Cornua.
Calli.

Dracunculi.

Pustula.

in his place . Hitherto also doe pertaine the euils called of the Greekes *Ganglia*, of Auicene *glandula*, which doe differ from the aforesaid *nodi* . There cometh also of fleume that which the common sort call *Scrofula* , and therefore they are reduced vnto *edemata*. These be called of the Greekes *Cherades*, of the Latines, *struma* . Notwithstanding Galene in a certaine place amongst the diseases named *scirrhi*, doeth take it for *durnies* . Also vnto *edema* is referred in Galene that kinde of *Hydrops*, which is named of the Greekes, *leucophlegmatia*, and *hypofarca* . But the swellings or tumours which pertaine vnto choler, and which bee comprehended vnder the said *Scirrhus* , are *Cancer* , which of the Greekes be called *carnici*, and *carcinomata* : Notwithstanding Celsus maketh a difference betweene *cancer*, and *carcinoma*, that he might say, that it did come and proceede by little and little of those things which do chaunce outwardly, and that it is ingendred within (some member being corrupted.) The same Celsus diuideth *cancer* into many partes or kindes (that is to say) vnto *erysipelas*, *gangrena* and *vlcus nigrum*: of this kinde also is *elephantus*, or *elephatia*, or *elephantiasis*, called of the common sort of Phisitions *lepra* , and of some *sancti lazari morbus* . Therefore the name of *lepra* signifieth with Auicene and with the vnlearned company, a most grieuous and deadly disease, when yet with Gal. Paul. Ægineta, and with other Græcians it is counted but a light grief not much differing from that which we call *scabies*, which is called of the same writers *Psora*. Among this hard swelling kinde of tumours , are accounted the diseases called in the Latin tongue of the interpreter of Auicene, *verrucae*, which be swellings like vnto little hillockes appearing in the skinne, whereof they haue this name, being called of the commō sort *porra*. To this kinde also may be referred *myrmecia*, as if one should call the *formicula*, and *acrochordones*, which of our countrey men are termed *pensiles verrucae* and *clavus* also , which in forme is like to a hard round pillar called of the Greekes *ἄλως*, of Auicene they are called *almismar*, *Thymion*, or *thymon* representing the knobbie tops of the herbe thyme. Auicene seemeth also to haue giuen it this name *tusium* , or (as another translation hath it) *tarsecū*. Also among the diuerse kinds of *verrucae*, there be euils called of Auicene *cornua*, so called, because they being very lōg, are turned again crooked like vnto hornes . In like case also there be *calli* which the Greekes call *τῦλοι*, these are engēdred by meanes of the skin being obdured & hardned through much labour. Vnto choler also there seemeth to pertaine this euill, which the Græcians call *dracontion*, the Latines *dracunculus*, according to the liuely similitude or likenesse of that name, Auicene calleth it *vena medeni*, Haly Abbas, *vena saniosa*. Whereof Paulus Ægineta intreateth *cap. ultimo Lib. 4.* This disease is not very rife with vs. Besides these tumours which we now haue rehearsed , there chaunce other also, affecting oftentimes the superficial parts of the body (that is to say) certaine smal appearings, which they call *pustulae*, and *bothor*. Which although they differ both amōg the selues, & also from those tumours which we haue aboue recited, yet they are caused of the same humors, of the which also they are now called great tumours. Therefore they onely seeme to differ frō the in respect of their greatnes and smalnesse. But that such little tumours (which truly a Chirurgion ought not to be ignoraunt of) might appeare most manifest, and easie to be conceiued of euery man : I haue thought it expedient, and

and a thing worthy the labour, to set downe in this place the names of them, both in Greeke and Latine, and also their barbarous title, with a certaine rude description thereof, as we haue already done in the greater. Therefore that we may enter into the matter it selfe, there are of the kinde of pustules or pushes, *Lepra*, so called of the Greekes and retaining the same title amongst the Latines, and *Psora* called of the same writer *scabies*, beyng truely diseases very neare of affinite among themselves: for there is roughnesse and sharpe nesse of the skinne with itching and pritching in the body, comming of the same humour (that is to say) of choler. Notwithstanding they differ in this, because *Lepra* doeth consume the skinne with manifest scales somewhat deepe, as it were in a circle: but *Psora* doeth onely hurt the outward part with diuerse formes and doeth vnlose a certaine scurfe of the body. Hitherto also doeth pertaine that light infection of the skinne, called of the Greekes *Lychene*, of the Latines *impetigo*, in English the ringworme and commonly of some (as Manardus reporteth) they be called *volaticæ*. This chaunceth by reason of the mingled putrefaction of wilde blood being thinne and sharpe, with other that be thicke: and very often and easilie it doeth turne it selfe (Galene affirming the same) into the aforesayd euils (that is to say) into *Lepra* and *scabies*, which they call *Psora*. Yet there are some which thincke, that that which the Greekes call *Lepra*, is called of Celsus, *impetigo*. But truely seing he doeth write specially of *impetigo*, appointing foure kindes thereof, *Lib. 5. sua medicina*, it is euidently apparent, that he meant some other thing by this word *impetigo*, then *Lychene* amongst the Greekes, seing that truely we neuer read in any Greeke Authour, that there were so many kinds of *Lychene* euer agreed of or acknowledged. Therefore if we will with Galene speake properly, *Lepra* and *Lychene* or *Impetigo*, cannot be one and the same euill: otherwise the same should be chaunged into it selfe. That I may therefore drawe the whole matter into few words: when the skinne is lightly infected, with an onely roughnesse and itching, that is called in Greeke *Lychene*, but in Latine *Impetigo*. But when the grief waxeth worse, it chaungeth the name together with the forme. But if *Lychene* doeth cause manifest scales, and doeth pearce the skinne somewhat deeply, it is properly called *Lepra*. But if it be stretched out onely by the outward superficies, and doeth cause brannie or scalie bodies it is called *Psora* of the Greekes, of vs it is called properly *scabies*. Although this word *scabies* doeth extend very farre commonly also among the Physicians of late time, who doe name all the euill of the skinne to be *scabies*. But they speake very improperly, for the pure and true *scabies*, so called of the Latines, is without all doubt that disease which is called of the Greekes *Psora*, of Auicene also *Albara* and *morphea*, cleane contrarie to the opinion of some. For that which is sayd of him and almost of all the Physicians of Africke to be *Albara*, is named of the Greekes and of Celsus also *Lence*. But amongst them it is called *Morphea*, among the Greeks *Lence*. *Alphen*, in which disease the whole flesh is not affected, but onely the externall partes of the body, euen as though (as Galene sayth) it were set about with certaine scales. But these *Alphi* (as it is in Galene) in their kinde are of two sortes (that is say) white, which come of fleume: and blacke, which pro-

Vitiligo.

*Small credit to
be given to
wordes of
names.*

Ionthi.

ceede frō a melācholike humor. But these things we now haue spoken of, being led by the consequence of things. For neither *Leuce*, nor *Alphi* theselues are accounted amōgest the tumours besides nature, but rather amōg the euils of the skin. Which things although they hurt very little, yet because they doe dishonest and bring shame, they are wont to be for the most part a greater heauines and wearinesse (especially vnto women) then many other diseases which truly do hurt, but yet they be secret. Both these euils (that is to say) *leuce* and *alphi*, Celsus hath cōprehēded vnder the name of *vitiligo* (making three kindes thereof) although other Students of Physicke, turning Greeke into Latin, do cōuert *Leuce* in all places into *Vitiligo*, which would more aptly agree, if it were put with his Epithere or Addition, as to say *alba vitiligo*. *Vitiligo* therefore, if we will comprehend it vnder any certaine head or kinde, is a filthy colour of the skin, proceeding of an euill habite of some part of the body, which could not well receiue any nourishment to it selfe. For this euill chaunceth through the default of the nourishing facultie, whereof some doe constitute two kindes, the one which doth infect the skin onely with certaine markes, which doe cleaue fast vnto it like vnto little scales, the other which goeth in somewhat deeper, so that it toucheth the very flesh, and coloureth the hayres: for in it there ariseth gray hayres, like vnto a certaine kinde of mofynes: this is gathered together of viscous and glutinatie fleume, but both of them do defile & staine, either with their white, or especially with their blacke colour. The first species, which is aloft & superficiall, whether it be white or blacke, it is called of the Greekes *Alphos*, by the same name (as before) because it chaungeth the colour of the skin, for *ἀλφειν* (whereof *ἀλφει* is deriued) signifieth amongest the auncient Greekes to chaunge. Auicene calleth it *morphea*. But the other kinde, which we haue declared to pearce somewhat deeper, is called of the Greekes, and of Celsus also *leuce*, and of the rest of the Latines *alba vitiligo*, of Auicene *albata*. Haly Abbas onely among the Arabians calleth *lepra*, a filthy disease which is hard to be cured, yet he doth not declare it to be pernicious and deadly, who hath not accounted it altogether as a light thing (as the Greekes affirme it) and little differing from a scabbe: neither (as Auicene thought) pernicious and grievous, but onely lothsome and filthy. Whereby we may coniecture, that little credite is to be attributed to wordes or names, vnlesse the matter be thoroughly discovered. For one and the selfe same word by varietie of Authours hath inforced to vp-hold many diuerse and different significations, as in their Commentaries doeth euery where appeare. But we haue spoken by the way of the euilles and defedations of the skinne, onely that the confusion of things might be eschued, which happeneth by wordes misunderstood. Therefore omitting these things, we will returne vnto our purpose, & with as much breuitie as we can, we will dispatch the discourse of the residue of swelling sores, amōg which, besides those which we haue rehearsed and touched already, are reckened by the Greekes *Ionthi*, *Epimyctides*, *Hidroa*, *Psidraes*, *Exanthemata*, *Celsi papule*, and *Pliny mentagra*. *Ionthi* are little swellings and those hard which arise in the outward skinne and superficies of the face (as Paulus and Galene thought) proceeding from a grosse humour, which are either resolued, or els rypened by a little matter which springeth with it. The Latines call them *vari*: Galene

LIBER V.

263

lene maketh mention *Lib. 5. De medica. secundum locos*, of an affect, which he calleth *Ionthosus affectus*, which he sayth is the foundation and beginning of *Elephantiasis*, vnder the which disease he seemeth to comprehend the third and fourth kinde of that which Celsus nameth *Imperigo*. *Epyneclides*, (as Celsus supposeth) are Pestilent pushes either of pale colour, or of a blacke colour, or of a white hewe, not exceeding the biggenesse of a beane, arising either in the legges or in the feete. About them there is alwayes a very vehement inflammation, and when they are opened, there is found a very thicke & clammy exulceration within. His colour is like vnto his humour: but the grief greatly surpasseth the bignes of the sore, which in quantitie surmounteth not a beane. They borrowed their title from the night, either (as Celsus thought) because that in the night time they pricked and molested more grievously, or because they most commonly arise in the night. Plinie termeth the blewish pushes, *Elides*, disquieting specially in the night time. The Arabians call the effere, fere, or saire, which words explaine the forenamed nature of the sore. Those which are called of the Greeks *hidroa*, the Latins terme *sudamina*, and Plinie *papule sudorū*. *Auicene* *plāta noctis*, & *alnāsrus*, and *alhafasphū*: whereby it cometh to passe that *Epyneclis* doth much differ from Auicene his *planta noctis*, although the Greeke word *epinyctis* doth draw his originall from the night. But these *sudamina* (as Galene sayth) *Lib. 4. Aphor. 21.* are reckened among those kinde of pushes or wheelkes, which sticking in the very superficies of the body, do pricke and shoote, not vnlike to our common vlcers, and they come (as their name doeth declare) by many bilious sweates, which byteth the skinne and maketh it to itch and pricke like vlcers. But this affect is common to boyes and young men, and to those which are cholericke, but in the time of heate: but it is so easie to be cured, that of it selfe without any aide it will heale, ripening with a white toppe. But Auicene thinkes that these desudations, by their description, agree rather with Celsus his *exanthemata*, then with Galene his *sudamina*. But he, who will obserue the nature of the wordes, will thincke, that Auicene his desudations may wel be the Greekes *hidroa* which the Latins call *sudamina*. But we must not follow the names so much among the Barbarian and Arabian writers, but the genuine & sincere descriptiōs of the things theselues. *Psyraces* or *psyracia*, are pushes which abiding in the very vtermost part of the skin, are resembled to bladders excited by fire, which are called *phlyctene*. These rise specially in the head. *Psyraciō* is not truly read in Celsus for *Psyraciō*. Those pushes which grow in the skinne first comming by thicke humours stuffed in the skinne, which are commonly called *morbili* and *variola* of Galene, because they swell, and waxe bigge, as it were the bud of a floure, they are called *exanthemata*, but of Hippocrates, because they doe breake out of themselues, they are termed *ecthyma*. For *αἰθος*, whereof *exanthema* is deriued, signifieth a floure, and *ἐκθύειν*, whereof *ecthyma* cometh, signifieth to burst out. Plinie calleth such pushes, wheelkes, and the eruptions of fleume. But these are of two kindes: for some of them are steepe, and some go out into breadth: those which are steepe, doe growe of a more thinne and hote humour, and doe excite itche. But those which are broad, doe flowe, and proceede from a more cold and thicke humour, and doe not a whit procure itche. The first sort, of the common Phisitions are knowen by the name *morbili*: the second by this name *variola*.

But the Frenchmen preposterously abusing the names haue called the lowe and broad kinde *rubeole*, but the higher sort *variole*. Hippocrates . *Lib. 3. Epi.* doth diuide these kindes of pushes into little and great *esthymata*, in calling the steeper kinde *magni herpete*, either because (as Galene sayth) they occupie a great place, or els because they happen with a vehement gnawing. For in deede these sometimes appeare great in height onely, sometimes both in height and breadeth. Cornelius Celsus *Lib. 5. medicine sue* in his Treatise of *Papula Celsi.* *impetigo* remembreth two kindes of whelkes: the one somewhat small, which if it be dayly rubbed with fasting spittle, it waxeth whole: the other somewhat greater, wherein the skinne is made more sharpe, and is exulcerate, and groweth very vehemently, and looketh red, and is hardly cured. He sayth, that this is termed of the Greekes *αῖμα*, in Latin *fera*. But in both these kindes he confesseth that there is lesse impediment or corruption then in *impetigo*, so that he affirmeth, that euill whose cure is hard, except it be taken away, doeth chaunge and turne into *impetigo*. The Frenchmen (if I may iudge thereof) doe call both these kindes, but especially the first, *Dartra.* For that euill beginneth to be very round, and after the same manner it commeth (as it were) into a circle, and creepeth slowly. Which whelkes or pushes doe agree in all things to be those which are sayd of Celsus to be of the first kinde. Some doe constantly affirme that these whelkes so named of Celsus doe nothing differ from *Lychene* among the Grecians, or the *impetigo* among the Latines. And we haue read that that onely Authour among the Latines hath turned *Lychene* into *Papula*. *Mentagra* a Latine word vsed of Plinie, wherein he seemed in the beginning *Lib. 26:* to haue altogether meant another thing from *impetigo*, and that it was farre away a worse euill then that which the Greekes comprehend vnder the name of *Lychene*, although in his Phisicke he hath interpreted sometime *Lychene* among the Greekes to be *impetigo*, and the like disease called *Mentagra* he termeth also in the same place *Lychene*. Furthermore the same Plinie reporteth, that this euill crept first into Italie in the raigne of Tiberius Cæsar, which grief in all the tyme before was vnknownen to all Europe, much lesse vnto Italie. It was of so great filthinesse and corruption, that any death was to be preferred or wished before it, and also of so great infection, that by the swift passage thereof onely by kissing one another it infected the people, but chiefly those that were gouernours and rulers among them. This euill began almost at the chinne, for that it did chiefly affect and annoy, whereupon it tooke this name *mentagra*. This perhappes is that scabbe, which certaine of the Frenchmen call *mala dartra*. Galene also seemeth to acknowledge this disease: for in his first booke *Galen acknow-* *de medicam. compos. secundum locos*, he remembreth a most vile kinde of *impetigo* of the chinne, which (as he rehearseth out of Crito) prouoketh itching, it afflicteth also the patientes, and bringeth them into no small daunger. For sometime (sayth he) it runneth ouer the whole face, & goeth vp to the very eyes, and it causeth the greatest deformitie of the body almost that can be, which description of *impetigo* doth consent in all things with the *mentagra* of Plinie. But they do greatly erre, which do thinke that this most contagious *Lychene* called of Plinie, *mentagra*, is that disease which at this day commonly some do call *Gal-*
licum

LIBER V.

265

licum malum, some *Neapolitanum*, other some not bearing any hate or iniurie to their countries, do call it *venereum*. For this infection was altogether unknowne to the ancient Physicians, and also of the former age, and first of all it crept into Neapolis in the yeare after the incarnation of Christ. 1493. At which time Charles the eight, that most inuincible king of France did ouercome and winne the Alpes, going about also to inuade Italie: although not long before it had spread it selfe abroad through the countries of Spaine (as some report). Wherefore hauing as it were the originall and beginning from thence, it began to be called *Hispanica lues*, the Spanish pestilence, which plague being sent vpon the earth as it were by the iust reuengment of God (as we may think) for their filthie and abominable whoredome forbidden of God, hath corrupted & ouerthrowne with the contagion thereof a great part of humane kind. For the same sicknesse the magistrates and officers tasted of, the prisoners and captiues felt, the heads of their countries sustained, and the common people also were infected withall: so swift was the passage thereof from one to another, and now also it straieth and wandreth through the countries of Spaine, France, Italie and all Europe, to the great annoiance of the people. There are also certaine pushes besides these, reherfed euen now out of Auicene lib. 4. called *glandosa*, which do seeme to differ nothing from the disease called *glandosa*, but in respect onely of the lesser or the greater. There is mention also made by the same Auicene lib. 3. of certaine whelkes, which he calleth in the same place, *bothores iuncturarum*, and in lib. 4. he calleth them *almatim*, which, because he sheweth that they be blacke, and resembling greene corne, they must doubtlesse be those which the Greekes call *terminthi*, which a little before we accounted among the *species* of *phyma*. These Celsus seemeth to compare vnto *vari*, which be spots in the face, who also iudgeth them to be called of the Greekes *helcodes*, that is, *ulcerose*, full of scabbes or sores. These white and milkie pushes, so called of *Rasis* and *Serapion*, and of Auicene *leuis bothor*, if their descriptions be thoroughly considered, they will seeme to pertaine vnto the whelkes called of the Greekes *Iomhi*, which we in Latine haue named *vari*: although the selfe same remedies which Auicene hath set downe for them, be taught of Dioscorides for the disease *ephelide* (that is to say) for the roughnes and swartnes of the face, being caused by the heate of the Sunne. Hitherto haue we intreated of the differences of tumours aboue nature, which chiefly haue their residence outwardly aboue the bodie. Now let vs proceed to declare the causes of them.

Morbus Neapolitanus, & venereus.

Pustula glandosa.

Terminthi.

Pustula alba.

CHAP. III.

Of the causes of tumors aboue nature appearing vniuersally on the outside of the bodie.

THERE are two causes of tumors chancing besides nature, agreed of all among the latter sort of Physicians and Chyrurgians: that is to say, general and speciall causes. General causes are these, the fluxe, which the Greeks call *ρευμα*, and the congestion or heaping together of humors. Again by the same writers there are appointed to be fixe causes in number of this fluxe, *sc.*

The causes of tumors besides nature.

Fluxionis causas.

Pars propellens
Particula ex-
cipiens.
Humor fluens.

Spacium.

Causes of con-
gestion.

How a hote de-
fluxion promo-
ueth a tumor.

that is to say. 1. the strength of the repulsive member. 2. the weakenes of the retentive. 3. the aboundance and plentie of matter. 4. the loosenes or fulnes of the pores of the bodie, through the which the fluxe happeneth. 5. the straightnes of the repulsive parts. 6. and the lower situation of the place retayning the fluxe. But these may be reduced vnto foure heads, as vnto the repulsive member, the part that retaineth, the state of the humour that floweth, and the place or course through the which the flowing chanceth. But the flux is prouoked either by the meanes of the expulsive member, or because of the fortitude of the expulsive vertue, or by reason of the naturall knitting together that it hath with the retentive member, or because of the straitnes of the particular pores, but some part receiue the fluxe, because it is either painful, or hot, or somewhat weake, or seldome, and base, or settled in the neather roome. Furthermore by meanes of the humour, there is a defluxion or flowing down into som part of the body, because it is in aboundance superfluous, of nature troublesome, & of substance thin. But the space or place is a cause of the fluxe by reason of the largenes of the passages, as of the veynes, arteries and pores. But of congestion, which is the other generall cause of tumors which chance aboue nature) there are assigned two causes: (that is to say) the fault of the vertue nutritiue, & the imbecillitie of the vertue expulsive. By which things we gather, that hot tumors happen for the most part through the defluxion of humors, but cold tumors are rather prouoked by their congestion. But after what manner a hot fluxe excyteth the tumour, Galen doth declare plainly and wittily, in that little booke which he intituled *inequalis intemperies*, writing after this manner. A hote discending of a fluxe (saith he) as soon as it hath once placed it selfe in the muscle, first the greater arteries and veynes are filled and stretched out, then by their meanes the lesser are distended, and so it proceedeth vntill it commeth to the least of all. In them, when a flux is strongly compact together, and can no longer be contained, part thereof issueth out through the extreame parts of them, and part is strained out through the holes of the tunicles, and is speedily sent forth, and then those void places are filled with the fluxe, which are betweene the best and chiefeest bodies. Thus all things proceeding of the humor do waxe hote in euerie place, and also are still powred forth. And these are the synewes, the bindings or ligaments, the small filmes, the very flesh, & besides these, the arteries and veines, which truely being the principal, are diuersly & many wayes afflicted aboue the rest. For inwardly by reason of the fluxe they are both made hote, and also are stretched out, and torne and pulled a sunder. And outwardly also, they are not onely made hot, but also are suppressed and made heauie. But the other partes of the bodie, some truely are onely made hote or kept downe, and some are affected with both. And this disease is called *phlegmon*. Hitherto Galen. Therefore in such kind of tumors chancing besides nature, which are caused of the flowing of humors, something already (at the least way at the beginning, and before the fluxe did begin to striue) is made & engendred, and something is yet to come, and resteth in the generation. That which doth happen as yet, is the matter which went before, which as yet abyde in the fluxe: but that which is ingendred already, is the ioyned matter, which hath already flowed, and is compact

part in the agriened place. Hereupon therefore there must be vsed a diligent care of the Physition in such kinds of *phlegmene* which as yet remaine in generation (as in all other tumors also & diseases which are yet in begetting, neither as yet haue obtained perfection) as Galen lib. 13. *meth. med.* doth declare them to be knowne and perceiued, both by that which foreseeeth, & that which cureth: but these things pertaine to another kind of study. But it is conuenient, that we set downe the speciall causes of tumors which are aboue nature, to the which these three are commonly appointed: Primitiue causes, which we call both *pregresse* and *eidentes*, and causes antecedent, which we name *antece-*
dentes: and ioyned causes, which we terme *coniuncte* or *continetes*. These be called of the Greekes, *πρῶτα ἀπὸ τῆς γενέσεως καὶ συνέχοντες*. The primitiue causes are said to be these, which while they do worke any disease, are separated, as a fall, a stripe, a blow, a bruise, a tumor, or a solution, or that euil which is committed by admitting a dissolute diet. Antecedent causes are those which of theselues are fit and materiall to beget any disease or affect, as are foure humors both naturall and not naturall. Naturall humors are those which serue to nourish the bodie, and haue their being with the bloods, and are comprehended vnder the name of blood. Which if they be sent out from the veines and arteries, they do sodenly congeal & gather together, whether they flow without the bodie, or do remaine still in the place wherein they be contained. But they call those vnnatural humors, which are found seuered frō the blood with the which the body is nourished, & by reason of their corruption and naughtines by their owne nature are not nutritiue, the which do sometime grow although they remaine in the aire which compasseth vs. And these as it were by a certain kind of prouidence of nature, being destined and ordained for some vse, are demitted and sent into certaine receptacles, either into the vttermost parts of the bodie, and so engender vnkinde swellings called *abscessus*, or wheelkes, scabbes, defedations and alterations of the skinne, and vnnatural sweats: or sometime by an insensible aire inwardly infused they do excite sweatings. Sometime also they putrifie within, and beget feauers. But such like (say they) are improperly termed humors assuming to themselves the names of naturall humors. For they hold this opinion, that onely those iuyces which come from the liuer in the generation of blood, and of nutrition and moisture, are properly to be termed naturall humors. Such are sincere and pure blood, cholericke also, flegmatike and melancholike, by the which foure kinde all the parts of the bodie are generally nourished and maintained: some parts with a more pure, and (as I may say) a more bloudie humour: other with a humour more cholericke, other with a flegmaticke, and other with a melancholicke, as the nature of euerie part requireth. Therefore all the humors are contained in the veynes and arteries, the which may appeare by their varietie of colour and consistencie (as Galen hath expressed in *libro de atra bile*. Of the four naturall humors
Furthermore of those foure tumors which are called naturall, foure especiall are ingendred, which are commonly called *apostemata*. In the which the swelling is verie bigge, and the matter doth offend rather in quantitie than in qualitie. They are called by their proper names, *phlegmone*, *erisype-*
las, *adema*, *scirrhus*. Of tumors not naturall (as it pleaseth the latter Physitions,
There is a twofold declaration of all those euils which are yet in begetting. Speciall causes of tumors aboue nature. Prgresse. Antecedents. Which are said to be naturall humors. Which are said to be vnnatural humors. That iuyces are properly termed naturall humors.

What tumors
do come of vn-
naturall hu-
mors.

Coniuncte cau-
sa tumorum
præter naturā.

What it is
which is called
continens causa

Some thinke
that coniuñcta
causa nothing
differeth from
the maladie it
selfe.

What abscef-
sus Galen thin-
keth to be.

sitions) do proceed *abscessus*, which they also call *exitura* and *pustula*, which they thinke cannot well be called apostemes. To the which they will adde and reduce two other kinds also, flatuous and waterie, which proceed of a fluible substance, and are commonly called *apostemata ventosa & aquosa* (that is) windie and waterish apostemes. There be therefore sixe titles attributed vnto simple tumors, (that is) *phlegmonosi*, *erysipelatosi*, *edematosi*, *scirrholosi*, *flatuosi*, & *aquosi*. But the compound tumors are not all called according to the concurrence of humors, (because a great many may happen in one disease) but they are named by the predominant humor, especially as we haue manifested heretofore, and wil hereafter more plentifully in his owne place. But *coniuncta causa* or *continens* of those tumors besides nature, which they commonly call *apostemata*, *pustula* and *exitura* are matters and seuerall substances, which are found to be aggregated and stuffed together in the affected part, and which do yet remaine after they haue excited the swelling: and while they encrease the tumors also do greatly augment, and when they decrease, the tumors are diminished, and when their substance is vtterly spent and extinguished, the tumors also of themselves do fall away. And this cause called *coniuncta* or *continens causa*, of all the maladies and sundrie dispositions of the bodie, is after this manner by Auicene defined, that, when it is present, his disease alwayes accompanies him, and also when it is taken away, his disease also vanissheth. But for al this, some Physicians of our age, and those verie wel learned, do contend that Galen would admit but two causes (that is to say) an externall, and an internall (or as they say now) a primitiue and an antecedent. Of the which that (he saith) doth happen to the bodie outwardly, which altereth and changeth the same greatly, the which alwayes is separated, vntil it hath established his maladie, as heat, cold, the byting of a Scorpion. But the internall hath his being within the bodie, and doth presently procreate the maladie, as are humors affected besides nature. But they do constantly affirme, that he neuer so much as dreamed of that, which they terme *causa coniuncta*, when as according to his opinion, euerie affect which letteth and hindereth the actions and duties of the bodie, is a maladie it selfe, and not the cause of a maladie, and that *coniuncta causa*, which Auicene and his sect haue inuented, according to their owne description, which they assigne vnto it, is nothing but a certaine kind of affect letting the execution of those duties pertaining to the bodie: which is the verie definition of a maladie it selfe. And therefore they proue that it nothing differeth from a disease it selfe, which is wont to preiudice those actions which agree with nature. But because one, and the selfe same opinion hath occupied all mens minds of this latter age concerning this triple kind of the causes of all such diseases, it shall not seeme altogether absurd, if that I throughout all this treatise of mine, for plainenesse sake, shall diuide and distinguish these three causes, into these three kinds and titles: I meane *primatiua*, *antecedens* & *coniuncta*. And thus much for the causes of tumors happening besides nature. Now the course of our treatise doth exact, that we should adde the signes and tokens of the same, if that before, we shall intreat somewhat of the nature and generation of the *abscessus*. *Abscessus* therefore, called of the Greeks *ἀποσμήματα*, and of the common Physicians *exitura*, are called of Galen (*libro de tumoribus præter*

preter naturam, & secundum ad Glauconem) dispositions, in which the parts of the bodie do depart one from another, which before did touch and meete: for the matter which doth excite these tumors, being thrust out without the flesh of the muscle, doth bring the parts out of their places, and maketh them part and seuer. Therefore saith Galen, there must of necessitie be a place void in the midst, which borroweth either some flatuous, moist, or tempered, or mixed substance from the parts, which in length of time is altered, into many and sundrie substances. But there is a double kind of these *abscessus*, one is, when as the inflammation being turned into matter, the matter it selfe is packed vp together in a corner or hole: the other is, when as no inflammation proceeding or going before a certaine humor either vaporous, or else a substance mixed of both parts, is in some part collected together, which also happeneth two wayes: for either in the space lying betweene the seuered parts, such like substance is engendred, or else it runneth into the parts themselues, and that either in the beginning, or else that way by the which those diseases happen, called *ἀποσμήματα*: which (saith Galen) then do chance, when as humors which before haue infested and grieued some one part, do thence remoue, and are inforced into another. And this substance which begetteth this *abscessus*, worketh himselfe a place betweene the skinne and the flesh. And in time it doth flea off all the skinne, either because it is verie vehement, or else because the plentie of matter doth putrifie, and so breake the skinne. But if those humors, with the which the space situated betweene the seuered parts is filled, do continue any time: they haue (as I said before) many alterations, and are changed into many substances, which do represent the proprieties not onely of humours, but euen of solide and hard bodies. For you shall find sundrie matters within these spaces, some like vnto stones, some to grauel and sand, some to wood, some to coales, some to durt, some to the foame of oiles, some to the dregs of wine: the varietie of substances some ignorant men haue thought to proceed from the force of incarnation.

Two kinds of abscessus Gal. lib. 14. Therap. meth. & lib. 2. ad Glauconem.

ἀποσμήματα.

what things may be found in abscessus.

CHAP. IIII.

Of the signes of tumors besides nature generally appearing together with the iudgements thereof.

TUMORS besides nature, being resyant in the extreamest parts of the bodie (the examining and speculation whereof doth appertaine to the chyrurgion) being surueyed by the iudgement of the senses, and the affected parts being touched and felt with the hands, are easily descried and knowne. For in euerie part of the bodie there appeareth a certaine kind of encreasing exceeding the natural state, and distending aboue the measure of nature, that part which it affecteth, and it letteth the duties or actions thereof, because either some humor, or some such substance proceeding of the humor, or which do saour somewhat of the nature of the humor, or a vaporous spirite hath excyted it, there also must needs happen a tumor besides nature. But the tumors which they call true Apoptemes, are discerned by their swelling, by their paine, and by their heat, being stretched out more or lesse. But they are

Generall signes of tumours aboue nature.

Particular
signes.

Iudicia.

Lib. de disse.
morborum.

Four times of
tumors besides
nature.

Principium.

Augmentum.

Status.

not counted to be true apostemes in deed, which we haue termed *pustula* and *abscessus*, besides that tumor: which malady the Græcians call *cacoethia*, & also in the greater or lesser sequestration, *determinata*. But the signes of euerie particular difference, and of their matters whereof they be ingendred, shall be declared in their due place, in that which followeth. In the meane time we will handle the simple differences of those tumors which are about nature, by the which the compound differences shall also be easily knowne. But we must not come vnto particular things, before we haue thoroughly discoursed of vniuersal, for that order is wont to be obserued in the institutions of the Artes, neither truely vnworthily, or without cause. For those vniuersall and common things are more manifest vnto vs then particular, because these particular things are more confused and more mixed one with another (as Aristotle teacheth lib. 1. *Physicorum* ca. 1. Let no man therefore maruel, though euerie where in this treatise of chyrurgerie, we alwayes begin of more common things, and of those which comprehend many things vnder the. But let vs returne to our purpose, and let vs prosecute the iudgements of tumors consisting about nature. In the which first of all we must note that all those tumors which they call true apostemes (if we will credit Galen and Auicene) are greatly complicate and folded together, neither can any of them be easily iudged or found out to be pure and sincere: for (as Galen saith) with *phlegmone* (that is) with an inflammation comming of blood, there is something chiefly mingled which doth preserve the nature either of *erysipelas*, or *adema*, or *scirrhus*, but *erysipelas*, because it representeth a kind of *phlegmone*, or *adema*, or *scirrhus*: & so likewise consider and marke in all the rest of the tumors. But truely those tumours besides nature, which they terme not true apostemes, are verie often found sincere and pure. But we will handle the cures of simple and sincere tumours in those things which follow, by the which the remedies also of compound and intricate tumors shall manifestly appeare. For I thinke it good to discourse of all the kinds of tumors, and also to dispose a right that which shall seeme superfluous. For if a man shall know all the simple tumors, and learne after what manner they be compounded together, he shall be furnished sufficiently to exercise himselfe particularly in the rest. But now let vs set other opinions and iudgments generally concerning the tumors themselves, *Periodi*, *paroxysmi*, and the *crises* of tumors besides nature do follow the analogia of the humors whereof they be conflated or engendred (Guido affirming the same) which analogia, we here declare to be a propertie, or proportion, a nature, or a likeness of substance, which they call *forma specifica & occulta*, a speciall and hidden forme. Such kind of tumours, especially they which be hollesome, and which are caused of the flowing of humors, are distinguished by foure times (that is to say) by their beginning, by their increasing, by their state, and by their declination. The signe of their beginning is, when the member beginneth to be stretched out, and when the beginning of fluxe is present, but yet with small griefe. We may also iudge augmentation to be present, when we see the tumor to be raised like a heape or pile, and the place affected to be filled, and the symptomes, which are wont to follow euerie tumour, to be manifestly increased. But the token of their state is, when all the aforesaid things (that is to say) the

the tumor, and the symptomes of the differences of euerie tumour, hath his owne proper force and vigour: neither can they any longer admit any increasing, but the matter causing the tumor doth degenerate and change it selfe into another kind of substance. But their declination is then knowne to be present, when the pyle of the tumor and the proper symptomes thereof are decreased and diminished, or when the matter which prouoketh the tumor beginneth to be transformed into another substance. Therefore such

⁴
Declinatio,

kind of times do receiue their differences from three kinds especially (that is to say) from the essence of the tumour it selfe (that is) from the greatnesse or smalnes, from the disposition of the matter, and from the accidents which do verie much alter the declaration of the cure. But these foure times, sometime

The times of tumors do take their difference from three things chiefly.

do seeme to happen altogether, because of the short hardnes of euerie one of them, which almost cannot be perceiued, (as it chanceth in the venimous inflammations,) yet not mortall or deadly, which straightway do florish and increase. Furthermore these kind of tumors, which do chiefly happen through

Tumors above nature are contained vnder 4 modes.

the influxion of humors, except they be hindred by repressing the matter that floweth, or except they lurke secretly within, either of their owne accord, or without any manifest cause (the fluxe hauing recourse thither) it is necessarie that they should be comprehended vnder one of these foure, either vnder

insensible exhalation or resolution, or vnder suppuration, or putrefaction, or induration and hardning. But of all these wayes the best and the most to be desired is that which is made by an insensible dissolution, & next to that, that

which commeth by suppuration or mattering. But that which is caused by induration and hardning, is said to be euill, and that which happeneth by the

corruption of the affected part, is to be thought the worst of all, the which Galen doth insinuate in libello de inaequali intemperie, writing on this maner. Therefore of the two, we must of necessitie follow the one, either that the bodie be

Gal. lib. de inaequali intemperie.

putrified & corrupted, because fluxion is predominant, or else we must grant, (that this putrifaction being resisted & ouercome) the muscle must returne to his naturall habite and constitution. Let vs therefore imagine that all fluxion is withstood and impeached, then you haue two meanes to cure it, either by digesting those humors which were in the affected part, or by dissolving or loosening them: of these the dissolution is best. But in the concoction of the humors, these two things are specially required: viz. the perfite generation of the matter, & also his abscission into some space by it selfe. And a litle beneath he addeth also these words. But if that fluxion do make the parts as it were

subiect to it, then they do fall to so great an intemperature, that their ordinary action perisheth, and in proceesse of time they are corrupted & putrified. Thus far Galen. The tokens of dissolution and loosening of the humours are these,

the softnesse of the sore, and the little throbbing and beating thereof. But the signes of predominant fluxion, & of the putrifaction of the part it selfe, are the

Signes of dissolution.

Signes of putrifaction.

Signes of induration.

black and blew colour, to which also sometime happeneth an odious stinch. But the tokens of a stonie hardnes of the tumor are, the imminution of the tumor,

and also the extreame hardnes thereof. The notes & signes also of the egestion and lurking of the tumor, are the sodaine diminution thereof, which chanceth

sometime by too much refrigeration & coldnes, sometime by reason of a secret

Signes of the
regression and
lurking of a tu-
mour.

Signes of Ab-
scession to come

Signes of Ab-
scession alrea-
die present.

Aph. 47. lib. 2.

venim, which lurketh in the place. And this same sodaine and often imminution of the tumor succeedeth commonly some feuer, and also other euil symptomes. And thus farre of the signes and tokens of these tumors which our common Phisitions haue comprehended vnder this name *Apostema*. The tokens also of those tumors which we call *pustula*, shal not be forgotten, when we shall haue occasion to handle them. But the tokens and signes of the abscesses, commonly called *exitura*, either these which do foreshew their coming, or else those which do manifest their presence alreadie, are these. When thou seest (saith Auicene) pulsation and beating, or hardnesse to haue continued a great time, and also that the grieve together with much heate doth augment, then you may imagine that the next euent that followeth is, that the Aposteme will be turned into matter and suppuration, and so consequently to bee an Abscession. But when thou findest that the place is soft, and that the grieve is somewhat asswaged, and the heate mitigated, and that one place of the tumour is supereminent aboue the rest, and againe if by thrusting it with your finger, you shall perceiue a waterish inundation to subsist, and againe that the colour of his top shall waxe white, then you may well thinke that the tumour is mattered, and also that it is turned into Abscession. And therefore it was verie well iudged of Hippocrates, that Feuers did oftener happen, when that the matter was in ripening, then when it was alreadie come to his maturitie. Moreouer the markes and tokens as well of the present Abscession, as also of the Abscession to come are comprehended in these common verses:

*Durities longa, pulsus, dolor, & calor aucti,
Signant pus fieri: sed factum, dicta remissa,
Sub digitis vnians, albescens pars & acuta.*

which may be thus Englished.

By hardnesse long, by pulse and grieve, and eke by heate encreas'd,
We know that matter doth approach: but made we iudge indeed,
If that it yeeldes to finger weight, and whitenesse doth appeare,
—and painefull be also.

Aph. 41 lib. 6.

Iudicia absces-
sum.

But you must be verie attentiu and vigilant in discerning and iudging of the matter it selfe. For the manifest knowledge of the matter and suppuration is sometime withholden from the Phisition by reason of the thickenesse of the skin in the which it is included, (as it is proued by this Aphorisme of Hippocrates.) Whosoever is ignorant of the suppuration which is in the bodie, his ignorance proceedeth of the thickenesse of the matter, or of the place wherein it is comprehended. And thus much for the signes of Abscessions. Now of the iudgements of them, these thinges are deliuered vnto vs of Auicene and his sect. Abscessions which are planted neare vnto anie strong member or vnto anie iuncture or ioynt, and in those places where there are most veynes and sinewes, and againe in a weake part, hauing gathered his debilitie by the defect of naturall heate, being indurate also and couered with a thicke skinne, containing also thicke matter, and so the more slow in motion, the outward place being plaine also, and euen, not ascending like a little hillocke, I say, such a like sore is greatly suspected, and verie hardlie and slowlie ripened: and such a one as is euerie way by description opposite and contrarie to this, is of good and laudable

laudable habite, for both soone and easily it mattereth, and oftentimes also (no outward medicine aiding or assisting) of it selfe it gapeth and openeth. If therefore the abscession do grow vp into a sharpenesse, and the substance of the matter be thinne, and the skinne not thicke or hard, of his owne nature and power it will expell and thrust forth the conceiued humor without any forreine aid, vnlesse a man by making incision will anteuert and preuent his voluntarie opening. Such like Abscessions are digested sometime by breathing or wind (no solution being made subiect within the skinne,) but that happeneth when the matter is small in quantitie, good and thinne, and not sticking very deepe. But if there be any emissarie, or way made into the tumor either by nature or by Art, the humor conceiued within doth breake forth oftener then digest. But that opening or apertion which is made by nature, is a great deale safer then that which is made by the hand: but if it be so, that it must be mollified by Art, you shall safelier do it by a sharpe penne knife, or other cleare and bright instrument of yron, then by that medicine which they call *ruptorium medicamentum*. And therefore (as before I said) euerie apertion, which is made and enforced by Art, is worse then that which nature affoordeth of it selfe, because such like manuell openings to make the matter rancke, may perhaps turne into *Fistula*. But when necessitie vrgeth, and when we cannot vse a better remedie, we must boldly attempt that. And by this meanes you shall eschew those discommodities, which before I named, if (when the matter so requireth) you do seasonable make apertion, and by that meanes hasten the ripening of the other baggage which lurketh in the tumour. Hippocrates in his last Oracle of his first booke of *Prædictiones* hath expressed the very notes and markes of the worst matter, and of the best, speaking after this manner. That matter is esteemed best, which is of colour white, and euerie way like like it selfe, and soft, and gentle to the touch, and as litle vnpleasant to the nose as may be. And that which is euerie way contrarie to this, is the worst of all. But the tokens and signes of all the other humours and solide substances also which are included in these abscessions, shall be manifested and shewed in their particular Chapters, as they shall by consequence and order ensue.

What abscessions may soonest be ended through resolution.

Abscessions are safer opened with a penknife then with ruptorium medicamentum.

The notes of the best and worst matter, out of Hippic.

CHAP. V.

Of the generall method of curing of all tumours besides nature, but of those especially which proceede from the influxion of humours, as Apostemes, and Abscessions, commonly called Exitura.

OF all Tumours aboue nature, as well those which are already engendred, as those which are not yet in generation, there is one common & principall order of curing (as it is in Galen lib. 13. and 14. method. Medic.) namely that that which is aboue nature resident in any member, and raiseth the same into a Tumour, should altogether be emptied out. But those which are yet in begetting, in them there is a certaine obstruction of the humour that floweth to the

The common order of curing of tumors.

The common method of curing of tumors

aggrieved

doth charge according to the difference of the tumor, and the member affected, aggrieved place, before the euacuation. In them therefore is required a diligent and singular care of the Phisition, to declare the cure of them. But these common manifestations, according to the difference of the tumor it selfe, and the nature of the affected member, do verie much differ and alter. For truly in all tumors alreadie ingendred, and in euerie part of the bodie, the euacuation of that which annoyeth, and infesteth, is in no case to be vsed and ministred, as Galen teacheth *libro 2 ad Glauconem*, and in the places aboue recited, which also shall manifestly appeare in that which followeth. But we must not cure those tumors with such remedies, which are yet but beginning and occupying euerie member, or emptie out that which is alreadie ingendred in them, but we are enforced (if we intend to follow the right order of curing) to vse sometime one remedie, sometime another, which is of force to stop the

The order of curing of tumors is chiefly taken from two things.

The essence of a tumor doth containe three things in it.

Four things to be considered chiefly in the nature of affected members.

fluxe, and auoid out that which is ingendred, so farre forth as the kind of the tumor, and the nature of the affected member doth require. Galen therefore chiefly draweth the demonstrations of the cure of tumors aboue nature from these two things. viz. from the disposition it selfe or essence of the euill, and from the nature of the affected member. Moreouer the disposition of the euill (which we haue now in hand, or the essence thereof doth comprehend three things in it, according to the iudgement and consent of the later sort (that is) the quantitie, the qualitie, and the matter or substance which prouoketh the tumor. By the meanes whereof that chiefe and common declaration is changed, and from them is taken also the particular order of curing. For a great tumor is cured one way, and a small tumor another way. For the difference of them is knowne by their greatnesse and smalnesse (as some suppose.) And one way is a mightie *phlegmone*, and another way a little *herpes* healed. Otherwise also is that tumor remedied, which is caused by fluxe, and is yet in begetting, then that which is procreated through congestion, or is alreadie ingendred and congealed. Also a hote tumor as *Erysipelas* is otherwise cured then a cold, as is *oedema* and *siribis*. The quantitie therefore which in a tumor aboue nature varieth the cure, is either great or small. The qualitie is the flux, or (as some terme it) the deriuation and congestion. The matter therof is the humor, be it either hote or cold. But in the nature of affected members foure things chiefly are to be considered, viz. their temperature, their forme or fashion, their situation or place, and their power and strength. To the which also may be added a fift thing, which is the facilitie (as I may terme it) and difficultie of the senses. Except you will with Galen comprehend and containe it vnder the last thing, which is the vertue and strength of the tumor. These things therefore also do much alter that generall order or curing, which is commonly obserued throughout all kind of tumors aboue nature. It is therefore requisite, that in curing those tumors which chance besides nature, we remember all those declarations which are taken from them. For *Phlegmone*, or any other tumor which hath his abode in the fleshie parts of the bodie, is otherwise cured then those which are situated in the sinewie places: otherwise in the eye, then in the knee or neck: and otherwise are the kernels in the throte cured, then those which are resident in other parts of the body. But to be short, the temperature, the fashion, the situation & the strength of the member

ber that is affected, and beset with the tumour, do change all those operations, which we shall attempt and proue in their cure: reteyning still that generall intencion, which Galen hath taught to be alwayes taken from the disease. Therefore first we haue here decreed to set downe a common & general method of curing of tumors aboue nature, especially of those which are caused through the influxion of humors, taking their manifestation from the affect or euill it selfe, nothing respecting the affected part. Afterward we will teach the vniuersall cure of them, but chieflie of inflammations, when as they shall degenerate & change into abscessions. Then moreouer we wil declare the particular order of curing all differences, especially of those which be simple, by whose proportion or Analogie, the cure of compound tumors shall easily be learned. And in the meane time, as the place shall require, we will rehearse out of Galen certain things concerning the order of curing, which haue their assumption from the parts which are affected, and as it were besieged with a tumor: which things being rightly weighed & considered, it shall be easie for any reasonable Phisition or Chirurgian, by our certaine method and oder, to cure all kind of tumors which are incident to any part of the bodie. We therefore imitating Galen, will draw the beginning of the cure of tumors which are said to be aboue nature from the flowing of ingendred humors, & from the inuention of the cause of the verie euill, that so both the causes which excite the same, may be preuented, and that which is already in it may be taken away. Therefore by the example & analogie of one difference of tumors, which are caused thorough defluxion (for here we mind to intreat only of them) we will vnderstand also other differences, which do grow through flowing of humors. And here we will set downe a brieft and compendious curing of one kind of *phlegmone*, which chanceth verie often, and procureth feauers and other verie dangerous euils and symptomes. But in this place vnder the name of *phlegmone*, our intent is not to comprehend euerie hot & flaming disposition, which the Greekes call *phlogosis*, but that onely which proceedeth by the meanes of a bloodie fluxe, chiefly incident to fleshie and fat bodies, wherein is vehement paine & rednesse appearing in the outward parts, & as it were a burning heat, a stretching out, and a struing or thrusting, and when the euill is increased, there is sence of the pulses beating. For this inflammation with Galen & other Greeke writers, as *Paulus*, *Aetius*, and *Oribasius*, which do follow him as their best guid, we properly call *phlegmone*. That we may therefore come to the matter it selfe, these are the verie words of Galen. The common ingendring of euerie *phlegmone* commeth by the influxion of blood, and that more abundantly then was wont to happen to that mēber. For blood doth flow very abundantly (sometime one or other member sending it forth) and that part doth entertaine and receiue it, which beginneth to be affected with *phlegmone*: but sometime that member which is afflicted doth draw it vnto it selfe. But the parts which sendeth it forth do driue out the iuyce, being either superfluous by reason of the plentie thereof, or grieuous because of the quality, or els because of both. But they which are attractiue, do draw or pul with a sickly heat or griefe. But to these also are adioyned certaine helping causes. viz. the weaknesse and basenesse of the mēber, the fulnes of the conduits & passages thorough which

Lib. 2. ad Glanconem.

The order of handling that which followeth.

The finding out of the cause is the beginning of the cure of tumours aboue nature.

Phlegmone quid.

Gal. lib. 13. meth. med.

The common ingendring of euery phlegmone.

The helping
causes of flux.
Three orders
are set downe
for the cure of
those tumours
which are cau-
sed through
the influxion
of humours.
Primus scopus.
Plethora quid.

Cacochymia.

Antisp. sis.

Secundus sco-
pus.

Tertius scopus.

Cases in which
we may not
use repelling
or repressing
remedies.

the flux passeth, the straitnesse also and narrownesse of the pores and expul-
sive parts, and the inferiour place, as wee haue already declared. Therefore
of all these, there are three intentions or orders of curing those tumours
which haue their beginning of flowing, collected and gathered of the later
sort of Chirurgians. 1. The first is to turne away the fluxe, and preuent it alto-
gether. 2. The second is, to mitigate the griefe, and altogether to remoue that
cause, for the which the member intertaineth or also draweth the flux vnto it.
3. The third is to emptie out all that humor that hath flowed to the aggrieu-
ed place. But how the first intention should be finished, Galen hath fully taughte
li. 13. meth. med. where he declareth vnto vs all the waies to auert and turne a-
way the flux, and the meanes to stop & inhibite *phlegmone*, which as yet remai-
neth in generation, writing after this manner: when humours are equally
augmented amongst themselues (which the Greekes call *plethora*) yea also
when all the bodie is void of excrements and doth containe a mediocritie of
iucie humours, (paine and the heate of that member also wherein *phlegmone*
raigneth raising the flux) through the emission of bloud we helpe and reme-
die *phlegmone* which now beginneth to rule. *Plethora* also is cured both with
often bathing and with exercise, and also with much friction and rubbing.
Furthermore it is cured by medicines that will digest, so that a feuer bee not
present, and besides all these it is helped through hunger, and a good diet,
although the sicke bee feuerous. But when the bodie is stuffed either with me-
lancholic, or choler, or fleume, or with other clammy and viscous humours
(which state of the bodie the Greekes call *cacochymia*) the euacuation thereof
must bee laboured by a purgation, which is a fit remedie for euerie humor
that raigneth. But of them wee will speake more at large in their particular
Chapters. Now *Antispasis* (that is) a reuulsion the contrarie way, is a common
remedy against all these kind of tumours, while the flux doth yet strongly pre-
uaile, as in the beginning & increasing of the euil: but in the end of the state, &
in the declinatio thereof, while the flux now remaineth & sticketh in the mem-
ber, & the whole body is sufficiently emptied, the euacuation must be attempt-
ed and fetched either from the affected part, or from that which is next ad-
ioyned therunto. The second intencion containeth remedies to prouoke sleep.
vidz. which do mitigate paine, & also bind & preuent the flux. Moreouer it tea-
cheth remedies, which are able to loosen & dissolue the naturall pores, by the
which the affected member is wont to be thoroughly purged. But the matter of
all these shalbe abundantly described hereafter. But we wil handle the third in-
tention, which is perfited with such things as do euacuate the matter that ex-
citeth the tumour, from the affected place. And that matter is euacuated not
only by medicines which do euaporate & dissolue, but also by such as do repell
& repress such as the Greeks call *ἀπορροια*. And therefore, in the beginning of
these phlegmonous tumors, & other whatsoever do deriue their beginning fro
the influxion of humors, wee may rather vse repressing medicines, then those
which do euaporate: except in certain cases, of the which (saith Guido) Galen
seemed to haue appointed four. 1. The first is, whē that such tumors be in clean
& pure members. 2. The second is, when the subiect therof is venimous. 3. The
third is whē the matter is thick, & not pliable to repulsio. The fourth is, whē it is
very

very vehemently packed together. Auicene excepteth only two causes, viz. whē it happeneth in any clean or pure part, or in any other place, out of the which it is to be feared that the matter will flow to some principall part of the bodie. Some other appoint only one cause, other six, other ten, other nineteene, other twentie three. But before we do establish any thing of this so doubtful a cause, we must know that there be two kinds of repulsiues, both amongst the late Philitions and also the Arabians (that is to say) common and proper. Common repulsiues are such as do inhibite all fluxe keeping vnder and repressing the same, and that is done either by cooling it, or by thickning it, or else by stuffing it (that is) by reason of the thicknes of his substance, by shutting & occluding the pores and wayes whereby it would flow out, or els by confirming the parts affected. These things following do repress flux by refrigeration & cold, syn- greene, lettuce, *psillium*, *cotyledon* (that is to say) *umbilicus Veneri*, *lenticula palustris*, *caphura*. And these also do stufte and stop the passages *farina* called *volatilis*, the white of an egge, *amylum*, *gluten*, & the kinds of gums. To cōclude, al such things as do refrigerate with ease and without biring. But those things which do cō- firme and roborate (I meane such as do restore the natural temperature to the part affected) as oyle of roses, *o'eum omphacinum*, oile of mirtles, oyle of cham- momill, *absinthium*, horehound, *nux cupressi*, and such like things, which being applied do strengthen the affected part, and so do free it and defend it from al imminent flux. But proper repulsiues are such as when the humors do slide into some other part do meete with the same, and do inforce them to retire a- gaine. And these are to be vsed then when the member is growne thicke, as attractiue medicines are commonly applied to thin tumors. Of these manie are of a cold qualitie, and manie of a hot, but both sorts, (that is) both hot and cold are in operation astringent, & binding. The medicines repressing, which of nature are cold, are these, vine leaues, plantaine, nightshade, *dipsacos*, viz. *virga pastoris*, or *bursa pastoris*, *Glaucium*, *halauitium*, *omphacium*, *sumach*, *terra cinolis*, commonly so called, and *terra sigillata*, and others of that kind. Those be the simples out of the which many compounds are made, as *oxycratum*, the oint- ment of bole, the ointment of Galen, and such like. But the hote repulsiues are allume, Cipresse nuttes, called *galbula*, *iunens rotundus* or *odoratus*, called of the Græcians *χρυσός*, called also *blatta bizantia*, *lupinorum farina*, and certaine au- stere and sharpe wines, and many other such like thinges. But we will set downe the whole order of applying of repelling medicines in the beginning of fluxions, prescribed by Guido in two seuerall prologues. In the beginning of all tumours, which proceede from the influx of humors, but specially of such humors as are *phlegmonous*, it wil be auailable to vse repulsiues, as they are called, these tenne causes onely excepted, that is to say, when the tumor is in a fat member, or when it proceedeth of a venimous matter, or a substance which is verie thicke, and so vnfit to be repelled: or else, when the humor is vehemently packed in the affected part, and deeply also, if the Tumor be in- clined to suppuration, or descending from a primitiue cause, if it be in a ple- thoricke or full bodie and verie weake, if it be seated next vnto a principall member: to conclude, if it happeneth with vehement griefe, for in these cases, we may better vse medicines which will mitigate the tumor & the paine

Repellentia
communia.Repellentia
proprie dicta.Frigida repri-
mentia.Calida repel-
lentia.The first pro-
logue of Guido
in repressiue
things.Gal. 2. ad
Glaucanem.

The second
Prologue.

Si tumor iam
factus est.

Emplastrum.
Cucurbitula.
Artis canon
generalis.

rather then such as shall repe lland resist the humours. The second Prologue is after this manner. In the beginning of all tumors, but chiefly of those which are *phlegmonous*, common repulsiues are profitable: (three cases onely excepted,) that is, if the tumour happen in those partes which are called *glandulose*, if they be enclined to suppuration, or if they proceede of a venimous matter. And in all these cases, but especially then, when the humour doth stand, and when the fluxion consisteth, and is almost made a tumour, it is behouefull to dissolue and scatter the matter, applying to the swolne place, *diaphoretica*, not biting or sharpe, but milde and gentle, being moderately hote and moyst, but this must be done principallie in the three last remembred cases, in the which we must endeuour to attract and drawe the matter which is dispearsed to the head, where the tumour most appeareth: and we must encrease the tumour as much as we can, and so inhibite the course and fluxion of the mixed humours. Which truely we may sometime do, by vsing attractiue emplaisters, and oftentimes by fastening cupping glasses to the aggrieued place, (as Auicene teacheth.) Let this therefore be a generall rule or canon of art. In the beginning of all tumours, which proceed of the influxion of humors, (those three excepted which were named a litle before) onelie pure repressiues are to be vsed. But in their increasing we must mingle with these repulsiues, some of those things which do dissolue and discusse. But in the state of tumors, yea and somewhat before the state, we must commix repressiue medicines equallie with discussiue: and when there is declination present, or the end of the state, we may lawfully vse onely resoluing and releasing remedies: to conclude, so long as the humour doth yet abound, we must labour to repell it, and driue it away: but if the flux doth still remaine, we must seeke to digest it. But if it dependeth vpon both, (that is to say) that partly some thing hath already flowed, and cleaueth fast to the place, and partly some thing may yet abound and flow: then it shall be lawfull to vse commixed remedies, (that is) partly those which can resolue and vnbind, and partly those which are able to bring backe and repell. For contrarie diseases being gathered into one place together, we must vse also compound cures, as Galen saith. 13. *Therap.* Furthermore, all these things truly are to be vnderstood, as thus, if a tumour aboue nature is to be dispatched and cured by resoluing medicines, or (that I may speake generallie) by the way of resolution. But their cures, whereby we will finish all those intentions whereof we intreated before, according to their diuers matter that exciteth the tumour, shal be described and declared in their particuler Chapters, as by consequence and order they shall follow.

CHAP. VI.

Of the cure of abscessions generallie.

Of the cure of
tumors which
are turned in-
to abscessions,
which they call
Exitura.

DE CVRATIONE ABSCESSVVM IN VNIVERSVM.

BUT if *Phlegmone*, or anie other Tumour doth degenerate and turne into *Abscessus*, the cure thereof in the beginning is finished and ended (as saith Galene lib. 2. ad *Glaucnem*) by helpes and remedies that do mitigate, which the Greekes call *chalaistica*, (that is) by resoluing and remitting medicines: of the which nature and force is that medicine, which is called of Galene *Tetrapharmacum*,

LIBER V.

279

pharmacum, being verie softe, and prouoking sleepe: with the which according to the opinion of the same Galene. *lib. 13. Therap.* there must be commixed a little honie. But *Tetrapharmacum* consisteth of foure things, of the which there must be of euerie one a little portion or quantitie (that is to say) of waxe, of rosen, of the gumme of the hearbe *colophonia*, which distilleth from the roote thereof, and of bulles tallow. But in proceffe of time, we must passe ouer vnto those things, which are able to concoct and digest, or to ripen and bring to suppuration. But those, which are turned into another kinde (that is) into another substance, and that altogether besides nature, they are to be remoued and cured by the Art of Chirurgie. Moreouer in remouing them according to the counsell of Galene. *14. Therap.* it shalbe requisite to consider, that among all the wayes and meanes, whereby we intend to finish our purpose, we should alwaies make choice of the best of them.

Tetrapharmacum.

The best meanes and wayes are declared and manifested vnto vs, three manner of wayes: vidz. by the shortnesse of the time to cure in, by curing without paine, and chieflie by curing safelie and without daunger. Againe that thou maist cure safely, there are three especiall things diligentlie to be considered. *The best order of curing is declared three wayes.*

The first, and the chieftest is, that you thoroughly attaine to the perfection of your labour. 2. The other is, that if you cannot attaine to the same, yet at the least, that you hurt not the sicke. 3. The third is, that the euill or disease may not easilie returne or come againe. By these considerations, if you will declare the best method of curing, you shall finde in all those tumors before mentioned, when the cure is to be ended by the helpe of Chyrurgie, and when by the force of medicines. But truely the studie of Chyrurgie in these chiefly which now we do intreat of, (that is) in those tumors which are altogether aboue nature, doth make and tend to the killing and destroying of them, & doth wholly declare, after what sort they may be taken away. But if it cannot bring this to passe, the next counsell is, to transfer the euill, as we vse to do in those humors called *Hypochymata*, (that is to say) the web in the eye. But that which is fetched from medicines, doth first tend vnto this end, that that which is aboue nature, may both turne into matter, and also into putrefaction: but this he appointeth in the second place. These things hath Galen. Therefore when the parts which are troubled with *phlegmone*, do beate very vehemently, so that now you begin to dispaire of their cure, (they being not yet mattered:) all the ancient Chyrurgians (saith Galen *4. Therap.*) do minister and apply such kind of medicines, which do speedily procure matter: but before it be mattered, they vse none at all. And although those partes which are annoyed with *phlegmone*, be anointed with a cataplasme, which may both heat the & moysten the, & bring the to suppuration, yet the same doth not appeare by the first reasoner way, that is, as the remedy & help of the euill, but as the mitigating & easing of the symptome, that is, of the pain. For truely the remedies of *phlegmone* are of a drying nature. And the same Galen addeth moreouer a litle after, that a short & copedious cure of those partes which are affected with *phlegmone* is quickly ended & dispatched, by remedies which are able to dry & vnbind, which truely do altogether either remoue the affect, or els, if they leaue behind the some litle relict, which may turn to suppuration, it is needful to vse some other sharp

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Ex lib. 4. Therap. meth.

Auicene.

When Abscessions are chiefly to be cut & opened.

A mattered tumor is more safely opened with a knife, then with burning medicines. Lib. 13. Ther. A section imitating the oliue or mirtle leafe.

Great hurt cometh by wide incisions.

Why mattered impostumes about the share must be cut ouerthwart.

Seuen things to be diligentlie marked in the apertion of an abscession already mattered.

medicine, which is able to bring out the matter, or if the skin about the tumor be thin, and you willing speedily to ease the sicke, you necessarily must vse incision. And this truly is that which Auicene saith, namely, that the cure of an Aposteme, (as it is an Aposteme) is the extraction and drawing out of the strange matter which raiseth the Aposteme. But to declare the remedies of them, wherewith it is expedient to draw and moue the matter, and to manifest other things also, which we spoke of a little before, they are to be sought out of their particular Chapters. Furthermore, the Abscession being already come to Suppuration, or changed, or strongly compact together, if the matter or any other baggage therein contained, be not dissolved & dissolved, or if in convenient season, & while the occasion is offered, it be not opened without the labor of the hand, you must make an issue by incision for that which otherwise will not be digested. But this thing chiefly is to be proued & interpreted, if there be feared any erosion or gnawing to ensue, or any other danger, yea if necessitie commandeth, it ought straight way to be opened, & the matter to be drawne out, as speedily & safely as is possible, for the cause before alleaged. But Apertion is made more safely with a knife, then with burning & scalding medicines, if nothing do hinder it, & commonly such kind of plegmonous tumors, being already turned into suppuration, are opened with a penknife. Moreover Apertio, or the letting out of the matter ought to be done, by reason both of the abundance of matter there gathered together, & also of the affected place. But if any part of the mattered member shall seeme to be putrified & rotted, it is needfull to cut it off, to the forme or likenes of an oliue or mirtle leafe, that it may heale the more easily. But Galen commandeth to auoid & eschew always any great incisions, who did heale such kind of mattered tumors, both in the parts about the priuy members, & also in the armeholes only by incision (as he vsed chiefly to do) and by medicines that were of force to dry. Now if need sometime required to cut off somewhat, by reason of the plenty, not onely of matter, but also of the corrupted parts, he vsed no greater incision then the breadth of a great mirtle leafe. For by wide & large sections, when the member is brought vnto a scar, besides that it is made most filthy, it also becommeth very weak & unfit to moue withal. But these kinds of sections imitating the mirtle leafe, are vsed in those tumors especially which do matter vnder the armeholes, and about the share. And in those truly, the lengths of them must be drawn ouerthwart and not by the straitnesse or rightnes of the legge or body: for when we bend the legge or the arme, the skin naturally doth apply it selfe with it. But in other places, we alwayes almost do vse simple incisions. Now in this apertion or incision, seuen things are especially to be marked, according to the consent of the later Chyrgians. First, that incision be made in that place wherein the matter is contained. The second, that incision be made in the nether place of the tumor, that the mattered & corrupted filthines may the better be voided out. The third, that it be made next the wrinkles & proesse of the muscles. The fourth, that you do auoid and eschew the synowes, veines and arteries, as much as you can. The fift, that all the matter be not brought out abundantly together and all at once, especially in great abscessions, lest that by too much emptying out & that sodainly, & also by the resolution of the spirits there follow weaknes & faintnes.

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LIBER V.

281

The fixt, that the place be hādled and touched very gently, and with as little pain as can be. The seuenth, that a pertion being made, the place be wiped very cleane, and filled with the flesh againe, and brought to a scarre after the manner of other vlcers. But Galen *lib. 13. Therap.* warneth vs chiefly to marke two things in the incision of a suppurated abscession, writing after this maner. 1. If at any time the abundance of matter exceedeth and ouercommeth your medicines, neither do they seeme vnto you to be able to digest all the corruption: it is requisite to make an issue by incision for that matter which yeeldeth not to digestion, in that place especially where it is most high. 2. Moreover in the incision also of another abscession, which pertaineth vnto flux: & yet respecting both the kinds, you must not forget to cut & launce that which is already come to suppuration: and then apply some medicine thereto, which can drie it vp without erosion or gnawing. But after the impostum is opened, you must vse remedies that be of a scouring and cleansing nature, and fit to purge the filthy vlcere, as are soft floxe or lint, and soft linnen, emplaisters and ointments, which shall be spoken of in their particular chapters. At the first time, Guido did apply the yolke of an egge being thickened with allume *Zuccharinum*, which medicine *Guilielmus à Saliceto* did also vse. But afterward you must come to the applying of *mel rosatum*, and *mundificatium ex apio*: and last of all, to *vguentum Apostolorum*, and *Aegyptiacum*, if the matter so requireth. But aboue, without you must minister ointments, as *basilicon*, *diachylon*, and *diaphanico* so commonly called, and other of that sort, which are appointed for vlcers. For when you haue cut an abscession, it must be cured after the maner of other vlcers. Galen *lib. 13 Therap.* after the skin was cut in those phlegmonous tumours which chaunce about the armholes & priue members, he did fill the affected place with that medicine which the Greekes call *Manna*, which is, *thuris purgamentum*. For this hath a light adstriction or binding. But you must also (saith he) first assuage the launced member, (as much as you see cause,) first with fomentes, then with cataplasmes, and straight after with some moistening medicine, or else with such as do not much drie, (all these being applied outwardly vpon the vlcere.) For in the very vlcere, both of *Manna* (as hath bene said) and also of those remedies which are taught and declared by vsing of lint, those things are truly first to be laid on, which do moue and prouoke the matter, and afterward those which do purge and cleanse. After the applying of which things, if there remaine any hollownesse, you must minister those things which may fill the same: but if it fall out otherwise, you must vse things to bring it to a scarre. Moreover if the sick will not suffer incision to be made, either with some bright instrument, or with a penne knife, by reason of the softnesse thereof, then the apertion is to be finished with burning medicines. For this purpose Auicene praiseth the seede of line or flaxe, leuen, and doves dounge, which you may make more excellent and forcible, if you mingle them with a litle soft sope, or with the filkinnesse that commeth of mustard seede. But that medicine which is called *ruptorium* or *causticum*, which is made of lime and sope, in this matter is most excellent, and obtaineth greatest fame. Hitherto haue we spoken of Tumors aboue nature generally: now it followeth that we intreat of the particular differences of them, as they follow in order.

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Two things considered of Galen in the apertion of a mattered tumour.

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Detergentia.

Ointmentes are to be applied aboue a tumour that is opened.

The vse of Māna & thus after the incision, and the vertue of them. The launced part must first be eased. What things are to be layed to an vlcere.

Auicenna in fine tracta. 1. Fen. 3. lib. 4.

CHAP. VII.

Of a true Phlegmone: and of other tumors ingendred of blood.

Phlegmone taken two wayes.

Phlegmone taken for phlogosis. 2.

Phlegmone also is taken for an inflammation comming of the best blood Phlegmone. 2.

1. Vera.

2. Non vera.

Sanguis quid. Sanguis quod duplex.

Blood doth degenerate from his proper nature two wayes.

Four differences of tumors caused of blood

HAVING spoken generally of those Tumors, which consist about nature, it is convenient that we entreat particularly of the differences of euery one of them, taking our *Exordium* from *Phlegmone*, as a tumor, which chanceth very often, and exciteth (as Galen saith) verie dangerous symptomes. Therefore Galen lib. 1. de morbis & symptomatis, taketh *phlegmone* two kind of wayes. One way generally after the manner of the Ancient writers which were before his time (that is) for euery kind of inflammation of any member, and for any heating or burning, (that is) for euery hote and flaming disposition, which the Greeks do properly call *φλόγωσις*. Another way, both with Galen and other late writers, it is taken for a true and pure tumor ingendred of blood, that is, the best, and that also which retaineth but meane thicknesse or grossenesse. And this truly borroweth his name of the kind thereof, and of the Latines it is called diuersly by reason of the kind, *Inflammatio*, of the Greekes absolutely, *Phlegmone*. But this, after the mind and consent of the later sort is two fold, *videlicet*, *Vera*, & *non vera*. A true *Phlegmone* is caused of good blood, which is the best both in qualitie and substance or essence, but yet more abundant then naturally should happen to the member. But *phlegmone* which is not a true and lawfull *phlegmone*, is caused of naughtie and vnnaturall blood. For blood is a hot and moist humor proceeding from a more temperate part of the verie *Chylus*, which is a certaine iuice that commeth of the meate in the first digestion. And it is two wayes: naturall and not naturall. Naturall blood is a hote and moist humor, slender and meane in substance, but of a verie red colour, in sauor and tast it is sweete, gentle and good. But that blood is said to be vnnaturall, which differeth or digresseth from the former description of blood: yet notwithstanding containing it selfe within the bounds of his breadth & largenes, which if it doth once passe, it is no more to be called a blood, but some other humor. But blood doth chance to degenerate from his proper nature two kind of wayes. The first way is (as they terme it) in it selfe, that is, in respect of it selfe, (his proper substance being changed without any commixtion with an other.) The second way is by an other, or in respect of an other. And yet it consisteth two wayes by it selfe, (that is to say) either because the substance thereof is more thicke, or more thinne then it ought to be: or because it is burnt, and that which is thinnest of it, is turned into melancholie: but that which is thicke into choler, and that without separation. But in respect of an other, blood becommeth not vnnaturall, when as an other humor is mingled withall. Which may happen many wayes, according as the diuerse kinds of choler, fleume, or melancholy may be commixed with blood. By which things it is manifest, that of blood there are ingedred foure kinds or differences of tumors about nature. First, of natural & good blood, there is ingendred a true *phlegmone*. But of blood, which is corrupted through the admixtion of other humors, there do grow three differences of that kind of *phlegmone*, which is neither true nor lawfull: because that the three other humors (that is to say) fleume, choler & melancholy may

LIBER V.

283

may be easily commixed with blood. Therefore if melancholy be mixed with blood, it is called *phlegmone Scirrhus*: if choler, (which then is conflated of both kinds) it is called *phlegmone Erysipelatodes*: if fleum, it is termed *phlegmone Edematodes*. But of blood, which is filthie and corrupted through the addustion & corruption of his own proper substance, according to the manner of the thinnesse or thicknesse thereof, there are ingendred either Carbuncles, which are called of the Greekes *Anthraxes*, or else *Gangrena* and *Sphacelus*, which we call Can- cres. Of the which diseases we wil speak of hereafter in that which followeth.

CAP. VIII.

Of the Causes, Signes, and Iudgements of Phlegmone.

THERE are three causes of *phlegmone*: as there are also of all other tumors *The causes of*
besides nature, which do chaunce through the defluxion of humors, *vide- phlegmone.*
licet. 1. Primitiva, which we call both *pragressa* and *euidens*: 2. *Antecedens*: 3. & Con- 1. *Pragressa.*
iuncta. Euident causes of inflammation are outward causes: as, beating or bel-
king, diruption, conuulsion, breaking or brusting a wound, a voluntary vicer, a
loolnesse, and other of that sort, which do pro uoke fluxe, by exciting paine in
the affected member. The Antecedent cause, is aboundance of blood, which 2. *Antecedens.*
is good and faultlesse, as when the veines touch much together to the mode-
rate repletion of the Arteries. For then is blood prouoked (as a certaine super-
fluous thing,) to flow and descend to some member which is either weake, or
immoderately hote, or affected with paine, where it is thrust, and abideth
compact together, vnlesse it be by and by repressed from the beginning, (as
we haue said before in our generall Chapter: to the which we must therefore
haue continuall accessse, that we may attaine to a more perfect knowledge of
particular tumours, whereof we now entreate. The Coniunct or continent 3. *Coniuncta.*
cause, is the blood it selfe, which is already stuffed in the affected place. The
markes or tokens of *phlegmone* are the tumor, or the augmenting of the mem- *Signes of a true*
ber about the naturall habite, vehement heate, so that the member seemeth to *phlegmone.*
burn. There appeareth rednesse in the outward partes, such as is wont to come
through bathes which are made hote either with the fire, or by some other
meanes. There is extreme paine, vnlesse the member hath altogether a dull
sense. There is also grieuous beating, and pulsation verie vehement inwardly. *Lib. de Tumo.*
There is also extension or stretching out of the member, which not onely we *prater natura.*
alone haue found out, but also the patient himselfe may perceiue by his owne *& 13. method.*
feeling. There is furthermore resistance of the member if it be touched, after
maner of extension. There be also other such like signes, which doe testifie
that aboundance of blood is present in some part of the bodie. *Phlegmone* hath *Four times of*
four times, 1 the beginning, 2 the increasing, 3 the state, 4. and the declina- *phlegmone.*
tion: except at the least way, fluxe hath recourse within, or it be straight way
repressed by repulsive medicines. But when it shall lightly passe ouer these *Iudicia.*
four times, it is needfull either to resolute and draw out the matter of it, or to
bring it to suppuration, or else to putrifie & rot it, or to turne it into a scirrhus
and stony hardnesse. And truly the signes of all these are to be sought out of
the chapter that intreateth generally of the: where the marks of al times, & the

Symptomates
which hinder
the cure of
phlegmone.

meanes to finish tumours about nature (which they commonly call *apostemata*) be declared and expressed. But *phlegmone* is accompanied with many other euill symptomates, which do alter and change the order of his cure, as are, vehement paine, which doth greatly occupie the sensible part: recourse of the matter from the kernels (which the Greekes call *Adene*, and commonly they be called *Emunctoria*) to the internall parts. Also mortification of the affected member (which they call *corruptio esthiomenica*) proceeding of too much refrigeration, and of a strong compacting or stuffing of the matter, which did cause the inflammation. Also a stonie and almost an indissoluble hardnesse, commonly called *Sclerotica*, which proceedeth through a certaine ouerthwart & vntoward dissolution of the thinner humor. Wherefore in curing tumours which consist about nature, we must diligently oftentimes marke and consider, how farre we meane to proceede in the matter, and what accidents may chaunce vnlooked for, that so we may chiefly insist, and be occupied about that most which appeareth, and is most vrgent. Which Galen hath admonished vs of verie wel, lib. 2. ad Glascenem, and 13. Therap. speaking after this sort: In diseases, whose resolution is difficult and hard, it is to be feared, lest some remnant of them be left behind which is very hard. Wherefore in euerie resolution, we must diligently consider into what thing euerie tumour, whose cure is once begunne, may be changed. For that cure which is attempted by medicines that do mightily dry, doth leaue very hard knobbes, which are hard to remoue: hitherto Galen. But the time requireth, that we now declare the cure of *phlegmone*.

CHAP. IX.

*The order of curing Phlegmone caused of the defluxion
of humours, affecting the outward parts
of the bodie.*

The method of
curing phleg-
mone which is
yet in generatio

By what means
fluxe is stayed.

1. Retractio.

2. Repulsio.

3. Cause sum-
motio.

SEEING that *inflammatio*, which is called of the Greekes properly *phlegmone*, doth ingender and growe through the influxion of bloud, happening more abundantly to some member then nature requireth, and fluxe also (*phlegmone* being yet but beginning to raigne) is partly in begetting, and partly begotten already: there must needs truly be a double consideration in the cure of the *phlegmone* being yet but beginning (that is to say) to empye out and auoid that which hath flowed already, and to hinder and stop that which is now a flowing. Moreouer, we shall stop fluxe, if we shall draw backe and repell the humor that floweth, if we shall adde strength to the afflicted member, and if we shall seeke to remoue that which causeth the fluxe. We shall draw it backe, and bring it into a contrary defluxion of the other humours, by bloudletting, if strength and age will suffer it, but if not, we shall do it by applying cupping glasses, or by vsing bindings and frictions, and by heating those parts which haue a direct passage to the affected part. We shall bring back and repell fluxe, by ministring those medicines, which are able to driue and turne the fluxe another way. We shall also remoue the causes that do bring or fetch defluxion to the member already infected with *phlegmone*, by confirming and strengthening the member, if it be weake, by vsing astringent, if it be too loose, by cooling it, if it be too hote,

as it is wont to be, by easing the paine if it be vehement, and by emptying the whole bodie with bloudletting, if it doth abound with bloud, and if it sendeth infection to the member: of all which things we will speake by and by. But we do emptie out and auoid that which is flowed alreadie, and hath gotten it self into the affected part, not onely by those medicines which do digest, that is, which do discusse and resolue, but also by those remedies which do bind together and refrigerate. And truly in *phlegmonous* tumors now beginning, we must rather vse (saith Galene) cooling and astrictiue medicines, then those which do concoct and digest: and so much the rather, if that which floweth be not of a thick substance. But if bloud be greatly compact together in that part which *phlegmone* hath caught and take vp, you must not apply any longer repercussive remedies (as we said before) but then it is conuenient to vse those which can digest. Also in an old & inueterate inflammation, which after the euacuation of the whole bodie, and other some fit cure, hath left behind it a certaine hardnesse & blacknesse in the member: it is not vnprofitable (Galene also affirming the same) to take away the bloud by scarification. And these things haue we spoken briefly and by a generall method, concerning the cure of inflammations that do happen through the defluxion of humours, which the Greekes properly are wont to call *phlegmone*: which things may be sufficient to content a reasonable Phisition, and one which is exercised in this kind of studie. But because we haue taken in hand to write these things for the practitioners of Chyrurgerie, and not for the learned onely, it shall not be amisse, neither any thing from our purpose, if after this generall and compendious methode, we set downe more particularly those things which not only the ancient Phisitions, but also the later sort of Chyrurgians haue left behind them in writing. Therefore aboue the generall rule (as they terme it) the Chyrurgians of our age are wont to reduce the order of curing *phlegmone*, into foure branches or particular intentions: that is to say, into a iust obseruation of a good diet, 2. the stopping of fluxe, or the turning away of the matter which went before. 3. the emptying out of the humor, which hath alreadie entertained him selfe in the member (which they call *materia coniuncta*.) 4. and the correcting or amending of the symptomates. The first intention therefore is made perfect by the due vsing or administration of sixe things commonly called vnnaturall things, and by the vsing of those things also, which are said to be annexed vnto them. And these things, which are sixe in number, called of the Phisitions *res non naturales*, (as hath bene declared from the beginning of this treatise) are, the aire, meate and drinke, mouing and rest, sleepe and watching, emptying and filling, the affections of the minde or the accidents. All which things (because *phlegmone* doth commonly prouoke feaues) ought to pertaine vnto coldnesse and moderate moistnesse. For which causes we haue thought good to set downe these precepts following. Let the sicke be in a pure and cleere aire, and that somewhat cold. Let him keepe a thin diet, cold, and moderately moist. Let him drinke small ale, or beere, or other small drinks. But if a vehement feuer shall haue any acceffe (which is wont often to happen) let him altogether abstaine from wine. Let him not exercise, or moue that member which is beset with *phlegmone*. Let him be quiet as much as he can, especially if there be very great abundance of humors in the bodie. Let

*Vacuacion of
that which is
flowed already
Gal. Ther. 13.*

Scarificatio.

*Foure intentions
in the cure of
phlegmone.*

1. 2

3

4

*1. The first in-
tention is an
order in diet.
Res non natu-
rales.*

Air.

Cibus potus.

Motus.

Quies.

Somnus.

Repletio.

Inanities.

Animi pathemata.

Venus.

2. The auersion
of the fluxe is
the second in-
tention.

A veine is al-
wayes to be cut
directly.

The choice of
blood letting is
declared of the
afflicted part.

3
The third in-
tention is the
euacuation of
the humor al-
readie compact
in the member.

him keepe a measure in sleeping and watching: and let him shun sleeping on the day time, especially about noone. Let him diligently beware of dronkenness and gluttonie. Let the belly be alwayes kept soft and soluble, and now & then let it be washed with clisters if neede require. Let him flie anger, cryings out, and wrath, as deadly enemies. Let him abstaine from venereous actes, as a mortall foe.

The second order in curing Phlegmone, which is the turning away of the flux, is dispatched by letting of blood, if strength and age doth suffer. But in all members of the bodie, whether you intend to reuell (that is) to draw backe againe another way, or to turne it from that place at the side, either streight ouer against the place, or directly forth (which is called in Greeke *κατεξιν*) a veine must alwaies be cut, although there be great abundance: but directly, the right sides do answere to the right parts, and the left to the left. Therefore if *ophthalmia* doth annoy the right eye, or the squinancie doth affect the right side of the throte, the shoulder veine, or some other in his place (if that doth not appeare) must be cut in the right arme, by & by at the beginning of the fluxe. But if a humour doth flow in the knee, you must cut a veine in the elbow cyther the outward or the middle veine, except you meane to scarifie the other legge, or breake the veine a sunder in it, as Galene counselleth in a certaine place. Therefore the election of the cutting any veine, & the inuention to turne the humor another way, (which Hippocrates calleth *antispasis*) is manifested & declared by the affected part, and by the place or situation of the member that is to be cured, as Galene 13 and 14 *meth.med.* and in other places, doth oftentimes teach. But that body, which *phlegmone* occupieth, not onely when it is plethorike & full of humors, but also when the greatnesse of the euil doth exhort vs to it, (though it be but meanely stuffed with humours,) we must empty & euacuat by letting of blood, if we will follow the aduise of Galen, who *lib. 13. meth.med.* commandeth that it should be so, thus writing. Paine truely, and the heate of the member wherein *phlegmone* hath settled himselfe, (although the whole body be void of excrements) doe happen by reason of the fluxe. But then it is expedient to doe it but meanely, (that is) to draw forth blood and to make euacuation, no further then it shal best agree with the age and nature of the patient. Further, you must haue consideration both of the time of the yere, of the nature of the ayre wherein the sicke remaineth, and also of the former custome of the man. Also these doe profit not a little to draw backe the blood that floweth to the affected part, walkinges, frictions, and binding of the opposite member, but first chiefly the detraction of blood, as hath bene said. Therefore if *phlegmone* appeareth in the hands, the legges are to be exercised, bound and rubbed, if in the legges, the handes must be also so vsed. But these things belong more vnto the Phisition then the Chyrurgion.

We now dispatch the third scope or intention, in the beginnings of *phlegmone*, only by applying repulsive things to that member which laboureth with the inflammation (excepting these cases before rehearsed.) For that which is filled with corrupted matter (as Galene saith) is emptied out, not onely by those medicines which digest, but also by those which do bind and refrigerate: as be those which are called *repellentia* and *regerentia* repulsives, and restitues.

But

But in the increasing thereof at the present intention, (that is) to emptie that, which is flowd, and also to stoppe, that no more doeth abound, you must ioyne digestiue medicines with repressiues: but yet so, that the abundance and strength of the one may yet preuaile with the other. But in the state they must equally be commixed together by euen portions, & somewhat more mild in mitigating remedies must be applied, if paine be vehement. But in the end and declination of the state, it is requisite to enacuat by digestiues only that which is compact together, if that *phlegmone* must be ended by resolution or discussio. If truly it doth turne into abscession, and that it cannot be, that the gathering together and eruption of the matter should be letted, it shalbe lawfull to vse medicines which cā both mattre, open, & cleanse the vicer. Furthermore those remedies which do drie, are profitable in the end of both the euils (that is) of *phlegmone* and *abscessus*, for they do altogether consume that which remaineth of the humor, but when incision is made in the abscession which is already come to suppuration, you must lay on such a medicine as may dry without crossion or gnawing, (as hereafter shall be said.) But in those phlegmonous tumors which now are but in the beginning, the most apt remedie to repell and drie backe, is *oxycraton* in Galen, which the Latines call *pulca aquosa*. It is a mixture of water and vineger, so tempered together, that it may be drunke: and then (a sponge being wet and laid in this *oxycratum*, must be applyed to that part, where *phlegmone* is. But in steede of *oxycratum*, by the counsel of Galen, we may take sharpe wine, or apply cold things only to the parts which are about the finewes. These are the words of Galen. In those members which are about the finewes, it shalbe sufficient, in the beginning of *phlegmone*, to lay on a sponge dipped either in cold water, wherewith a litle vineger is mingled, or in water only, or in sharpe and soure wine. For the same purpose also this cataplasme of the same Galen is verie effectual, made of syngreene and the rindes of pomegranates sodden in wine of *rhu*, that is, *sumach*, and *polenta*. This, by restraining doth repell that which floweth, & by drying doth emptie out that which is contained in the tumor, & both wayes it doth strengthen and corroborate the affected parts. This remedie hath bene described of the later sort: of Auicene after this sort, as followeth, R. of the iuyce of syngreene, ℥. j. of wine that is thicke of substance, and sharpe in tast, ℥. β. of barley meale, one quarte of the rind of pomegranades, and sumach powdered, ana. ʒ. β. boile them and make a liniment. There is also another which greatly availeth for the same purpose, inuented of Haly Abbas, R. of *santalum*, white and red, ana. ʒ. iij. of *memitha*, which is called *Glaucium*. ʒ. ij. of *terra cimolia*, & bole armoniacke, ana. ʒ. j. β. let all be brayed into verie fine flower or powder, and well searced, then dissolue them in the iuyce of syngreene, or purselaine, or lettuce, and make a liniment. Another also in the beginning of phlegmonous inflammations, very common & much vsed, which is verie profitable for greene wounds, and bruises taken lately. It is made of the white of an egge, of oile of roses, and of the distilled water of roses (that is) of rose water, wherein you must wet fine clothes & lay them to the inflamed member, & let them be changed often. But there are many other medicines both simple and compound, which do profite in the beginning of *phlegmone* to restraine and repell flux, which are to be sought

Repressiues in the increase, must exceede digestiues.

If phlegmone doth turne into abscession.

Repulsives are to be vsed in the beginning of phlegmone. Oxycraton.

Lib. 13. Meth. medend.

Galen's cataplasma, lib. 2. ad Glau.

Fen 3. lib. 4. tract. I. cap 3.

Haly Abbas Linimentum.

Aliud.

out of other Authors, which haue written of this thing. But these shall content vs for this time.

Remedies to be
vsed in the in-
creasing of
Phlegmone.

Lib. 3. de simp.
medic.

Oile of roses a
present reme-
die in the in-
crease of phleg-
mone.

what things do
help in the state
of phlegmone.

Emplastrum
Galen.

Amongst the remedies which in the increase of *phlegmone*, being outwardly applied, do greatly helpe, oile of roses is maruellously effectuell, (the Greekes call it *rhodinon*.) For this doth partly draw backe, & partly doeth digest through the vapor: because it perfectly holdeth a middle nature betweene the oile and the roses. Therefore in oile of roses there is a certaine astringion, which cannot (saith Galen) ouergo the weake parts of the tumour: but when they haue pierced somewhat deeper, it beginneth then to worke outwardly according to the strength, both to thrust together, to draw into one place, and to thicke greatly, whereby it commeth to passe that in the augmenting of phlegmonous tumors, oile of roses is a most excellent and readie helpe. In the augmenting of *phlegmone* there is another in Auicene verie profitable, *Rx*. of the leaues of mallowes *M. j.* of wormwood, roses. ana. *℥. ss.* of barley meale. *℥. j.* oile of cammonil, quart. *℥.* seeth them, and bray them together, and bring them to the fashion of a soft emplaister. Another of the same. *Rx*. of wine boiled either to the halfe or third part, (one we call *sapa*, the other *defrutum*.) quart. *j.* rose water, and vinegar. ana. quart. *℥.* saffron. *℥. ij.* let them be a litle her ouer a soft fire, then straine them, & dip a cloth in the liquor of that decoction, which you must apply to the phlegmonous member after the maner of an epitheme. Moreouer such kinds of remedies, which are vsed in the increasing of the inflammation, and haue their power and vertue commixed together of repressiue and digestiue medicines, ought seeldomer to be remoued and chaanged, then those which repell the matter, being ministred in the beginning of *phlegmone*.

Aëtius, in the vigour or state of *phlegmone*, and when there is vehement paine felt, hath set downe these remedies: as mallowes mingled with a litle bread, & with oile of roses. Also melilot boiled in the liquor called *passum*, and applied with a litle bread: of the like vertue (saith he) are dates sodden in *passum*, and mingled with bread and oile of roses. Another also, which digesteth through breathing in the vigor of *phlegmone* very effectual. *Rx*. pellitorie of the wall, mallowes. ana. *M. j.* fine branne, the floure of meale. ana. pug. *j.* fenugreeke, dill. ana. *℥. ss.* oile of cammomill quart. *℥.* let them be boiled in wine, and well brayed together, till they be well incorporated, and make an emplaistre. Another taken out of Galene, lib. 13. *Therap.* *Rx*. of the crummes of bread made of corne. *℔. j.* steepe it in hote water the space of one houre, then streigne it, and commixe therewith of the best hony, quart. *j.* and make it to the forme of a cataplasme. This doth dissolue and mitigate paine. Auicene counselleth to minister in the rigour of *phlegmone*, *unguentum basilicon*, & that which is made of the iuices thereof called *diachylon*: but the one is good to mollifie, the other to ripen and bring to matter: although notwithstanding both of them do carie with them a digesting qualitie. But these and other such remedies, which are ministred to dissolue that which is already flowed, and to ease paine, because they are of a very moist nature, must be changed verie seeldome. Furthermore, when as by the remedies before mentioned, the humour which is fallen into the member that is troubled with *phlegmone*, is dissolued and discussed, and the tumour together with the extension thereof is diminished, and the grieve somewhat asswaged, then

then it is to be iudged that the declination of the inflammation is at hand, at which time you must vse onely discussiue things, as are wilde mallowes bruised annointed, raisons (the kernels being taken out) applied with bread and a litle hony, and barely meale vsed with hony. Also moist wooll, flaxe, a sponge, or some such like thing, wet in hote wine, then streigned or wringed, you must minister it: for al these haue an excellēt discussiue nature, & do not prouoke pain: But if, by reason of the stubburnesse & hardnesse of the disease, the affected place doth containe too great plentie of matter, and that such as resisteth resolution, you must not by and by (as some do) breake forth vnto Chyrurgerie, that is, to make incision, or to scald it and burne it, but you must labour by all meanes possible, that the humour collected together may be digested and dissolved by such medicines as can worke this effect. For it is conuenient to attempt the digestion of the humour by such medicines as can profite in that case, before you begin to cut the inflammation. But if the tumour will not yeeld to digestiue medicines, and no further hope doeth remaine to dissolve that which is compact in it, but the matter seemeth rather to pertaine vnto suppuration, you must come vnto those things which can ripen and procure matter. And wee hope that a tumour (although it degenerate into abscession) may through the vapour be digested, if the matter which exciteth the same, be thin and little, & fit to be resolved: or if it remaineth not any thing deeply within, and the skinne of the affected member be thin. But if the humour be plentiful, and thicke, and lurketh verie deepe, and the skinne also thicke, exhalation or resolution is not to be hoped for. Therefore you must come vnto those helpes which can ripen and prouoke matter, of which force is this cataplasme, made of wheate meale, sodden moderately in water and oile: for this (Galene being our Author) doeth speedily bring to suppuration those inflammations which will not yeeld to digestion, and it hath also a heate like vnto our heate, that is, temperate and meane, and by reason of the meale and oile (which haue a certaine clammy & glewlike propertie, wherby in stopping the pores, they hinder the naturall heat of the member) it hath the force of an emplaister: which two things are most required in medicines that doe ripen and moue matter. There are some which do mingle with this cataplasme a litle saffron to colour it. But if a tumour, by reason of the thicke and viscous humours which are stuffed in it, be hardly brought vnto suppuration, this cataplasme doth notably helpe which is made of the decoction of the rootes of *althea*, and of figs that be sweet and fat, which doe resemble the thicknesse of hony, commixed with wheate meale, as followeth, R^x. of the aforesaid decoction, ℥.j. of wheate meale, ℥.ss. boile them thoroughly together, & bring them into the forme of a cataplasme. But if in stead of wheate meale, you vse barley meale or crible bread, which the Greekes call *συγκρινον*, it more auaieth to discusse the inflammation then to bring it to suppuration (as Galene hath noted *lib. secundo ad Glauconem*). There is another also excellently profitable to prouoke matter in the declination of *phlegmone*, which is cōmonly vsed of the cōmon Chyrurgians. R^x. of the bark of the roote of the marsh mallowes, that is, of *althea*, of the roote of lillies, grown-swel, called in Greeke *ερίγρον*, leaues of mallowes, ana. M. j wheate meale quar. j. of the seede of flaxe. ʒ. j. fresh swines greace, ℥. ss. sceth the hearbs in sufficient

What remedies must be vsed in the declination of phlegmone.

What resolution is to be hoped for.

Dis motientia.

Lib. 2. ad Glauco.

Haly Abbas remembreth this cataplasme.

Aliud.

A common cataplasme.

quantitie of water, and bray them with the other things in a mortar, & make a cataplasme. But if, (whē the matter is gathered together and dispatched,) the abscession whereinto *phlegmone* is turned, doeth not open of the owne accord: (the members now being free from the inflammation) you must go about to euacuate and emptie out the matter which cannot be digested, with a pen-knife, or some such instrument, or by some drawing medicine. Then you must bring the vlcer vnto a scarre, like vnto other vlcers, which you must doe by cleansing the sore, by filling it with flesh, and ioyning it together, which at the last will cause a scarre. Moreouer, if the matter be thicke, which bringeth forth the tumour, and very disobedient to resolution & digestion, and be exceedingly compact in the passages of the flesh (as is wont to be in continuall inflammations which be naughtily cured, the thinne part of the humour being resolued, and the thicke part remaining still in the passages, then you must not be afraid to vse scarification, especially (as Galene admonisheth *lib. 2. ad Glauconem*) when hardnesse, bluenesse or blacknesse doe appeare.

*Symptomatum
correctio.*

Dolor.

*Lenefiers of
paine in phleg-
mone.*

*Lib. 2. ad
Glauc.*

The fourth intention, which in the cure of *phlegmone* was propounded to the Chyrurgian and Physition, is the correction and remouing of the symptomes, which do sodeinly come vpon the inflammation, and those are paine, recourse of the matter, whereof the tumour is raised to the inward partes, putrification and corruption of the matterie member, and as it were a certaine stony hardnesse remaining behind, by reason of some mightie drying and digesting medicines. Therefore if vehement paine shall happen to the tumour, you must labour by all meanes possible to mitigate and assuage the same, because (besides that it weakeneth the strength, and hindereth the lawfull duties of the body) it prouoketh fluxe, and draweth bloud vnto it. If paine therefore doth greuously torment in *phlegmone*, straightway you must lay on those medicines, which can lenifie and ease the vehemencie of the paine without any hurt, as is this of Galene, which is made of the licour called *passum*, of the oyle of roses, & a litle wax melted with the both: but this is to be taken in moist wooll, which hath much oyle in it, and to be ministred cold in sommer, & hote in winter. Therefore such a medicine being tempered and applied (as is said before) doth rarifie, extenuate, digest, and euacuate: it maketh the humour that is sharpe, viscos, grosse, or plentiful, & which cleaueth to the aggrieved parts, to be equall constant and moderate, and it discusseth the thicke vapour which can find no fit issue, & so it mitigateth paine: it bringeth no hurt with his heat, for it maketh dull or taketh away the heate of the oyle of roses. Whereby it cometh to passe, that this remedie doth assuage pain without doing any hurt, and disprofiteth not the euil, as hote water, oyle, & wheate meale, which things in an inflammation that happeneth with paine, cannot be profitable (as Galen witnesseth.) For these doe loosen and release through their heate & moisture, and doe resolue the strength of the member, whereby it is made more weake, and more prone and apt to intertaine flux. To the same vse (that is to alay the paine in *phlegmone*) you may apply effectually oyle of roses, yolkes of egges, crummes of white bread steeped in hote water, and then streine them, and comix them with oyle of roses. These also are a present remedie, mallowes sodden in water, and mingled with bran and oyle of roses, or with oyle of violets.

But

LIBER V.

291

But Auicene in mitigating euerie paine vseth saffron, which he profitably cō-
 mixeth with asswaging medicines. Furthermore if the sharpnesse of paine be
 so great & vehement, that it cannot be eased with those things, which because
 they mitigate & lenifie paine, (the succours of nature being stretched out) are
 properly called *Anodyna & paregorica* (that is) prouokers of sleepe & helpers of
 paine: you must passe ouer vnto those aides which we call *narcotia*, (that is) *Nota de hyo-*
 stupefactiues. Amongst the which we haue tried by dayly experience, besides *sciam.*
 the authoritie of some writers, that henban hath profited in this case maruel-
 lously, whose leaues you must take, and bake them in the hote embers, then
 mingle with them fresh swines greace, and applie them to the place. This doth
 pacifie vehement paine, & bringeth plegmonous tumours vnto suppuration.
 But, while you attempt this thing, you must haue a diligent care least you ap-
 plie too much moisture, because it is a thing, which in the beginnings of inflā-
 mations, when fluxe aboundeth with great griefe, is verie pernicious (as we
 said a little before.) But if you feare recourse of the matter that exciteth *Recurfus ma-*
phlegmone, to the inward partes, and that chiefly toward the principall mem- *teria ad inte-*
 bers: you must cause him to come forth by some drawing medicines, or else by *riora,*
 applying cupping glasses, which doe draw vehemently from the inward parts.
 But if by reason of vehemēt drying & digesting medicines being rashly applied *Durities reli-*
 to the inflātion, the reliets of the tumour doe turne into *Scirrhus*: you shall *eta.*
 boile in water the roots of wild cucumber (which is commonly called in herba-
 ries and shops *cucumer asininus*) or of briony, or of *Asarum*, seething them often-
 times alone by themselues (as Galen commandeth) and sometime putting to
 them fatte figs. Then commixe meale with water, to the which also put a litle *Galen's cata-*
 suet, either of a goose or a cock, but if there be not plenty of these at hand adde *plafme for*
 swines greace, & make a cataplasme. This doth notably heale that schirrhous *hard tumours.*
 affect which through mightie drying and digesting medicines in the member
 which *phlegmone* occupied, doth still remaine behind. Also the aforesaid herbes
 togither with the rootes of *althea*, being after a moderate boiling well ming-
 led with bread and suet, and then applyed, doe discusse and dissolue such
 hardned tumours: as Galen doth plainly teacheth *lib. 2. ad Glauconē*. Therefore if
 you feare that plegmonous tumours, which are scarcely digested through their
 vapour, neither yet are easily concocted, be turned into *Schirrhus*: you must al-
 waies cōmixe with digestiues those things which can mollifie & soften. More-
 ouer if any part of the mattering member shall putrifie, you must straightway *Putrifactio.*
 cut it out, or else seek to cure it by many deep scarificatiōs: afterward you must
 sprinkle on it salt water, and then lay on it an emplaister made of the meale
 of beanes or tares sodden in *oxymel*. There be other things also to be proued in
 this case, which we wil by and by set down in the cure of Gangrena. But now it
 shalbe more profitable, if we comprehend the chapters, cōcerning the cure of
 such phlegmonous affects, in some short sentences. And first we will begin to *Galen. lib. 2.*
 declare the summe of the cure of phlegmone, being yet but beginning, & not *ad Glauc.*
 yet vexing with any griuous paine. 1. Let the whole body be emptied with
 conuenient purgations, and especially by letting of blood, if nothing doe let it. 1.
 2. Let the inflamed member be all to washed & annointed with such things as 2.
 haue power to driue backe the flowing of the humour. 3. Let the humour, 3.

The summe of
the cure of
phlegmone,
when it affli-
cteth with
much paine.

1.2.

3.

4.

5.

6.

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10.

11.

which is contained in the aggrieued place, be emptied out by drying and digesting medicines. 4. Let the affected part, and those also which are about it, be strengthened and fortified. Now followeth the summe of the cure of the said phlegmone, when it tormenteth with a more grievous paine. 1. When as inflammation being caused through the defluction of humours, doth vex with great paine, you must mitigate the vehemencie of the same without any hurt doing. 2. Then you must not minister those things which doe strongly bind or vnloosen through their heat and moisture, or resolute strength. 3. But you must apply to the inflamed place, such helps as by meanly binding can repell that which floweth, and euacuate that which infesteth the affected member. 4. Apply to the tumour, a sponge dipped in sharpe wine or *posâ*, that so you may preuent the passage of the humour that floweth. 5. If these things shall profite, and yet the matter appeareth not anie where, you must vse soft and gentle emplaisters, and those especially, which are made as remedies against fluxe. 6. Amongst those things, which are of power to drie, and repell the fluxe of bloud without paine, you must choose the best, as is that resolution with oile of roses, which is made of the stone *chalcitis*: then lay vpon it pure wool dipped in sharp wine. 7. But when matter appeareth in the member, you must often apply the aforesaid cataplasme, or that rather which is made of barley meale. 8. If the abundance of thicke matter doth exceed the medicines, so that there is no hope of resolution, you must make an issue for that which yeeldeth not vnto digestion, in that place especially where it is highest. 9. After incision, you must dry the wound, if paine be not vrgent, and cleanse it & scoure it without griefe. 10. If after incision, paine be vehement, you must first assuage it by fomentes, then with a cataplasme, straight after with some moist medicine, or with such a one as drieth not. 11. If the member be still inflamed, lay on a cataplasme made of a certain pulse called chits, which doth emptie out and driue backe.

CHAP. X.

Of a Carbuncle, and a Cancre, and of the maladie named Sphacelus, all which they call sanguinea pustula, that is, bloud pushes.

De carbunculo.

ἀνθεξ.

γανγραίνα.

σφακῆλος.

Gangrena & Sphacelus doe follow great phlegmones.

The generatiō and descriptiō of a carbuncle.

SEEING that we haue intreated abundantly, as much as appertaineth to a Chyrurgian, of Phlegmone, which is the first difference of inflammations, and most incident to mans body: it now remaineth that we speake first of carbunculus, which is called in Greeke ἀνθεξ: next of Gangrena, the Cancre, and last, of Sphacelus, (which with the expounder of Auicene they commonly call *esthiomenon*) for that he hath his beginning of bloudy fluxe, as phlegmone hath, & doth prouoke a most sharpe feuer, but these are wont oftentimes to accompanie great phlegmones, as Galene libello de Tumoribus *præter naturam*, and in many other places hath diligently noted. A Carbuncle therefore proceedeth of the flowing of bloud, which is black, thicke, filthie, burning, and exceedingly hote, with the which if there be mingled but certaine thinne humours, there are raised vp on the outside of the skinned whelkes or pushes, like thinges that bee burned or scalded, and then this inflammation is called Carbunculus.

bunculus cum pustula, the Carbuncle with the push, which euill truely doeth hap- *Carbunculus*
pen verie often. In the meane time notwithstanding it beginneth (although *duplex*,
seldome) without push or pushes: but then is caused a crustie or hard vlcér: 1 *Signes of a*
say without push or pushes, because sometime there ariseth with this euill one *Carbuncle*.
onely pushe of some greatnesse, which being broken, the vlcér is brought forth 1. *Vlcus cr-*
with a scurfe or scabbe: but oftentimes not one push alone doeth breake out, *stosum*.
but manie little and slender ones, sticking thicke in the member like vnto 2. *Some great*
the seedes of hirse: which being burst forth, there doeth likewise arise a cer- *whelkes, some*
taine crustie vlcér, such as hore iron doth cause. But betweene their beginning, *small*.
before that the pushes doe appeare, they trouble the member throughly. Now 3. *The colour*
these scales or scurfe doe sometime receiue an ashie or earthly colour, some- *of the crust ei-*
time blackenesse, and in that place the skinne cannot be eased, but it is, as it *ther earthly or*
were fastened to the inner flesh. The flesh also about it, is brought to an ex- *blacke*.
ceeding hore inflammation, which the Greekes call *Phlogosis*, and is blacke in 4. *The fleshe*
colour, and shineth after the maner of lime or pitche, as though there were *blacke about it*.
a litle black commixed with a great quantitie of redde. This colour is caused
altogither of melancholic. And these truely are the signes & tokens of a Car- 5. *Greenous*
buncle drawne from the verie affect it selfe, to the which may be added a very *paine*.
griuous and vehement paine of the afflicted member, as though it were 6. *A vehement*
bound with strong chaines. They also which are thus affected doe necessarily *feauer*.
fall into a feauer, and that sooner then they which are vexed with *Phlegmone* 7. *Nausea*.
Erysipelatosa. But if anie poison doeth lurke within (as oftentimes it chanceth) 8. *Vomitus*.
the sicke persons are miserably tormented with perbraking and continuall vo- 9. *Want of*
miting, together with a want of appetite and lothing of meate. There are pre- *stomacke*.
sent also with them quaking of the heart, panting or mouing of the stomacke, 10. *Cordis tre-*
and an often fainting of courage. This euill is called properly of the Chyrur- *mor*.
gians of our age, *Anthrax*, differing from *Carbunculus*, by reason of the malice 11. *Animi de-*
and crueltie of the euill (as they please.) When as in verie deepe *liquium*.
among the Greeks is the verie same, that *Carbo* or *Carbunculus* is among the La- *Carbuncles doe*
tines. Therefore it is superfluous to distinguish, and to handle in diuers Chap- *follow alwaies*
ters the signes and cure of them (which all Chyrurgians almost doe vse at this *a pestilent*
time.) But these Carbuncles doe chiefly arise of violent causes killing the peo- *plague*.
ple sodainly, and they follow a pestilent plague. Wherefore there is required a *Iudicia*.
diligent heede or care about them, neither must they in anie case be negle- 1. *When a Car-*
cted. Moreouer although *αἰθερ* or euerie Carbuncle be a sharp disease, dan- *buncle is most*
rous and contagious: yet the worst of all and the most deadly is that of Aui- *deadly, (the*
cene, which doeth arise in the purest places and neere to the principall mem- *iudgment therof*
bers. For it is to be feared, that this venomous matter which excireth the Car- *being taken*
buncle, doth sodainly returne to the inward parts, and to some principal mem- *from the affe-*
ber: which if it shall happen, the sicke is in great danger of his life, especially if *cted place*.
anie euill signes shall bewray the same. But if the exalation thereof be onely 2. *Another*
filthy and corrupted with abominable poyson, it is inough to kill the man. If *iudgment ta-*
a Carbuncle chanceth about the stomacke, or about the cheekes or iawes, it *ken from the*
sodainly oftentimes (as *Celsus* saith) bursteth out the stomacke. And lesse dead- *affected place*.
ly is that Carbuncle in Auicene, which appeareth first red, and then yellow, 3. *Iudgement*
or of orange colour. But if it waxeth blue or black, it killeth almost euery man, *of the colour*.

4. Iudgement
of the acci-
dentes.

and there is none that is iudged more dangerous of the own nature then it. If the Accidentes, which are woont to accompanie with this disease, be verie much recmitted or released, there is some hope of recouerie. But if they be still more and more continually stretched out, and made more vehement, then truly the matter is in great dispaire.

CAP. XI.

Of the cure of a Carbuncle.

The cure of a
carbuncle must
be begun by
bloodletting.

Venaè directo
secunda.

Deepe scarifi-
cation.

Sprinkling of
hote saltwater.

Arsenicum.
Sanguisuga.

Fluxe in a
carbuncle can
not be turned
away, neither
ought it, lib.
14. Ther.

A cataplasme
good for a car-
buncle.

Cataplasma de
Arnoglossa.

A Cataplasme
of pomegra-
nates.

GALENE lib. method. med. 14. & secundo ad Glauconem, commandeth that the cure of a Carbuncle (hauing set downe a conuenient order of diet) must be begun with blood letting by and by at the beginning (if none of those things doe let it, which are woont to forbid the cutting of a veine) who also willeth to draw blood euen to the fainting of the heart. For it profiteth much those that be troubled with this euill: and this alwaies is to be marked, that the veine be strooken directly against the vlcer. But the choise of the veine is manifested vnto vs of the affected member (as wee haue said in the cure of Phlegmone.) Therefore in that matter, euen a skilfull Phisition must take counsell of the Chyrurgian, who hath the knowledge to declare, from what place and how much blood is to be drawne out. The veine (as it behoueth) being cut, if nothing (as I said) doe hinder you, it shall not be amisse to scarifie the said tumour, vsing somewhat deepe cuttes or wounds by reason of the thickenesse of the malicious humour, (that is) such cuttes as are somewhat deeper then ordinarie (as it pleaseth Galene. There are some, which would haue scarification made in the crustie or hard vlcer onely, and then they straightway sprinkle those incisions with hote salt water, that blood might not meete together in them, or increase, but that it might be emptied out. Sometime they also apply some gnawing medicine, as arsenicke, which in this case among the rest hath the greatest vertue, but some do minister to the scarified place horses leches or blood suckers. But strong repulsiues are in no wise to be vsed or applied to the aggrieued member (although refrigeration be needfull, which in deede doth belong vnto the inflammation.) For you cannot so turne away the fluxe or preuent the malice heereof, because of the thickenesse of the humour. And if at any time you shall doe it, you shall find some other naughty humour (as Galene saith) which is settled in the depth or inward partes of the body: but this humour must not be suffered to flowe abundantly (the same Galen being our Authour.) Therefore such remedies are to be sought for, as by a moderate repression can digest or disperse the humour. Such truly is that cataplasme, both that which is made of plantaine, and also that which is made of lintels twise sodden. But with this you must commixe crummes of bread, which haue bene baked in an ouen. Let the bread (after Galens counsell) be neyther altogether without branne, nor verie full of it. But this kinde of cataplasme is called of the later sorte *Emplastrum de Arnoglossa*, which they make after this sorte, R \bar{x} . of plantaine, lintels, bread baked in the ouen, of eche a like portion, let them be boyled in water. To these Auicene putteth gaules, who also for this purpose doth allow the cataplasme which is made of the two pomegranates sodden either in vineger, or in sharpe or tart water, and these they

LIBER V.

295

they apply both to the affected member, and also to the partes about it. Of this minde also is *Paulus Aegineta*, who saith, that if you will plucke vp a Carbuncle as it were by the rootes, and disseuer it from hauing anie societie with the partes about it, you must seeth in vineger a sharpe pomegranate cutte in small peeces: when the sore is corrupted you must wipe it smoothe, and clense it with a linnen cloth, and when it waxeth drie, you must moysten it with vineger. Also the kernell of the olde filberd nutte or of the young doeth ripen and breake Carbuncles. But the best remedie for the partes lying about it, is the oyntment made of Bole armoniacke, of the oyle of roses or mirtles, and of vineger: which is vsed, because the humour, which hath flowed alreadie, should not returne backe againe within. There are some which doe drawe and allure the poyson, and malicious humour in a pestilent Carbuncle with sucking or drawing it with cupping glasses, and with medicines that can bring the humour to the place which is beset with *Carbo*. Which thing truely I would also counsell to doe, if *αἰμαξ* doth occupie the arteries, and the partes about the lesser veines, and if fluxe doeth moue but slowly. But if it rusheth or breaketh forth strongly and abundantly, the rage of the humour must be tamed and bridled by medicines that can moderately repress (as of late we recited out of Galene) least that there be caused too vehement paine through the fluxe that floweth so strongly in the affected member, and so the euill bee made more painfull and angrie. But vpon this hard or crustie vlcere, especially when the member is putrified, you must lay some strong medicine both which can greatly drie (but not that which can concoct or digest) and also which can moue the matter, (seeing that so you shall fauour the putrifaction of the member,) of this nature is that of *Andron*, *Musa*, *Pasio*, or *Polydia*: and it must be washed in some sweete wine, or in *Sapa*, by reason of the thickenesse of the filthie humour. That Cataplasme also which in Galene is made of the meale of Tares and oxymell, is rightly applyed, when as the vlcere is malignant and corrupted. But commonly the oyntment called *Vnguentum Aegyptiacum* is to be applied. But if these things doe little profite, you must come vnto more sharpe remedies, which haue euen a fierie force. Of the which kinde are these, the roote of *Dracunculus* or *Aristolochia* broken and layd in vineger, lime, arsenicke, yellow oker, and other of this sort, which do burne like fire. These do profit sufficiently, if they doe thoroughly resolue the corrupted member euen from the quicke. This being done, whatsoeuer is corrupted and dead within, you must by and by pull away and plucke it vp by the rootes. But when after these gnawing medicines there followeth a scurfe or scarre, which is drawne euerie way from the quicke flesh, the wound truely, which is raised through them, must be diligently regarded, as in other sores that be burned. But seeing in extreame diseases (as Hippocrates saith) extreame remedies are perfectly the best, we are constrained sometime (our medicines not preuailing with the euill) to roore out a malicious Carbuncle by actuall or manuall instruments (as they call it) that is, with a bright knife or some other such thing. But the end of burning is, while there is sense of paine euerie way, as *Celsus* hath taught very well. After these things the crust or scabbe which is vpon the vlcers, must be resolued by

*Paulus.**Nux amellana.**Remedies to draw the poyson in a carbuncle.**What must be applied to a crustie vlcere.**A cataplasme of the meale of Tares and oxymell.**Vnguentum Aegyptiacum.**Aduentia medicamenta.**When adustion must be vsed.**Finis adurendi.*

*Pisli.**Maturatiua
Anicenne.**Mundificati-
uum ex apio.**A common ca-
taplasme vsed
in Paris.**Consolida maior**Scabiosa.**what thinges
doe resolue the
crusts of vl-
cers.**Emplastrum
escharam re-
soluens.**Theriaca.*

such medicines as are meete for that purpose. But if the sicke shall refuse to suffer adustion, the helpe of some poore and base fellow is to be vsed, who by laying holde on the Carbuncle with his teeth may quite extinguishe and pull vp the same. As were in time past certaine people in Italie named *Pisli*, who did sucke their woundes, which they receiued by the stinging of Serpents, and that without any harme taking thereby. Moreouer the carbuncle beeing thus taken away, or consumed any other way, the hollownesse thereof (the inflammation now ceasing) must first be cleansed, & afterward being made pure and cleane it must be healed with filling medicines (which the Greekes call *Synulotica*.) Which when it is thoroughly filled, neither doth there remaine any hollow place at all in it, it is conuenient to vse those things which can bring it to a scarre, as in other vlcers. But if the euill doth not rage verie much, but shall seeme to offer vs truce and peace, it is ripened and opened (as Auicene saith) by applying figges commixed well together with leauen and salt. And when this Cataplasme or the like is layd to twise or thrise, the place is woont to appeare altogether blacke and full of chinckes or cliftes, and then the place is to be scoured and cleansed with mundificatiues made of *Apium*. That medicine also, which is made of the yolkes of egges and of salt, if it be often applied, it ripeneth and openeth a Carbuncle, (as *Theodoricus* writeth.) For the same purpose we vse commonly at this day that medicine, which is made of honie, salt, wheate meale, and the yolkes of egges. *Consolida maior*, (that is) comferie (which the Greekes call *symphyton*) being brayed betweene two stones, doeth heale *Anthrax* verie maruellously (as they report) and within the space of one day it quite destroyeth it, so that it needeth no other curing after any more: besides also it is a common helpe for other woundes. Some also doe declare woonderfull things of *Scabiosa*: because that, (it being eaten or drunk in wine) it thrusteth out internall tumours to the external places, and it doth dissolue and discusse them without paine.

In the vlcers of a carbuncle these do resolue the crustes or scurfe, fresh butter, swines suet, and other fat things of that sort. For this purpose also this emplaister following doeth maruellously profite: for besides that it resoluerh the scarre, that is, the crust, more speedily then the aforesaid things, it also asswageth the paine that is caused either of the sharpe and burning medicines, or of the bright instrument, and it mightily discusseth the malicious humour, which exciteth the Carbuncle. R^x of wheate and barley meale. ana. \mathfrak{z} .iij. of the which make a solide emplaister with the decoction of mallowes, violettes, and the rootes of *Althaea*, and put thereunto of butter, and swines suet melted. ana. \mathfrak{z} .ij. the yolkes of two egges, which must be put in, when they are taken of the fire: and all these must be diligently commixed and incorporat together with the aforesaid rootes and hearbes, which must be well beaten and brayed togither that the one with the other, and then sifted through a searce. As concerning their diet, epithemes, cordials, & other of that kind, which are made to strengthen the heart, also Euacuations, if they be needfull, they do altogether pertaine vnto that part of Phisick, which cureth with diet and medicines. Wherefore in ministring the, you must aske the aduise or counsel of some learned phisition. But comonly al men almost do vse *theriaca*, which is wont to be ministred

LIBER V.

397

to the greatnes of a beane, made of the water of scabeos, or if a verie sharpe and vehement feuer be present, you must make it of rose water, or water of buglosse: which the sicke must take fixe houres after meat. But because we haue made mention before of the Trochiskes of *Andron*, *Polyida* and *Musa* (which Galen so greatly vsed) it shall not be amisse to set downe here the description of them.

R^x. of Cytnes (that is) of the first flowers or buddes of a Pomegranate. $\mathfrak{z} . x .$ *Andronis Tro-*
of alume that may be cut. $\mathfrak{z} . i i i j .$ of coperous or vitrioll. $\mathfrak{z} . x i j .$ of mirrhe. $\mathfrak{z} . i i i j .$ *chiskus.*
of frankensence, *Aristolochia*, and gaules. ana $\mathfrak{z} . v i i j .$ of salt ammoniacke. $\mathfrak{z} . i i i j .$

R^x. of pomegranate rindes. $\mathfrak{z} . v j .$ of mirrhe. $\mathfrak{z} . v i i j .$ of Alume that may be cut *Polyida Pa-*
 $\mathfrak{z} . v .$ of frankensence. $\mathfrak{z} . i i i j .$ of coperous. $\mathfrak{z} . i i j .$ of the gall of a bull. $\mathfrak{z} . v j .$ let these *stillus.*
be taken in sweete wine.

R^x. of cut or clouen alume. $\mathfrak{z} . i i j .$ frankensence. $\mathfrak{z} . i i i j .$ of mirrhe as much, of *Polyida pastil-*
coperous. $\mathfrak{z} . i j .$ of the floures of pomegranates. $\mathfrak{z} . x i j .$ of bulles gall. $\mathfrak{z} . v j .$ *Aloes. z. lus alius.*
 $\mathfrak{z} . i i j .$ Take these in sharpe wine.

R^x. of cut alume, *aloes*, mirrhe, coperous. ana $\mathfrak{z} . v j .$ of saffron, & of the dregs *Musa trochis-*
of the oyle of saffron $\mathfrak{z} . i i j .$ of the floures of pomegranates. $\mathfrak{z} . i i i j .$ Let them be *kus.*
taken in *mulsim* made of *Falerum*.

CHAP. XII.

Of Gangrena and Sphacelus.

GALEN lib. 2. an *Glaucnem*, calleth them Cankers, which by reason of the greatnes of the inflammation be made and changed into mortifications, yet they be not thoroughly engendred and alreadie confirmed. The force and tyrannie of this euill is so outragious, that except it be remedied verie speedily, the affected member doth easilie represent the habite of death (that is) it doth verie readily draw together the extinction and quenching both of life, sence and mouing. But when the member is so corrupted and so feeble, that it is altogether without sence, and as it were dead, so that whether it be stroken, or cut, or burned, the sicke feeleth it not, then the Greekes call this euill no longer *Gangrena*, but *Sphacelus*, the Latines *Syderatio*, the later sort call it *Esthio-*
menon: which name also they giue vnto *Gangrena*. But Auicene calleth it *Esthio-*
menon, when as the corruption thereof doth passe to the continual parts, which terme the Græcians do vse in an other order. Some call this affect sometime *Syderatio off-*
Herpeta esthiomenon, sometime verie improperly, *Cancer vlceratus*. But this affect
chanceth also to the bones, when as the flesh being beset & compassed about with them, bringing forth and ingendring filthy and stinking corruption, doth infect them with this horrible poison, and consumeth them with most corruptible rottennes. Therefore when as the member shall altogether appeare void of life, sence & mouing, you must by and by pare it to the quicke as neere as you can to the sound flesh. *Sphacelus* therefore differeth from *Gangrena*, because the one doth grow vp in the bones (as we haue declared) and not in the flesh and the vessels of the bodie onely: but the other commeth not to the bone. Notwithstanding it is one kind of *Sphacelus* but it borroweth a proper and singular name beside the common terme. This kind of corruption being

what a Canker is, & whence it hath his beginning.

Gangrena pessimus tyrannus

Sphacelus.

Syderatio offum.

The benumbed member must straightway be pared.

*Ignis Sancti
Antony.*

*Three causes
of mortification.*

*1
What things do
dissolve the
mixture of the
member.*

*Signes of Gan-
grena & spha-
celus.*

Iudicia lib. 4.

Lib. 5.

perfect in the affected part, and altogether deprived of sense, is called commonly in France *Ignis Sancti Antony*. In another place, *Ignis Sancti Martialis*. But this mortification of the members, or the extinguishing and destroying of the life in them, chanceth three wayes. One way, when as the member can no longer receiue the life that is sent to it from the heart thorough the Arteries, by reason of the dissolving of the mixture and consent of the affected member. Which mixture and harmonie of the member is dissolved and destroyed either because of too much cold, (as sometime it happeneth in sharpe and boysterous winters) or by reason of immoderate, rash, and vnadvised refrigeration of the inflammation, or else because of the exceeding, and vnmeasurable vehement heate, and poyson of the inflammations, and malignant vlcers (as they call them.) Another way *Gangrena* and *Sphacelus* are caused, when as the life being gotten into the member is choaked and stopped, as it oftentimes happeneth in great inflammations, which sometime do so close vp and stoppe the veines, Arteries, and pores of the skinne, that there the spirites, (the breathing forth of the vaporeous streames, and the drawing in of the aire, being altogether hindred) are strangled and choked. The third way, these mortifications and destroyings of life are caused in the members, when as the passage and flowing of the vitall breath from the heart to some member is letted and forbidden, and that happeneth either by reason of a vehement and strong binding, or else because of some bruse receiued in these passages and pores, through the which the breath is caied. To conclude, *Gangrena* and *Syderatio*, which the Græcians call *necrosis* and *Sphacelus* do chance vnto mens bodies, destroying either the member, or the vitall facultie, or the naturall heate and temperature of the bodie. But the signes of *Gangrena* and *Syderatio*, Galen in his little treatise of tumors aboue nature declareth to be these: First truly that flourishing colour is extinguished in them, which is wont to be in phlegmous inflammations; then paine and beating of the pulses (that is) the mouing of the Arteries, which is felt of the sicke, do depart a little aside, yet their naturall disposition not altogether ended, but their sense altogether dead and mortified. Whereupon the member straight way appeareth blacke, and it is verie soft and full of corruption, it breatheth out a filthie sauour and it is like vnto a dead thing without life. Whereby it commeth to passe, that when it is touched with the finger, it easily yeeldeth verie deeply, neither after doth it rise vp againe or returne, but the skinne appeareth as though it were separated from the flesh. But this mortification of the affected member, (which the Grecians call *Gangrena*), is of so great crueltie and madnesse (as *Paulus* saith) that except you presently seeke a remedie for it without al delay, the affected member soone perisheth, and then it inuadeth the other parts that be next vnto it, and killeth the man. But if (as *Celsus* reporteth) it yet hath but small power, but is now a beginning, it is not verie hard to cure, especially in a young mans bodie, and so much the rather if the muscles be sound and whole, if the sinewes be not hurt, or smally affected. But when this euill hath taken deepe roote, and is turned alreadie into *sphacelus*, it is vncurable, and very many do die of a cold sweate.

CHAP.

LIBER V.

279

CHAP. XIII.

Of the cure of Gangrena caused of great inflammations, and of the destroying or curing of Sphacelus, which is ingendred of Gangrena.

BECAUSE abundance of blood doth ingender a canker, the order of the *Emptying of* cure thereof must be straight way attempted by a plentiful and copious *corrupted* euacuation of the corrupt blood, which is packed together in the affected blood, member. But in the meane season, you must not neglect those things which shall seeme to belong vnto diet, medicines, cutting of a veine (if need require) and strengthening of the heart, in which things the Chirurgian must take the aduise of some learned Phisition, who knoweth how to instruct him therein (as the matter shall require.) But there must be great plentie of that congealed blood (which causeth mortifications) drawne out from the affected part, either in the veine that is cut, if it appeareth any thing full and swolne about the same member, or in the whole skinne of the part affected, together with his substance either kept downe and made obedient, or cut or diuided by many deepe scarifications. Some to this end do applie horse-leaches, and they do open the little veines that be next the sore, but those deepe and often sections or scarifications are much more effectuell to cure that euill. But because of the greatnesse of the Cankre, we vse verie great sections, or often incisions (which we call Scarifications:) the one, when the euill is neare rotten, the other when it onely beginneth to rot. For the greater the euill is, the greater remedie it requireth (as euerie man may know.) But when you haue drawne out blood abundantly by those deepe slashes or cuts, you must wash *After Scarification you must wash the place with salt water.* the place with salt water, that the thick blood which otherwise would abound there, may be brought forth. Then you must apply some medicine that can let and dissolue putrifaction, as is the meale of tares or darnell, (which the French men call *yuraia*, because it doth prouoke drunkenesse after the manner of wine) or if there be scarcitie of them, you must vse the meale of beanes *Medicines putrefactiues.* with *oxymell* and *syrupus acetosus*. It shall be profitable also to wash the scarified place twise a day with hote vinegre, but especially with *mulsu*m. For these by reason of the drinesse, do consume the filthinesse and corruption, and do cleanse it, but because of their coldnesse they do chalenge of putrifaction that, which is not yet defiled and corrupted. But when this feruent heate is now abated, and the furie of the euill somewhat remitted and flaked, you must lay about vpon the sore that oyntment which is commonly called *unguentum Aegyptiacum*, made of verdigrease, alume, honic, & vinegre, of ech a like quantitie commixed and boyled together. This doth stop putrifaction and resolue *Unguentum Aegyptiacum.* it: and it doth disseuer also the putrified and corrupted humor from the sound and whole partes, and it doth cause it to fall and perish. Moreouer it procureth a crust or scarre, and preferueth and defendeth the whole parts from any infection. But if you will apply a more strong and effectuell medicine, mingle salt with the aforesaid things: or if the euill shal encrease yet more and more, *Burning Tro-* minister some of the Trochiskes before mencioned, being thoroughly *chisquet.*

Arsenicon sublimatum.

Lib. 2. ad Glau.

When adustion is to be vsed.

If the canker turneth into sphacelus.

Lib. 2. ad Glau.

Lib. 4. Remedies that can losen the crusts from the seared members.

brayed and beaten together, and then washed in vinegre and wine: as that either of *Andren*, or *Polyida*, or *Musa*: or one of those which are called of the latter sort *calidixon*, *Aldaron*, or that made of *Asphodelus*, which by reason of the burning force do separate the corruption from the sound partes. In this matter before all other things *Arsenicon* is praised and allowed of, which they call *sublimatum*, *purum* or *correctum*, which must bee dissolued either in some pouder or in wine, and taken in linnen or cotten (which the French men call *Coton*.) And so applyed betweene the sound and corrupted member. For this doth straight way staie the euill, and that truely without paine. But if necessity requireth, you must deuide the good from the euill with a certaine instrument called a probe, or skliffe. But in ministring such medicines: that the matter may be handled more without care, you must be diligent to knowe the nature of the sicke bodie, (as Galen hath well taught vs saying) If the bodie bee rusticall and hard by nature, it requireth verie vehement medicines: but if it be tender and soft, it requireth more gentle & milde medicines. Infantes also or children, and they which loue to liue at their owne pleasure in idlenesse, must haue gentle medicines ministred to them. Moreouer the nature of the partes which are euill affected must be regarded as well as the whole bodie, when you do either cut of, or cut about that which is putrified and corrupted. For there are some sores, which verie quickly do come to matter, and corruption, if they be negligently cured: and some verie slowly: some also doe slowly feele the force and benefite of medicines applied, and some verie soone.

Furthermore if (notwithstanding these burning medicines) the euill shall yet remaine, you must burne that place which is betweene the whole and corrupted member. But all these remedies are wont sometime to profite nothing at all, and then this is the onely helpe, although (as *Celsus* saith) it be a miserable helpe (that is) to cut of the member, which by little and little waxeth dead, that so the other parts of the bodie may be without danger. For that which is once corrupted, euen with touching it doth infect and corrupt that part which is whole and sound after the manner of poyson. But if at any time you shall cut off this putrified and dead member, or shall lance of that which is corrupted in any member euen to the sound flesh, then by the counsell of Galen for more quietnesse sake, you must seare or burne with some bright instrument that member, which as a roote is ioyned to the whole and sound bodie, for so you shal quickly stay the flowing of blood, and debarre corruption. Now adustion being done and ended, you must vse the iuyce of leekes, or (as *Paulus* saith) you must apply salt with the leekes, or some of those remedies, which we haue spoken off a litle before. For these do drie and bind the corruption, and do also stoppe the flux of humors. But when by vsing these remedies rottennesse or corruption shall seeme to cease: that the crustes & scurfe may soone fall away, you must vse a Cataplasme made of bread, or barley meale, or wheate meale boyled in *hydraleon*. Also that medicine which they call *Cephalicum*, annointed with hony. These through their cleansing or scouring, do resolute the crust from the flesh which lieth vnder it. Moreouer that medicine which is called *Tetrapharmacum*, and that also called *macedonicum*, by mouing and

LIBER V.

301

and mollifying the matter do bring the scurfes from the parts that lie vnder them, as all other things do, which do bring the sores vnto suppuration. For these remedies do both mollifie, and ripen or end the matter vnder the crust, which matter doth resolute it: (I meane that matter which lyeth betweene the crust & the flesh. Bread also beaten and brayed with *opium*, or *ocinium*, through their clensing doth mightely draw the crustes from the whole parts without erosion or gnawing: of the like vertue also is *Iru*, or the roote of *panax*, or of *aristolochia*, or of *acorus* mixed with honie. But they are commonly wont to vse butter or some other annointing thing to resolute the crusts. But when the crust is fallen off, they wash the place with vinegre, and then apply this plaister following, which is rehearsed by *Guilielmus de Saliceto*. R. honie. ℞. raw yolks of egges iij. or iiij. of barley meale. ℞. mingle these together, & bring them in to the forme of an emplaister. But two or three dayes after, that the mundification or cleasing may be the better accomplished, you may adde to this emplaister of chosen mirrhe. ʒ. x. But in tender and yong bodies for the separation of the crust, and deterfion of the filthie corruption, the meale of tares mingled with honie or frankensence (which was vsed of Galen) doth abundantly suffice. These things being rightly ordered, such kind of vlcers must be brought vnto some soundnesse of health with such kind of medicines as can draw together the flesh, and procure a scarre: the Græcians call them *synulogrenæ* and *epolotica*. 1. Emptie out abundantly the corrupted blood, which is stuffed in the affected member. 2. After scarifications or sections, wash the affected place with salt water. Then lay on a medicine appointed for corrupted sores. 3. When the furie of the euill is somewhat slaked, minister *unguentum Aegyptiacum*. 4. If the euill will not yeeld to these remedies, seare with a bright and hoat yron that place which is betweene the filthy and corrupted member. 5. But if all these things shal nothing helpe, and now *Gangrena* is changed into *sphacelus*, cut off that member verie speedily, which is so perished euen to the whole, so that no filthinesse remaine behind. 6. When you haue cut off that which was putrified, you must vse some hote burning instrument, that so you may the more quietly pull vp euen the verie roote of the euill. 7. After exustion minister the iuyce of leekes, and other such things, which do drie, bind, and stoppe fluxe. 8. Make no great speed to resolute the crust or scurfe by vsing burning medicines, or some hote instrument from the subiect places (for then there is wont to follow abundance of blood.) 9. When rottennesse or corruption is ceased, & you feare no more the flowing of blood, apply those things which can draw off the crust. 10. When the crusts or scurfes be falne from their places, you must vse the same cure, as in other vlcers.

1. First appoint a thin and coling diet for them which are vexed with *Gangrena* & *sphacelus*. 2. If nothing do let it, turne away the flux by letting of blood: and draw it out abundantly, if it floweth plentifully. 3. Purifie the blood with the medicine which is called *Catholicon*, or with the black pith of *Casia fistularis*, or with the decoction of *Tamarindi*, of hoppes, and fumitorie. 4. Let the sicke take *Theriaca*, & other of that kind, which are able to defend the heart, (which is the fountaine and beginning of life) from those corrupted and filthie smelling fluxes, which are mounted vp from the putrified member.

*Buryrums**Emplastrum Guilielmi de Saliceto.**Lib. 2. ad Glauconem.**The summe of the cure of Gangrena & Sphacelus.*

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*Aphorismes**pertaining**to a phisitian.*

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CHAP. XIII.

Of Erysipelas and other tumors caused of Choller.

*Fleume in the
generation of
humors is next
vnto blood.*

*Erysipelas
quid.*

*Erysipelas ex-
quisitum.
Spina.*

*Erysipelas cum
vlceratione.*

*Erysipelas non
legitimum.*

*Medium viti-
um.
Bilis.*

Although fleume in the generation of humors, doth follow next vnto blood, and there be greater abouandance of that humor in the body next vnto blood, then of other humors, yet because tumors about nature proceeding of choler (which they commonly call cholerike apostems) do in manie things greatly conspire and agree with bloodie humors, it followeth (after the determination of *phlegmone*, & of other tumors consisting about nature, which proceed of blood) that we now speake of those swellings which are caused of choler, and are called of the Greekes by this generall name *Erysipelata*, but of the ancient Latines *Ignes sacri*. *Erysipelas* therefore is the branch or bud of cholerike fluxe, most abiding about both the skinned, (that is) both about that which outwardly couereth al the parts of the bodie, & also about that filmie & thin skin which inwardly compasseth the internal parts. But oftentimes also it occupieth some of the flesh that lieth vnder it, as *phlegmone* (which is the issue of bloodie fluxe most incident to fleshie bodies) doth also possesse some of the skinned. Therefore when verie thin choler, or hote blood which is thinned also in substance, (called of the later sort *cholera naturalis*, but of Galen *χολὴ ξαρκὴ*) is spread abroad ouer the skinned onely, nothing molesting the flesh vnder it, & yet somewhat raising the member into a tumour with a languishing inflammation and yellow rednesse, and altogether doth yeeld when it is touched. This affect is properly called of Galen, a true and exquisite *Erysipelas*. But this is for one consideration, or (as they say) it chanceth vniformely, and without vlceration. Auicene calleth it *spina*. But when a humor of bitter choller shall be more thicke and sharpe, then that it can returne againe naturally, it doth exulcerate or fetch off that little outward skinned, which the Greekes call *Epidermida*, and sometime that exulceration of the skinned in proccesse of time pierceth somewhat deeply, so that it toucheth the inner flesh vnder it, & then that affect is called also *Erysipelas*, but with vlceration, which (as Galen saith) is all one with *Herpes*. But if it be neither a cholerike fluxe, nor a bloodie humor, but equally congealed of them both, it is not then called *Erysipelas* only, but Galen tearmeth it a disposition throughly commixed with *Erysipelas* & the inflammation. But of that which is predominant in the mixture, is the title giuen to the euill. For when blood ruleth, it is called *phlegmone erysipelatosa*: but when choler raigneth, we tearme it *Erysipelas phlegmonosum*. But when neither hath superioritie, but the accidents of them both appeare equall together in power, then that euill shall be called a meane betweene *phlegmone* and *Erysipelas*. Now also of other mixtures there shall be the like interpretation, that is, if much choler be mingled with a thin and smal humor, either of fleume or melancholie, it shall be called *Erysipelas œdematosum* or *schirrhosum*. Moreouer when we speake simplic of choler, or of a bilious humor, after the manner of Galen and other Physitions, we meane pale choler, yellow and bitter, and not that which is soure and blacke. And this is called of others, *naturalis & certa cholera*, hauing his generation of blood that is thin and hote. But melancholy we ne-
uer

LIBER V.

303

uer absolutely do tearme choler, but alwayes with an adiection of the humor, which ioyneth the colour of the name. Choler therefore, which is called of the Greeks *χολή*, and commonly *cholera*, is a hote and drie humor, proceeding of the thinner and hotter part of *chylus*, or of thin and hot blood (as we said of late.) And this is two maner of wayes, according to the diuision of the new *Bilis flava di-* Phisitions, that is to say, naturall and vnnaturall. Naturall choler is a humor *plex.* of power hote & dry, in substance thin, of colour yellow or red, declining vnto a certaine colour like orengetaunie, but in tast verie bitter, and not sharpe or soure (as some vntruely haue affirmed.) Vnnaturall choler is said to be that, *Not naturall.* which doth degenerate from the aforesaid bilious humor, and yet it keepeth it selfe within the bounds of his circuite, which if it doth once passe or go out of, *Choler doth di-* it is now not to be accounted choler, but rather some other humor. But this (I *gresse from his* meane choler) doth happen to transgresse the limites of his liberty or circuite *owne nature.* two wayes. 1. One way (as we may say) by it self, & in it self. 2. The other way by admixtion with others. By it self & in it self is also two fold. 1. one way, when as that natural choler doth putrefie, & is burned within, & that is called *adusta per* *putrificatione.* 1. burnt through putrification. 2. The other way, when as vnnatural *Bilis vitellina.* choler called *vitellina*, is throughly concocted euen with a fiery heate in the li- *Porracea.* uer, or in the stomach, or in the veins, & it is made of the colour of leeks, which *Prassina.* they also call *prassina*, or it is caused to be rustie or cankered, which truely are *Æruginosa.* extreme griefes. But vnnaturall choler, or choler aboue nature, through admixtion, is caused, when as another humor doth come vnto it extraordinari- ly. And this truly happeneth many wayes. For if thin and waterish fleume be mixed with it, it is made yellow and like vnto saffron, if thick & viscous fleume be commixed therewith, it is made like to the yolkes of eggs: but if burned melancholie be ioyned therewith, it is made *bilis adusta per admixtionem.* And so after *Crocea.* Auicenes mind and iudgement, there are sixe kinds of naturall choler: with *Auicene.* Halyabbas, foure onely, for he maketh no mention at all of the two kinds of *Haly.* adusted choler. But Gal. lib. 2. *de virtut. naturalibus* saith, that there is no choler besides nature, but that which is *vitellina*, very like both in colour & thicknes to the yolks of eggs: for he saith that *porracea* & *arubinsabilis* are engendred oftentimes in the stomake, of naughtie & corrupted humors, by reason of the crudity or rawnes of meats & drinckes, as are the herbe called beete, oynions, coleworts. And also sometime, when these things are not wel digested, it is ingendred in the very veines, by reason of sicknes, or some other euil disposition. By these things therefore it is gathered that there are foure kinds or differēces of *Foure differen-* inflammations engēdred of choler (which cōmonly are called cholerick apo- *ces of inflam-* stemes.) That is to say. Of true sincere & laudable choler (which we cal thin & *mations com-* hote blood) is ingendred that kind of inflammation, which Galen lib. 2. ad *ming of choler.* Glauc. calleth a true and exquisite *erysipelas*, which is as it were a passion of the *Verum erysi-* skinne onely: in Greeke it is called *ἀκρίβης ἑρυσίπελας*. But of vnnatural choler, *pelas.* being mixed with other humors, there do arise three other differences, as ery- *Three vnlaw-* *sipelas phlegmonodes*, *erysipelas adematodes*, and *erysipelas scirrholes*. And of choler *full erysipelas.* which besides nature is caused of adustion, by reason of the thinnes or thicknes of the substance thereof, there are ingendred either *herpetes esthismi* (that is) *exedentes*, which are of the same kinde with those *erysipelata*, which *Herpes exedens*

Phagedena. do chance with vlceration, or there are engendred *phagedene*, which do some-
Cancro vlcera- what deeply gnaw the flesh together with the skinne, and there are caused
ti exulcerat cankers, and other such gnawing euils, there are also engendred
cacoethe (that is) malignant vlcers, which are called of the late chyrurgians *pu-*
stula corrosiua. Therefore in such kind of humors, that is truly the most thinne,
 which raiseth the exulcerated *herpes*: and that most thicke, which prouoketh
 the cankre. Then that which pertaineth vnto thicknes, occupieth the next
 place, which doth engender *phagedene*, as Galen hath noted lib. 14. *meth. med.*
Cause veri eri- The causes of a true *erysipelas* as also of a true *plegmone* are three. *Pragressa*,
sipelatis. which are called also *primitiua* 2. *antecedentes*. 3. and *coniuncta*. But *erysipelas* is seel-
 dome caused of any primitiue cause: notwithstanding violent frictions, the
 applying & ministring of attractiue medicines do oftentimes excite or cause
 the same.

CHAP. XV.

Of the signes and tokens of a true erysipelas.

Signes of erysi- **T**HE marques and tokens of a true and exquisite *erysipelas*, are gathered and
pelas. knowne by conferring the same with *phlegmone*, according to the doctrine
 of Galen 14 *Therap.* and 2. ad *Glaucanem*: whereby it plainly appeareth that
 a true and lawful *erysipelas* is a certaine *species* of *phlegmone* (that is) of an inflam-
A yellowish mation, as it is generally taken. The signes therefore of *erysipelas* are these, a
rednes yelding red colour to behold, declining somewhat to yellow, which yellowish colour
to the finger. doth easily yeeld to touching or handling of it, (that is) by thrusting it downe
A smal tumor, with the fingers, and then it slideth in againe, a small tumor rather remaining
vehement heat. in the skinne, then descending deeply, vehement heat causing a more vehe-
 ment feauer then that which is ascended of *phlegmone*: for *erysipelas* is far away
 more hote then *phlegmone*. No great or strong breaking of the pulses, which is
Small pulse. the proper symptome of a great *phlegmone*. A byting and pricking paine with-
Pricking paine. out any extension, as it chanceth in *phlegmone*, and manie other like signes
Iudicia. which do signifie the dominion and rule of choler. But that which pertaineth
 vnto the iudgements hereof, *erysipelas* doth chiefly lay hold on the face, and be-
 ginneth commonly in that part of the nose which is commonly called *lepus*.
 Then straightway it spreadeth ouer the whole face, and that through a dou-
 ble occasion, that is, for the thinnes of the skinne, and lightnes of the choler.
 But in the vncovering or laying naked of any bone, *erysipelas* is a sodaine and
 maruellous disease, as Hippocrates writeth lib. 7. *Aphorism.* 19. that is to say, it
 is an euill symptome, if the flesh lying round about the naked bone doth
 seeme to be occupied of *erysipelas*, but this, as Galen witnesseth, chanceth very
 seeldome. Again the same Hippocrates writeth in the Aphorisme following,
 that of *erysipelas* there commeth corruption, suppuration, together with the
 disease, which things (saith Galen) neuer do chance vnto *erysipelata*, except it
Erysipelas fol- be to them which are verie malignant. A true and lawfull *erysipelas* hath foure
loweth the or- times or seasons, as other tumors also aboue nature haue: the signes whereof
der of a tertiu are to be sought out of those things which went before. An exquisite *erysipelas*
feauer. is seeldome ended by suppuration, but chiefly through an insensible transpirati-
 on or resolution. There happen sometime in *erysipelas* certaine symptomes,
 which

which oftentimes by reason of their greatnesse do exceede the verie cause of the euill it selfe, and therefore they do hinder the order of the cure (that is) they do change and peruert the method of curing (as hath also bene said before in *phlegmone*.) Moreouer *erysipelas* followeth the mouing of a tertian feauer, with whose matter it hath a certaine analogie and proportion, for the matter of them both is a cholericke humor. But it is not good to driue or turne *erysipelas* from the outward parts to the inward, but contrariwise, from the inward members to the outward parts, as Hippocrat. hath written lib. 6.

Aphor. 25. But those *erysipelata* which do arise about the head, do put vs to more trouble, which (as Paulus saith) are wont to be so dangerous, that except they be holpen with some effectuall remedie, they sometime strangle and choake the sicke. Hippoc. also writeth that *erysipelas* is verie mortal and deadly, if it chanceth in the wombe of a woman with child, for *erysipelas* being thus engendred in the wombe, the child of necessitie dieth. For truely a sharp feauer (as Galen saith in his commentaries) oftentimes destroyeth it without inflammation.

Erysipelata about the head are very hard to be cured.

Erysipelas in the wombe of a woman killeth the childe.

CHAP. XVI.

Of the cure of erysipelas.

SEEING that *erysipelas* (as also *phlegmone* wherof we intreated a little before) is a hote affect, and engendred of the defluxion of humors: the method of the whole curing thereof shall also be two fold: that is to say, refrigeration, and euacuation. And as in *phlegmone* the order of euacuation did surmount and ouercome the methode of refrigeration: so in *erysipelas*, refrigeration is more needfull then euacuation. For the one doth trouble and molest in quantity, but the other (which is *erysipelas*) in qualitie. Therefore *erysipelas* must be greatly cooled and litle emptied, whereas contrariwise an inflammation ought to be plentifully euacuated, and litle refrigerated. Although there be a common chapter and summe of curing both affectes, as Galene saith, that is, the vacuation of the troublesome humour. And therefore after that *erysipelas* hath been cooled, we vse those medicines which can digest or discusse. Furthermore that we may attaine vnto this vniuersall methode which we haue said to be twofold (I meane refrigeration and euacuation of the noysome humour): it shall not be amisse, if we declare this cure by foure other particular orders after the consent of the Chirurgians of our time. The first scope consisteth in the right obseruation of a good diet. The second concerneth the auersion of the humour that floweth to the affected member, which they call *antecedens materia*. The third consisteth in the emptying out of the humor, which hath flowed alreadie into the diseased part, which they also call *materia coniuncta*. The fourth and the last is busied and occupied about the correction and keeping backe of the euill *symptomates* that may happen thereunto. We shall easily dispatch the first scope, if the applying of all those thinges, which they call *res non naturales* shall belong vnto moistnes and coldnes, as in a feauer tertian, seeing that *Erysipelas* hath his beginning of choler, which is of a hote and dry temperature. Therefore choose & prepare an aire as neare as you can, that is somewhat cold and moist. In sommer let the sicke be in a verie colde house

Two generall orders in the cure of erysipelas.

Foure particular intentions of curing erysipelas.

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Primus scopus.

Aire.

Cibus.

Potus.

Motus.

Animi affe-
ctus.

Venus.

Secundus scop-
pus.

2. ad Glau.

In a Phlegmo-
nous erysipelas
it is good to let
blood.

somewhat within the ground, that is windie, and towards the North. But if there be no such place to be had, and the aire verie hote, make it readie for him your selfe by art. Poure cold water verie often out of one vessell into another: sprinkle the pauements of the house dayly with water that is altogether ycie, and cold. Spread vpon the floore roses, and violets, vine leaues and branches, fallow boughes, and other floures and buddes, which are of a cold and moist facultie. Let no great companie of men come into the parlour or place where the sicke abideth. Let him eschew all fatte, sweete, soure, & hote meates. Let him eat lettuse, gourdes, purslane, sorrell, (which they call *acetosa*) ryce, & other things of that kind, which do thicken and refrigerate blood. Let him altogether abstaine from wine. Let his drinke be Prysan broath, or barley water. Let him keepe a temperate diet. Let his belly be alwayes soft and soluble. Let him abstaine from all exercise and mouing, especially that which is vehement and immoderate. Let him eschew anger, contentions, and all vehement motions and perturbations of the minde as mortal enemies. Let all things be cleane and handsome about him. Let him refraine from carnall copulation. And let these things suffice concerning the first scope. But we shal also bring to passe our second intent about the cure of *erysipelas*, if by conuenient euacuation we take away that humor which is left behind in the bodie. Therefore in a true and lawfull *erysipelas* not necessarily as in *phlegmone*, we must draw blood out of a veine, but we must also purge the belly downeward with some medicine which can expell choler (called of the Greeks *cholagogon*) if that the affect be great, and the bodie doth seeme to abound with choler. Therefore when *erysipelas* doth accend and kindle feuers, and those more vehement then *phlegmone*, those medicines which are exceedingly hote and the iuyce of *scammonium*, (called of the new Greekes *dacrydion*) and that also which is commonly called in the shoppes *electuarium de succo rosarum*, are in no wise meete or conuenient for this disease, and therefore you must vse either *rubarbe*, or that potion which of Rasis is called *aqua tamarindorum*, which is made as followeth. R. damaske prunes. ʒ. ʒ. *tamarindi* that be new. ʒ. x. of broken sugar. quar. ʒ. to the which things to make them more effectuell, you may adde *rubarbe* that is well washed. But if the euill be verie little and small, these medicines called *cholagoga* shall not neede, but it shall be sufficient to vse at that instant some sharpe clyster, (as it pleaseth Galen.) But in a phlegmonous *erysipelas* your labour shall not be frustrate, if you shall beginne the cure with bloodletting (if nothing do let it.) For that kinde of *erysipelas* doth often lay hold on the face, whereupon Paulus commandeth that by and by in the beginning you must cut a veyne in the elbow especially chosing in it the shoulder veine. But if that doth not appeare, you must take that which is most obiect to the sight. And if any thing do hinder the detraction of blood, he commandeth to vse a purgation made of some medicine which is dedicated and appointed to drine out choler, yet Paulus doth not contend with Galen: for where as Paulus hath commanded to cut a veyne in that *erysipelas* which doth rise about the head or face, he meant that of a phlegmonous *erysipelas*, which verie often molesteth the face: but Galen speaketh of a lawfull *erysipelas*, wherein he vsed no detraction of blood. But in *erysipelas adematosum* or *scirrhum*,

LIBER V.

327

sum, you must vse a purgation which hath a mingled and manifold force, that is, which can purge, partly choler, partly fleume, or a melancholic humour. And truely in all these things the aduise of some learned and wise Physition is to be asked, from whose counsell and decree the chyrurgian ought not in any wise to swarue or digresse. And let this be sufficient that once you haue bene admonished, that the chyrurgion ought not to attempt nothing at all in those things which belong vnto purging and bloodletting, without the counsell and warrant of some cunning Physition, except sometime necessitie shall compell him, and when no Phisition is readie at hand. The third intention is finished and performed by cooling and repelling medicines in the beginning of the fluxe, excepting those causes which we haue mentioned in our generall discourse. But the beginning being passed, and fluxe now remaining, you must emptie that which cleaueth fast vnto the member and is compacted therein, by applying outwardly digestiue or euaporatiue medicines, that is to say, through the transpiration and breathing through to the sence. But of all these kinds of tumors thus consisting aboue nature, there is a double euacuation. Gal. lib. 14. Therap. one truely of repulsives to the other parts, the other of outward digestiues, through that vaporious breathing, which doth flie the sence. But because *erysipelas* doth afflict and molest not onely in quantitie, but also in the verie qualitie, by reason of the vehement inflammation: it doth require a more often and greater refrigeration then *phlegmone* doth. Therefore after the emptying of the whole bodie (as we haue said a litle before, we will vse repressiue remedies, cooling it as it is conuenient) the afflicted member, or that part which susteineth the skinne: especially when *erysipelas* is ingendred without any manifest cause. But the end of refrigeration is the mutation or change of the colour: for that which is a pure *erysipelas* doth by & by rest and cease with this, but that which is not pure, but after a sort phlegmonous, if you shall refrigerate it much, it maketh the skinne black and blew, but if you shall desist from seeking to change the colour, it waxeth black, especially in an aged bodie: so that some of those refrigerated tumors cannot perfectly be healed, no truly not with digesting medicines, but that some scirrhus tumor will remaine behind in the member. It is farre better therefore (saith Galen) when you see the colour of the affected member altered, to passe ouer from refrigerating and moderating helps vnto their contraries (that is) vnto dissoluing or digesting and drying remedies, before that the member be altogether blew or blacke. But you must alwayes beware and take good heed, that those things which be annoynted, be verie liquid and moist, and that they be often changed, and that those things which be applyed, be often washed with sponges dipped in some cold liquor. For the great heate of the member quickly bursting forth into a vapour, doth drie vp these things. But amongst those things which carie with them a refrigerating and repelling force, verie conuenient for this affect, Auicene chiefly praiseth among simple remedies the sprinkling on of cold water. But Galen commendeth the iuice of nightshade, of syngreene, of purcelaine, of *psillium*, of henbane, of lettuce, of *ymbilicus Veneris* (which herbe is called of the Greekes *Coryledon*) of endiue, and succorie, of fenne lintles, of gourdes, and other of that sort. Also that cerate made of

In phlebotomie
& purging, the
chyrgurgian
must be taught
by the Phisiti-
on.

Tertia intentio

Hic Guido de-
prauate citat
Gal.

How much ery-
sipelas is to be
refrigerated.

Lib. 14. Ther.

Materia refri-
gerantium ex
Ceratum.

A com' o ind
medicine.

Evacuation of
the ioined mat-
ter by euapora-
tiues.

ἀμυλῶσις.

Hydreleum is a
mixture of wa-
ter and oyle.

Siliuoriam lo-
cum occuparit.

Quarta inten-
tio.

verie cold water, which containeth foure times as much of oyle of roses with white waxe. R̄. oyle of roses with oyle of vnripe grapes made without salt, which being made verie soft & pliable in a morter, sprinkle on cold water as much as you thinke good, with the which if you commix a litle vinegre that is thin, & very clear, you shal make the medicine more excellēt & more effectual. Moreouer all these things must be ministred cold, and often chaunged, before they be any thing dried or withered. It profiteth also verie much and that presently to annoint the member annoyed with *Erysipelas*, with ceruse onely, or mingled with vinegre and *lycium*, or with *terra cimolia*, or with potters claye, with nightshade, or with *spuma argenti* with oyle of roses, and with *acatia* with vinegre. To this purpose also this compound following helpeth much. R̄. iuice of plantine. ℥. j. oyle of roses ℥. iij. *lythargyri nutriti*. ℥. j. *ceruse lot.e*. ℥. iij. of womans milke. ℥. β. let all be commixed together and brayed in a leaden morter, and make a lyniment. But *lythargyrum* and *cerusa* ought first to be beaten, and then the oile and iuyce aforesaid must be powred on them softly by little and little, vntill they be thoroughly incorporate together the one with the other. But if you desire greater coolers, you may commix with these and other remedies before recited (according to Paulus minde) a litle *opium* or *cicuta*, or mandrake. But I thinke it good to abstaine from applying either of them or the like, which are of a stupefactiue nature, except great necessitie doth moue you thereunto. But when the inflammation of the affected member is somewhat abated, and the heate of *erysipelas* slaked, Galen (before that any blewnesse did appeare through refrigeration) did vse to dissolue the humor gotten into the member (which they call *coniuncta materia*) by laying on a cataplasme of barley meale, or of *cruda polenta* (called in Greeke ἀμυλῶσις) and of other things before mentioned in the order of curing *phlegmone*. For euen as the signes of *erysipelas* were desumed and knowne by the analogie of the tokens of *phlegmone*: so also the remedies of the cure of *erysipelas* are to be fetched from the proportion of the remedies of healing *phlegmone*. Furthermore of such kinde of medicines, which haue a dissoluing and breathing qualitie verie necessarie in this euill, there are verie many, both simples and compoundes, rehearsed of Paulus Aegineta lib. 4. cap. 21. and of Aetius lib. 14. *de re medica*. But now it shall be sufficient to rehearse among so many, one onely remedie which of all the rest seemeth in my opinion to be most excellent. R̄. of the tender leaues of althea lib. j. boile them in *hydreleum*, and being well boiled, braie them wel together, putting therunto of oyle of roses. ℥. iij. *argenti spume*, and *ceruse* ana. ℥. ij. β. againe plaine or smooth them with the iuice of coriander, of syngreene, or nightshade, then put therunto a few crummes of bread and annoint them after the maner of an implaister. But if peradventure blewnes shall now occupie the place, (the skinne being cut before) you must lay a cataplasme aboue vpon it, and sprinkle the place abundantly, as Galen hath commanded, with hote water: for it doth digest and wash the wound: also water and salt brine in the meane season shall auile to nourish or cherish the place, when it is somewhat thicke and grosse, which things do scoure and cleanse the thicknesse thereof. The fourth intention of the cure of *erysipelas*, which is the correction of the accidentes, is perfited, (as we haue said in the

the cure of *phlegmone*) when as we shall returne and driue backe the recourse of the matter, induration, and corruption together with the paine and the heat. For these symptomes are wont to happen as wel vnto *erysipelas*, as vnto *phlegmone*. Moreouer the best remedie to assuage paine and vehement heate, *A remedie to* is made of the leaues and rootes of henbane, which you must rowle vp in *mitigate paine* towe and seeth them with prunes: then commixe them with the ointment *and heat.* commonly called *populeon*, or with swines grease (as is said before in the cure of *phlegmone*). But if *erysipelas* shall chance to be exulcerated, you shall cure it *If erysipelas be* with applying *unguentum album* or *unguentum delibargyro*, with the which if you *exulcerated.* shall commix a little *scoria*, which is the drosse of lead molten in the fire, you shall make the remedie most excellent and effectuell. But it shall be more profitable to comprehend the whole order of the cure of *erysipelas* in some short sentences, after the manner of an Epilogue, that those things wherof we haue spoken before somewhat at large, may take the deeper roote in our minds & memories. For this cause therefore we haue taken out of Galen these seuen *Seuen Aphor.* Aphorismes following, which summarily do containe the whole cure of *erysi-* out of Galen *pelas.* 1. In an exquisite *erysipelas* make no detraction of blood. 2. If the bodie concerning the be full of choler and the affect be great, purge the bellie downward with the *whole cure of* medicine *cholagogon*. 3. If the disease be little and small, and the bodie without *erysipelas.* choler, vse no medicine to purge choler, but content your selfe with some sharpe clyster. 4. When you haue purged the whole bodie (as you must) anoint the affected member in the beginning with medicines that can moderately repress and abundantly refrigerate, euen to the changing of the colour. 5. When you see the colour of the aggrieued member altered, and the heat of *erysipelas* slaked, and the inflammation ceased, you must passe ouer from refrigerating & adstrictiue medicines before that the member be thoroughly blew or blacke, vnto their contraries (that is) vnto digestiues or discussiues and drying remedies. 6. Those *erysipelata* which are caused of vlcers, and of other manifest causes you must first scarifie, and afterward apply a cataplasme of barely meale. 7. If *erysipelas* be not exquisite or true, but *phlegmonous*: you may let blood without fearing any thing, especially if blood do abound in the body.

CHAP. XVII.

Of tumors which do associate Erysipelas as Herpes both Miliaris and exedens, which are called of the late Chyrurgians cholericke pusbes.

THOSE tumors aboue nature, which haue any societie with the aboue *De herpete.* mencioned *erysipilas*, or any way do seeme to pertaine thereunto (for that they haue their proceeding of vnnaturall and hidden choler (that is) which is not mingled with other humors, both the latter sort of Physitions and also of *Pustule chole-* Chirurgians do call *male cholerice pustule*: but the Græcians, as Hippoc. Galen, *rice vulgo ap-* and Paulus do cal them *herpete*, which word doth almost sound and agree with *pellata herpes* the Latines, as *malum quod serpit*, the creeping euill. For *ἑρπῆς* in Greeke is all one with *serpo* in Latine, whereupon *ἑρπῆς* is called *serpens*, yet *herpes* doth not persitely signifie among the Physitions *malum quod serpit*, but a certaine kinde

Formice Auicenna.

When herpes is caused.

Two kinds of herpes.

1. *exedens* vel *depascens*.

2. *νεγχεα*, sine *herpes miliaris*.

Lib. 14. therap.

Ex Paulo & Gal.

Lib. de tumori-
bus præter na-
turam.

Lib. 14. meth.
medendi.

The cholerick
humor, which
causeth herpes
is verie thinne.

of disease whereof we now entreate, therefore the creeping euill extendeth and stretcheth further then *herpes*, for *phagedæne* are also called *serpentina vlcera*, creeping vlcers. But Auicene calleth all these kindes of pushes *formicæ*, and Galen numbrell them among inflammations, but Celsus seemeth to comprehend the vnder the name of *sacer ignis*. lib. 4. cap. 28. *Herpes* therefore is caused when yellow choler, vnnaturall, alone, and secret (that is to say) which is com-mixed with no other humour, doth flowe into some member and there remaineth: whose substance if it be anie thing thicke and sharpe, it exulcerateth the whole skinne euen to the flesh which lieth vnder it, and then this euill is called of Hippo. and other Græcians *ἑρπης ἰδιόμυρος*, but of the Latines *herpetes exedens* or *depascens*, an eating or feeding *herpes*: and it is called 14 *Therap.* of Galen by this absolute name, *herpes*. But if choler be somewhat thinne and not so thicke and hote, it exciteth small wheelkes outwardly in the superficies of the skinne (for that it doth onely as it were burne and scald) like vnto the feedes of millet or hyrse: by reason of which similitude and likenes the affect is then termed of the Latines *miliaris herpes*: but of certaine of the Græcians after Hippocrates time it was called for the same reason *νεγχεα*: for *νεγχεα* in Greeke, is called *miliū* with vs. And this kinde of species of *herpes* (Galen witnessing the same lib. 2. ad *Glaucōnem*) doth borrow his name or title of the generall word, seing that the same Galen calleth it *herpes simplic* and without addition. Notwithstanding in another place by the name of *herpes*, Galen calleth it *herpes æsthiomenus* (that is) *exedens*, as afterward shall be said. But this kind doth not altogither cause the vlcer, as the other doth which is called *exedens*, but as it hath bene said, it exciteth little smal pushes to the likenes of *miliū*, which pushes in proceſse of time, when they are broken out, do turne vnto an vlcer. Therefore not without any great reason or cause did Oribasius and certaine other also before Galens time, iudge and thinke, that in this kind of euill, there was mixed with choler some thinne fleume, which did bring forth those little pushes, whereupon it was called of some *pustulosus herpes*. But the other which is called *æsthiomenus*, is not so mixed with fleume, but seemeth to be a pure choler infected with no other humor: and therefore it chanceth with *erosion*, which continually affecteth the skinne, whereupon this name is attributed vnto it. For *æsthiomenus* is all one with *erodens* or *exedens*. And truly this euill is of one and the same kind with a pustulous and exulcerate *erysipelas*, from the which notwithstanding it somewhat differeth by reason of thinnesse of that bilious humor (whereof both of them do take their beginning.) That is that which Galen testifieth in these words. It is (saith he) a verie thinne humor which raiseth *herpes*, and so thinne truly, that it passeth through not onely all the inward members, which are euerie where of a fleshie substance, but also through the verie skinne euen, vnto the outward little skinne (which is called of the Greekes *epidermida*) which onely because it stayeth there, it both gnaweth and feedeth on: but if it should also pearse through this, after the manner of a sweate, it should in no wise excite any vlcer, for that it is a common thing vnto vlcers which do arise of a byting humour, which vlcers they call *spontanea*, because the humor which causeth them, is stayed & tarieth still in their going out or issue. Hitherto Galen. When he nameth *herpes* simply

LIBER V.

311

ply and without any addition, he meaneth *herpes esthiomennus*, as it is easie to be knowne by the ioyning together thereof, by the signes and cure, and so in that place it borroweth his title of the general word, when it is simply and absolutely called *herpes*, as in that little booke *de Tumoribus præter naturam*, where the same Galen writeth thus of that kinde of *herpes* word for word. *Herpes* also feedeth and gnaweth vpon those parts which are about it, but the exulceration is of the skinne onely. But almost al the barbarous sort of Chyrurgians euen they of late time do comprehend both these kinds of *herpes* videl. *miliaris* and *exedens*, vnder this title *formica*, to whom both in this thing and in many other also, Auicene first gaue the occasion of error, who being deceiued by the likeness of the name, because the Greekes call *myrmecia*, that is, *formica*, a certaine kind of *verruca*, hath through a maruellous ouersight euen in the same chapter confounded those *verruca* with *herpetes*. Guido notwithstanding maketh a difference betweene *herpes* and *formica*, and confoundeth the name of *formica* sometime with *verruca*, which the Greekes call *myrmecia* and *acrocordona* sometime with *herpes exedens*, which (I meane *herpes comedens*) is sometime named of the same Guido *herpestes*, sometime absolutely *herpes*, who also thought this *herpes* to be nothing else, but a pustulous and vlceraed *erysipelas*, when this notwithstanding, as we haue alleadged out of Galé doth differ from the other by reason of the thinnes of the humor. For that choler which exciteth *herpes* is thinner then that which causeth an vlceraed *erysipelas*. Furthermore *erysipelas*, which chanceth with vlceraed, doth not onely occupie the skinne, but with it also, it annoyeth some part of the flesh vnder it. But *herpes*, whereof we now intreate, layeth hold on the skinne onely, and exulcerateth it. Therefore although these euils are of one and the same kinde (as Galen thought) yet they are not altogether one, neither are they alike. Those welkes also, which the interpreter of Auicene and the vnlearned companie of Physitions do terme *morbili*, Hippocrates libro tertio *epidemiarum* hath comprehended vnder *herpes*. But these *morbili* are caused of a more thinne and slender matter then those pushes which are commonly called *variola*. For these (as Auicene writeth) proceed of blood, but the other are caused through the admixtion of choler and blood. But if any man doth long or desire to know what name the ancient Physitions did bequeath vnto these pustulous vlcers: we haue declared that in Latine they were called of Plinie *papula*, and sometime *pustula eruptiones*, fleumaticke eruptions: but in Greeke of Hippocrates libro tertio *epidem. ecchymata*. Of Galen *exanthemata*. But the signes, iudgements, and causes of both kindes of *herpes*, may sufficiently be knowne by those thinges which went before. It remaineth therefore that we now declare the cure of them. In curing these euils called *herpetes*, (as in other such like voluntarie vlcers, which haue their originall of a byting and vehement humour) three intentions are to be obserued and marked. The first is, that the confluxion of the humor into the affected part be stopped and letted. The second is, to make euacuation of that, whatsoeuer is flowen alreadie into the aggriued member, and sticketh fast in the same. The third is to heale the vlcer. We do finish our first intent, by purging the whole bodie with some medicine that can bring forth the humour, whereof the euill doth grow, and

Herpes exulcerateth onely the skinne.
Auicene confoundeth myrmecia with herpetes.

Herpes esthiomennus & erysipelas vlceraed are not all one.

Morbili sunt ex herpetu genere.
Variola.

Papularum eruptiones.
Ecchymata.
Exanthemata.
Herpetum curatio.
Three things to be marked in the cure of herpes.

1 2 3
Primus scopus

*Herpes requi-
reth the medi-
cine chelagogō.*

*Herpes miliaris
requieth a re-
medie which cā
purge both cho-
ler & fleame.
Reprimendi
tempus.*

*Lib. 14. The-
rap.*

*Repressiues are
not to be vsed if
the humour be
plentifull.
Reprimentium
materia.*

*Those remedies
which do coole
& moisten are
not meete for
herpes exedens.
Repressiues
meete for her-
pes exedens.*

*Cataplasma.
Sumach.
These thinges
do accomplish
our second in-
tention.*

when the bodie is throughly emptied, by repressing and driuing backe the humor that floweth. Therefore in *herpes exedens* we must vse some medicine which can prouoke choler downeward, seing (as we haue said before) a pure and sincere bilious humor doth procreate this euill. It happeneth therefore that in respect of emptying of the whole bodie, *comedentes herpes* must be cured like vnto *erysipelata*. Therefore because it is a thinne and waterish humor which causeth this euill, Galen hath sufficiently declared to mollifie and soften the belly gently, or to prouoke vrine with those things which can moderately cause the same. But in the other kinde of *herpes*, which by reason of the similitude which it hath with *miliū*, we haue said to be called in Greeke *miliaris* and *cenchria*, there is required some remedie which is of a mixed facultie (that is) which can purge forth both choler and fleume. For some haue thought and that not without great reason (as Galen saith) that in this euill there is some fleame commixed with choler. Furthermore that humor which aboundeth in the bodie, and causeth the euill, being emptied out (as it is required) you must apply those medicines which can repress and keepe backe the flowing of the humor, for then the ministring of them shall be more without danger, and more conuenient also, seeing that (as Galen saith) if one do thrust backe but a little portion of the vicious humour, which after conuenient purging remaineth yet in the bodie, to the bowels and great veynes, yet wil it not cause any sensible euill at all that can be felt. But if the quantitie of the humor be great, it sometime coucheth it selfe in some principall member, where as through the force of the purging nature, the whole bodie is not euacuated either by purging downeward or by vrine, or by the skinne, which includeth the whole bodie. But repressiues and repulsiues be not onely those which do binde, but also those which can refrigerate without any adstriction. Of the which nature are these, as lettuce, knotgrasse, fenne or ponde lintels, purcelaine, endiue, syngreene, and other of that sort, which were verie conuenient also for *erysipelas*. But those medicines which besides their cooling are also apt by nature to moisten, *herpes* especially *depaſcentes* do in no wise require, but they do onely admit those refrigeratiues which can also greatly drie vp. For those remedies which haue but a meane and weake force to coole and drie, as is nightshade, are not sufficient for them. Therefore by Galens counsell you must in the beginning lay vpon them the young tender buddes of the vine, bramble leaues, leaues of *rubum canicum*, and plantaine. After applie also with these lentils, sometime honie and barley meale. Also minister that cataplasme *sine semperuino*, which is appointed for those phlegmonous tumors which proceede of fluxe, for it doth repell that which floweth, and it drieth vp that which is contained in the affected member, and it strengtheneth the partes about it. The beginning of the euil being past, this remedie auaieth greatly. Make a cataplasme of the rindes of pomgranades sodden in wine, and of *rhu* or *rhoe* (that is) of the seeds of the shrub *coriariū* (which of the late Physitions is called *sumach*) and of the meale of barely. But by this cataplasme you shall verie well accomplish the second intention or scope of curing *herpes*, because it is of sufficient power to digest that which is flowed already into the affected place: for it appeareth

LIBER V.

313

peareth euidently, that those remedies which haue a repressing facultie, ought to exceede in the generation of the vlcer, but when the vicious humour doth cease to flow anie more into the affected part, then those medicines are requisite which do digest. As concerning our third intent, which declareth the cure of the vlcer, it behoueth you briefly to know these things following: viz. that euery vlcer whether it commeth of the owne accord, or be caused by some accidentall cause, doth desire to be dried vp by some medicine) as Hipp. saith) that is not sharpe, byting, or vehemently prouoking, except when the vlcer be malicious and full of corruption, for such euilles (sayth Galene) require more sharpe medicines, and those which haue euen the power of fire, as is, *mysos* and *chalcitis*, and *arsenicum*, and lyme, and *sandaracha*, and other things of that kind, which burne as hote as fire. Those places therefore that are exulcerated in *herpes exedens*, must be tended with pills, and trochisks, written for the cure of *herpes* in those books, which are called *pharmacentici*: which remedies when necessitie compelleth vs to vse them, must be thoroughly washed in *passum* or in some other sweete wine, or if sweet wine be not ready at hand, in thin & somewhat sharp wine, which is not too old (that is which for age hath no sharp tast) or else in *posca aquosa* (which they call *oxycratum*. Paulus in the cure of *herpes*, which annoyeth vnder the skinne, vseth these remedies, the scourings of leade steeped in the iuice of smooth rew, or a cerote of myrtles in stead of rew. Another of old wooll, washed and burnt about a torch. ℥.xij.℥. of wax. ℥.xxv. of the the scourings of leade. ℥.j. of goats tallow, trimmed and washed with water. ℥.xxv. of mirtles. ℥.v. But for those *herpetes*, which doe gnaw and bite vehemently called *depascentes*, he chargeth to vse this remedie: *R.* of the rindes of sweet pomegranates ℥.vj. *argenti spume*. ℥.vj. of washed wooll cleauing to the torch or to some sweet wood, and that burnt. ℥.iij. of waxe ℥.xij. of ceruse ℥.viij. of frankensence, alume scissible, ana. ℥.j. let them be steeped in wine or in oyle of mirtles. But now the vlcers being of long continuance, those trochisks abouesaid, and other such like medicines which are appointed to cure *herpetes*, must be washed neither in sweete wine, nor in *posca aquosa*, but rather in wine that is somewhat sharpe, especially in that which is blacke, and if that be not to be had, you must vse white wine. But those medicines which are most effectuell and most meet at that time, when vlcers be inueterate, are the pillles of *musca*, *andron*, and *polyida*, whose descriptions are set downe in the ende of the cure of *carbunculus*, & those trochisks also which of Auicene and the latter sort of Physicians are called *calidicon* and *aldaron*. But those *herpetes*, which doe onely exulcerate the outward skinne, as they be, which we haue called *miliars*, must in no wise be enioyned to any of those medicines before rehearsed (if we will credit Galen.) For they be very vehement, and doe greatly drie. But those medicines whatsoeuer they be, which haue the nature and force of *glaucium* (that is) of *memytha*, shall suffice these vlcers, and you must wash them with this, but especially with water. But if these things shall nothing auaille, you must also commixe vineger therewith. Also if you annoint it with iuice of nighshade, or plantaine, you shall helpe it greatly. Hitherto haue we spoken of *herpes*. Now because in that which we haue said, we haue not as yet touched by the way anie thing concerning the euilles called *formice*, which both the Arabians,

The cure of the
vulcer in herpes
is our third
scope.

Euery vlcer
must be dried
vp.

Lib. 2. ad.

Glauc.

How exulcera-
ted places must
be looked to.

Posca.

Remedies ta-
ken out of
Paulus.

Aliud.

Ad herpetes
depascentes.

For inueterate
vulcers.

What is to be
done in pustu-
le miliars if
they turne into
an vlcer.

Lib. secundo
ad Glaucum.

and the latter sort of phifitions do erroneously, as we haue said, confound with *herpetes*: this present place doth require, that we set downe a fewe words both of them and of other tumours and increasings appearing in the skinne, which the Latines call *verruca*.

CHAP. XVIII.

Of the euils called Formica, and of other differences of verruca.

Verruca.

Porra.

There be di-
uerse kinds of
verruca.

Myrmecia.

*Sessiles ver-
ruca.*

*Acrochordon
pensilis ver-
ruca.*

The difference
betweene a-
crochordones,
& *myrmecia*.

Clavi.

ἰλός.
Almismar.
Thymion.

THose little tumours, or low swellings, which are seene to appeare in the skinne like little hillockes, the Latines haue fittely called *verruca*, for *verruca* signifieth properly the highest part of a mountaine or hill: but the common sort call them *porra*, leekes, because sometime they haue certain threads lying betweene them not much vnlike to the rootes of leeks. The Greekes haue no name, wherein they may comprehend all those kindes of *verruca*, but they doe call a certaine kinde thereof by proper names, which be these, *μύρμηκας*, *ἀκροχόρδωνες*, *ἰλός*, *θυμίων*. *Verruca* therefore of them be called *myrmecia*, which are of a large foundation, and as it were sitting iust to the ground, and when they be touched, they are felt painfull like vnto the byting or stinging of an ant, whereupon their name is giuen vnto them, for the Greekes doe call *μύρμηκας*, *formica*. Wherefore the Latines applying the name thereof to the Greeke worde, haue called *formice*, *verruca*, and for their forme and fashion, *sessiles verruca*. These euilles saith Celsus lib. 5. doe growe eyther in the palmes of the handes or in the soles of the feete: but these take deeper roote, and are lower and harder then a wart, and doe cause greater paine: and they send forth more store of bloud, and they scarce at anie time exceede the bignesse of a hoppe. But *acrochordon* is a *verruca* that is as it were hanging, and of a more narrow foundation (that is) a certaine round highnesse or growing vp in the skin, which hath the foundation (that is) the nether part verie straight to the skinne. It is so called because it seemeth to hang as though it were hanged with a string. By this difference therefore, *acrochordones* are distinguished from *myrmecia*, because they are verie small at the nether end next the skinne, but at the other end are verie large and broad: contrariwise *myrmecia*, (as hath bene said) are of a large foundation, but at the other end they are very small and slender. But these oftentimes are equall altogether with the skinne, and *acrochordones* doe alwaies appeare aboue the skinne, (as Galene 14. lib. *de morbis curandis* hath manifestly declared.) Besides these thinges, *acrochordones* (as Celsus saith) doe growe vp thicke and manie together, and doe most trouble children, and oftentimes they fall againe sodainly: and sometime they cause but meane inflammation: there are some also, which are turned into corrupted matter, but they seldome passe the greatnesse of a beane. They be called of Auicene *clavi*, but the Latines doe terme *clavi*, *verruca alba*, because they be like to the round heades of nayles. These doe chiefly happen in the fingers, and the soles of the feete, where they doe cause great paine, the Greekes call them *ἰλός*, but Auicene *almismar*. These be often caused of a bruise, and sometime otherwise. But *thymion* or *thymon*, in English a warre, is called of Celsus and

LIBER V.

315

and of the Greekes *verruucula*, a little hillocke appearing about the body, which at the nether part next the skinne is verie small (as *acrochordon* is) but about it is more large: it is also somewhat hard, and verie sharpe in the top, which doth represent the colour of the floure thime, wherupon the name is giuen vnto it, and also it is easily spread abroad. Oftentimes it giueth forth some bloud, and is almost as great as an Ægyptian beane, seldome bigger, but sometime lesser: sometime there grow vp one alone, sometime many together, either in the ankles of the feete, or in the handes, or in the soles of the feete. But the worst *thymia* of all are in the filthy partes of the body, where they doe commonly breede. Auicene seemeth to haue named this kinde of verruca, *tussum*, or (as another translation hath) *tarseum*. Of the kinde of verruca be those euils also, which Auicene calleth *cornua*, not much differing from the other sortes, but that they be somewhat long and are turned crooked againe like vnto hornes. The euils called *calli*, (called of the Greekes also *καλλι*.) doe not much differ from the aforesaid *clavi*, but that they be of themselves without griefe and nothing painfull, and of the colour of the skinne wherein they are resident, neither doe they ingender of themselves of their owne accord, but of the hardnesse of the skinne caused by labour.

CHAP. XIX.

The iudgements and cure of Verruce.

AMONG all these euiles *acrochordon* and *Thymion*, are oftentimes (as Celsus reporteth) ended and doe heale of themselves, and the lesser they be, the sooner they be end. But *myrmecia* and *clavi* doe scarce at anie time cease without curing. If *acrochordon* be cut off, it leaueth no roote behinde it, and therefore it groweth not againe. But where *thymion* and *clavi* be cutte off, there riseth vpper vnderneath a little round roote, which descendeth downe somewhat deepe into the flesh, and there abiding, it doth cause the aforesaid euilles to growe againe. *Myrmecia* doe holde fast with verie broad rootes, and therefore they cannot be cutte off without great vlceration. It is verie profitable to cutte off *clavi*, and then sprinkle it ouer with hote water, for so it doth waxe soft and tender without anie more adoe: and if it doeth bleede, it oftentimes dieth and ceaseth. It is also taken away by cleansing it round about, and by laying on it rosen mixed with the beaten powder of *lapis mclaris*. But the other kindes (as the same Celsus affirmeth) must be cured with hote medicines. Nowe the fittest remedie for the other euilles is that, which is made of the dregges of wyne, and that medicine is good for *Myrmecia*, which is made of Alume and yellowe Oaker. Paulus Ægineta lib. 4. cap. 15. rehearseth verie manie remedies, which doe take away and vterly abandon these verruce, especially those which bee *sessiles* and *penfiles*, of the which kinde are *elaterium* (which is the iuice of wilde Cucumbers) rubbed on with salt, the barke of frankensence with vineger, rathe ripe figges, which are ripe before their time, with vineger, meale and *nitrum*. Also the iuice or liquor of the aforesaid figge-tree annointed doeth greatly helpe, the iuice of *Tythimalus*, in English spurge, the head of the fishe *smaras*

*Thymia magna.**Thymia in ob-*
*scenis pessima.**Cornua.**Calli.**καλλι.**Acrochordon*
*Thymion.**Lib. 5.**Myrmecia.**Clavi.**Myrmecia.**The cure of*
Verruce out of
Paulus.

*Aqua ex far-
mentis distil-
lans.*

*Stercus bubu-
lum.*

Lacerta caput.

*Other orders
of curing.*

*How verruca
are safely bur-
ned.*

*The cure of
myrmecia be-
ing equal with
the skinne.*

*A newe cure of
myrmecia out
of Galen.*

*Another cure
of myrmecia
Lib. 14. meth.
med.*

salted and burnt, the rust of some mettall with quicke brimstone, (that is) which is not thoroughly burnt in the fire, the leaues of *ocymum* with shomakers bleache, (which the Greekes call *chancalthum*,) the water of the greene twigs of the vine burnt in the fire) sheepes doong with vineger, goates gall annointed, the fruite of the great herbe *heliotropium* applyed by it selfe, or ministred with wine, rewe with *nitrum* and pepper, *nitrum* with the vrine of a yoong boy not yet accustomed with venerous acts, oxes doong ministred in vineger. But these which we haue mencioned as remedies for the extirpation of *myrmecia*, and *achrochoridines*, are greatly also effectuell for those euils called *clavi* and *thymia*. They doe vse also the head of a lysarde to take away *myrmecia*, *achrochoridines*, and *clavi*. There are some which doe boyle the heades of salted fishes in that water which distilleth out of the greene branches, while they be burning: which they doe declare to be a most excellent remedie for the aforesaid euils. Othersome, to extinguish these diseases, doe make a lymiment of the rust of brasle (which of the late Phisitions is called *viride aris*, & *flos aris*) of brimstone, and of the distilled water of vine branches. And this is the onely method of curing which they are woont to vse in rasing out of verruce, (that is) by gnawing and scalding medicines. But this one thing is most diligently to be obserued in administering such kind of medicins, which Celsus doth admonish vs of in his fift booke: namgly, that those partes which are about the euilles, ought to be couered with leaues, least they also be exulcerate, for which cause some doe annoint the places about the diseases, with oyntment of bole armoniacke, with *terra sigillata*, with rose water and vineger. Furthermore we abolish *achrochoridines*, *myrmecia*, and *thymia*, not onely with these aforesaid burning medicines, but also with the flame of the fire, or with some hote instrument rightly applyed to them. Oftentimes also we cutte them off. But sometime wee doe take them awaie and vtterly destroy them by a lygature cunningly made and prepared for them, (as it happeneth in that true disease called *ficus*) or else by setting to the fore teeth, as some at Rome in Galenes time were woont to doe. But if you shall applie fire or some hote instrument to verruca, you must prouide, that a plate of Iron or some such thing being boared through be made readie for the burnt sore, the hole whereof must so fitly comprehend the same, that none of the skinne about it may be seene. Aduision beeing nowe made, you must resolue the crust with butter, or with some other annoynting medicine. Afterward you must cure the sore like vnto other vlcers. But howe *myrmecia*, which doe not appeare out of the skinne, but are altogether equall therewith, ought to be brought forth and cut off, Galene teacheth verie well *lib. 14. method. med.* where hee maketh mention of one in his time at Rome, who deuised a newe order to cure these verruca, first hee brought out the euilles by applying his lippes vnto them, or by sucking them, and then (which did seeme maruellous) hee plucked them from the roote: afterward setting to his foreteeth hee vtterly destroyed them. But *achrochoridines*, appearing aboue the skin he straightway bore of with his teeth, and so quickly dispatched them. Galene also setteth downe another double maner to cure these euils, saying: but a Chyrurgian being somewhat exercised in manuell practise, may easily cut of these verruca, both with that instru-

ment

LIBER V.]

317

ment made to the forme of a myrtle leafe, and with that also, which the Greekes call *scolopomacherion*: (this alwaies prouided) that the fore be kept and separated from the skinne or partes about it. We also bring forth *myrmecia*, by laying some strong and stiffe quill about the compasse or circle thereof, the hollownesse of which quill must be equall with the thicknesse of *myrmecia*, that it may pinch it round about in euerie place. Which being afterward turned about the fore and enforced downward it will quickly bring foorth the whole *myrmecia* together with the verie roote, but you must marke, that the verie end of the quill, which shall cut it in a circle, ought to be not onely thin and slender, but also sharpe and strong. The quill therefore of an olde cocke, or rather of an egle is verie fit for this purpose. But you must cut it off, onely towardes the roote, seeing the hollownesse of the other parte of the quill may easily comprehend *myrmecia*. And truely by this abscission, if it be done cunningly, you shall learne great arte. Hitherto speaketh Galene. But the vlcer which remaineth, (*verruca* being thus taken away) must be filled vp and brought vnto a scarre, as other vlcers be.

Scalprum.
Schelopomacherion.
Another cure inuented by a quill.

Prima scitè radicem verus abscondenda.

CAP. XX.

Of Oedema and other colde fleumaticke and flatuous tumours.

HA V I N G sufficiently intreated of those tumours which are ingendred through hote humours: we are now againe determined to handle those tumors which haue their originall of a cold matter, taking our exordium from that euill, which of the Grecians is called *οἰδῆμα*. For as *erysipelas* is caused of a cholericke fluxe: so *adema* proceedeth of a fleumaticke humor. *Oedema* therefore (Galen defining the same) is a certaine loose and vn painfull tumor, or it is a certaine thinne swelling without paine, rising of a flegmaticke humour that floweth into some member of the body, so that the same Galene lib 14. *The*. thought of *adema*, that it was a disease and no symptome. For truely we know (saith hee) that *ademata* doth come otherwise then of the flowing of a flegmaticke humour, (that is to witte) of a flegmaticke humour, or vaporious spirite gathered into some member, and sometime engendred in the same, as in the legges and feete, which are troubled with a corrupted water running vnder the skinne, and with the euilles called *phthoe*, and *cachexia*, which are euill habites and deformities of the body. For in those dangerous dispositions, *adema* is an accidentall symptome of that affect which oppresseth the man (that is) an accident necessarily following, which requireth no seuerall or proper cure, (as afterward it shall appeare.) *Oedema* (as *phlegmone* and *erysipelas* also) is discerned of the Chyrurgians by two differences (that is) by the true, or vntrue or vnlawfull *adema*. A true *adema* cometh of naturall choler, which truely is nothing else, but a rawe blood not thoroughly digested, which is found in a lumpe of blood, verie fit to nourish flegmaticke members. An vntrue and vnlawfull *adema* proceedeth of vnnaturall fleume. That we may not deale herein anie thing obscurely, naturall choler is a colde and moist humour, in substance crude or raw, in colour enclyning to a certain whitenesse, but in tast,

Oedema quid.

Oedema est symptoma.

Oedema duplex verum.

Illegitimum.

What fleume is.

what & after
what sort
fleume doth
degenerate
from his owne
nature.

Galene ap-
pointeth two
kinds of fleume.

8. Differences
of tumours be-
sides nature
comming of
fleume.

and (if I may speake it) in smell it is sweete and pleasant: vnnaturall fleume is that which doeth degenerate and differ from that fleume before described, and yet it keepeth it selfe within the boundes of his circuit and libertie, which if it shall once passe, it is then no more to be called *phlegma* or fleume, but some other humour. But this fleume chanceth to degenerate from his own proper nature two maner of waies. One way is (as they say) in it selfe, when in his own natural and proper substance it is changed without anie admixtion with anie other humour, which truly happeneth verie often, for it is turned either into a waterish substance, or into a flatuous substance, or into a verie thin matter, and the it is called *phlegma aquosum flatuosum* or *tenue*: or it is turned into a thick and viscous substance, which maketh the fleume verie grosse and clammie, and through a greater (or as we may say) through a further induration, it is caused to looke like a plaister or like glasse, or it doth putrisie and is altered, and then it is made both salt, nitrous, and corrosiue. The other way, vnnaturall fleume is caused through admixtion, that is, when as some other humour doth happen to come vnto it extraordinarily: as for example, either bloud, or choler, or melancholie. If bloud be commixed with fleume, it is made sweete: if cholor be mingled therewith, it is caused to be salt: if melancholie, it is made soure and sharpe. There are therefore eight kindes of vnnaturall fleume after the opinion of Auicen. Haly Abbas appointeth foure onely. But Galen (sayth Guido) seemeth to assigne vnto it two onely kindes, that is, salt and sower, although in his second booke of the differences of feauers, and in his second booke *de locis affectis*, and in manie other places also, he maketh mention of the fleume called *vitreum*, which oftentimes doth ioyne himselfe with sower fleume, by reason of that affinitie and acquaintance that it hath with it. By these things therefore it is gathered, that of fleume there are ingendred eight species or differences of tumours besides nature. For first, of fleume that is naturall, commeth a true and a lawfull *œdema*. Secondly of vnnaturall fleume by reason of admixtion there proceed three other differences of tumours, because that three other humours may be commixed therewith, and these be they: *œdema phlegmonodes*, *œdema erysipelatodes*, and *œdema schirrhodes*. Thirdly of vnnaturall fleume, through the alteration of his proper substance, there arise foure other differences of tumours. For first of windie and vaporous fleume doth come that tumour, which of the Latines is properly called *inflatio*, but commonly among the Phisitions it is termed *apostema ventosum*, a windie apostem. Secondly, of waterish fleume, there proceedeth a waterish Apostem. Thirdly of rawe, thicke, and grosse fleume there are ingendred these tumors which some doe call *leues nodi*, & there are also ingendred fleumaticke abscessions, which they doe comonly call *exitura phlegmatica*. But these are called of the interpreter of Auicen *dubelet frigida*, of which sort are these *steatomata*, *atheramata*, and *melicerides*, *ganglia* also, which be called of Auicen *glandule*, & other of that kinde, which shalbe spoken of in that which followeth. Now of hard or rather of indurated, and (as I may say) of caked fleume, there doe arise all those hard knots, which are most found in the ioynts, and those euils also called *strume*, which are commonly called *scrofule*. Fourthly of corrupted and putrified fleume, there do come *fistula* and other vlcers which they call *scrofulosa*.

The

LIBER V.

319

The causes of *œdema*, as also of other tumours besides nature are threefold. 1. Primitiue causes are these, a fall from some high place, a stripe, a naughtie diet. 2. Antecedent causes, as the aboundance of a flegmaticke humour running downe into some member of the bodie. 3. *Coniuncta cause*, is the verie fleume, which is alreadie stuffed and heaped in the member that is beset with a tumour. The signes of *œdema* are these, a loose and soft tumour, which yeeldeth to the weight of the finger, and is hollowe after the manner of a caue or den, it doth not rise vp againe at the remouing of the finger, but it doth retaine the verie footstep or marke of that which presseth it. There is felt verie small paine, or almost none at all. Verie little heate, a verie white colour, or (as some will haue it) a meane betweene whitenesse and palenesse, and other such like signes, which doe testifie the dominion and power of fleume. *Oedema* (as other tumours also) hath foure times, the beginning, the augmenting, the state, and the declination of the tumour. This kind of tumour is most cured by resolution, or exhalation, but seldome by suppuration, verie often by turning and changing them into knots or kernels called *nodi*, or into other increasing (as they call them) which are tearmed of the Græcians *ἀνοσμητα*, but of the Latins *Abcessus*. But the marks and tokens of the ending and finishing of these kindes of tumours are handled before in our generall discourse of tumours. These *œdematous* tumors are rather excited in the winter time, then at other seasons, for then verie much fleume is gathered together in mens bodies. These tumours also doe greatly and verie often trouble old men, and them which be giuen to gluttonie.

Three causes of
œdema.

1

2

3

Signa *œdema-*
tis.

Iudicia.

CHAP. XXI.

Of the cure of Oedema caused of a flegmaticke humour flowing into some member.

BECAUSE *œdemata*, after the maner of other tumours, are raised through the flux of humours into some member, the scope and order of their cure, shall also be two fold. 1. The one is to dissolue the substance of these humours which now doe occupie the member. 2. The other is, to withstand and restrain the flux. And as the one scope doth excell the other, so the remedies of their cure must be commixed together, the one with the other, cyther somewhat plentifully, or somewhat sparingly. When therefore the order of restrayning shall ouercome that which counselleth vs to vse euacuating and digesting remedies, the force of restrictiues must be augmented. But when there is more need of euacuation then of restriction, the nature and vertue of digesting or discussive and drying medicines, must of necessitie excel in the mixture. Moreouer both the plentiful flux and the small deale of matter in the affected part doth tel vs, that in the mixture the vertue of restrictive medicines must be more effectual, & of greater force. Contrariwise you must vse a greater measure of drying & digesting remedies, when matter aboundeth in the member very plentifully, & the flux very litle. But in an old and inueterate *œdema*, & that which is already ingendred, you shal not vse any longer this order of curing which hath a mingled power, but you shall apply such things as can

Curandi *œde-*
matis scopus
duplex cum ad
huc gignitur.The order of
curing an old
œdema.

*Oedematis vt
symptoma est
curatio.*

*Four particu-
lar orders to be
kept in curing a
swell æde-
ma.*

*Prima inten-
tio.*

Aer.

Potus.

Cibus.

Repletio.

Inanitio.

Motus.

Somnus.

Balneum.

*Secunda in-
tentio.*

disperse and deuide the matter. Which thing is also diligently to be obserued in all other continuall vlcers. But *ædema*, which is an euill symptomat following other dangerous affects, as leanness of the body, the dropsie and an euill habite of the body, which the Grecians call *cachexia*, doth desire no proper, peculiar or seuerall cure (as we haue before mentioned) for it cannot be cured but by expelling that euill affect whereof it first groweth. Yet somewhat is to be remitted out of it, if it doth debilitate the strength or increase the chief affect, or else hinder the cure. It shall therefore be sufficient (if it shall neede any cure) to rub diligently the swelling place, somtime with *oxyrhodinum*, sometime with oyle mingled with salt, or else with *oxyrhodinum* with salt. For this kinde of friction doth slake the tumour, and doth mitigate paine, if it be prouoked thorow too much distention (as sometime it chanceth) *Oxyrhodinum* doth stay the fluxe, oyle with salt hath power to digest and emptic out that which is compact in the member. But *oxyrhodinum* with salt, doth partly digest and drie vp, and partly restraine and stop the affluention of humours. But our generall method being before declared, let vs turne our pen to declare the proper & particular order of curing a lawfull *ædema*, which hath his beginning of the flowing of thin fleume, which method, according to the opinion of the Chyrurgians of our time, doth consist of foure things, (as hath bene said of *Phlegmone* and *Erysipelas*) that is to say, 1. In a iust order of diet. 2. In preparing of the phlegmaticke humor, which they call *equatio*, an equal diuision, and in purging the same. 3. In repressing, dissoluing & drying vp the humour that is flowed alreadie and now doth occupie the member. 4. And last of all in correcting and remouing the symptomates or accidentes which doe follow *ædema*. These therefore are the foure particular intentions, by the which we dispatch those two generall orders before mentioned. The first intention therefore is perfited or finished by the dewe and iust vsage of sixe vnnaturall things, which shall be well and fitly applyed to the sick bodie, if they shall all decline vnto heate and driness with a certaine attenuation or diminishing. Therefore choose and prepare a thinne and drie aire. Let him take for his drinke wine that is fined and cleane from dregges, cleere, white, or somewhat redde, which they call claret wine, which in his kind must be excellent good, and alaid a little with water. Let his bread be verie well baked, and well handled. Let him eate the flesh of sheep, or the flesh of the birds of mountaines and of the plains, and those rather roasted then sodden. Let him vse sparingly fat brothes, potherbs, and other fat meates, Let him abstain from things that be vnleauened, raw, and verie moist. Let him not eate of anie kind of pulse or cheese, nor of vntimely and vnripe fruites, nor of fishes (except they be those that liue in grauelly places, and those also either roasted, or boyled in wine.) Roasted meates generally are better then sodden, and better then those things also which the industrie of the baker can provide. Let him eate little, and drinke lesse. In all his diet let him eschew lecherie, and gluttonie. If the belly be bound, loose it with figges or with *Carthamus*. Take therfore fiue or sixe drie figges, and fill them with the pith of the seed of *Carthamus*, and eate them either in the morning, or before dinner. Let the bodie be exercised moderately, if so be the affected member can permit the same without hurt. Let his sleep be litle & short. Let him altogether auoid bathing, and

LIBER V.

311

and all other moistening things. The second intention is accomplished by *Secunda intentionis* preparatiues, or by remedies equally diuiding (which they commonly call digestiues) and by medicines which can euacuate that flegmaticke matter, wherewith the bodie of the sicke doth abound. Therefore you must giue him some kind of *oxymell*, which can cut, diuide, and purge forth the fleume that lurketh in the bodie. Afterward the matter going before the expulsion being thus prepared, at the appointment of some cunning Phisition, must be emptied out with some medicine, that can purge fleume called *phlegmagogen*. But if (saith *Guido* out of *Casiliacus*) aboundance be present in the bodie, you may safely open a veine, but yet not without the aduise of some expert phisition. But in a plethoricke and full bodie there are scarce at anie time seene anie *ædema*, especially, these which be lawfull, for fleume doth not abound in it more plentifully then other humours doe. Therefore it being simple and alone, not commixed with other humours, it can seldome flowe into any part of a plentiful bodie, wherefore letting of blood especially in a lawfull *ædema* doth seeme to be nothing profitable. The third intention is finished in the beginning by applying repercussiues, and not by those remedies, which by binding vehemently with their naturall coldnesse doe repell and driue backe, but *Tertia intentionis* by those which haue power to drie greatly, and digest well, which they call prouokers of drinesse and resolution. But in the increase, by vsing discussiue remedies somewhat more forcible. But in the state thereof, especially about the end, the flux being already staied, by pure medicines, and by those which doe verie strongly digest and resolue. But in the declination by consuming and drying helps, if the cure be to be dispatched by resolution. But if it doth degenerate and turne into Abscessions, which they call *Exitura*, it shall be cured by ripening medicines and by other helps which are set downe for the cure of Abscessions. Moreouer repressing remedies endued with a drying and digesting nature, which doe profit in the beginning of *ædema* comming of the influxion of a flegmaticke humour, are comprehended vnder three special rules. Remedies to be vsed in the beginning of ædema.

The first is out of *Galen lib. 14. Therapeut. & secundo ad Glauconem*, where he saith, that if *ædema* doth consist of a flegmaticke humour flowing into some member, a sponge wet in water wherein is a little vinegar, shall sometime abundantly suffice. But these must be so well tempered and commixed together, that they may either be dronke, or that they may not haue much vinegar vpon it. But you must bind the sponge to the place, beginning at the nether part, and ending aboue. Let the sponge be verie new. And if there be not a new to be gotten, you shall cleanse and scour the old verie diligently by washing it in *nitrum* and *aphonitrum*, and in lie. Auicene commandeth that in stead of a sponge, you sometime applie a double linnen cloth, or some such like thing. *Posca aquosa.*

The second rule is mentioned of Auicen himselfe. *R. Baurach* of the decoction of water (that is) of salt-peter, or of the some of salt-peter, of ashes, of vinegar, of eche as much as shall suffice. 2

The third rule is described of *Razis* after this manner. *R. Alces, mirrhe, lycium, acatia, stef, memitha* (that is) of *Glaucium*, of *Cyperus*, of *crocus orientalis*, of bole armoniacke, of ech a litle quantitie: pouder them, and commixe them with the iuyce of cole-wortes called *Brassica*, and with vinegar: 3

and make an emplaister. Furthermore those remedies which were of late re- *Emplastrum Razis.*

Remedies to be
vsed in the
time of increa-
sing.

Lib. 14. Ther.
& 2. a. l. Glau.

Remedies for
the state and
declination.

1
Spongia aqua
lixiuio imbuta.

2
Linimentum.

3
Emplastrum
Auicenne.
Vinea quid.
Concoquentia
sematuran-
tia.

This is giuen to
Theodoricus.

Apertio.

hearsed, doe also help much the increasing of this oedematous tumour, if you doe put vnto them a good quantitie of vineger, and a litle Alume, especially in strong bodies, which haue a hard skinne, and when as *aquosior posca* shal not auaile. Therefore if *oedema* doth not cease or rest with these helps mentioned a litle before, when you bind it to againe, you shall commixe a litle more vineger, that the *posca* may be the stronger: or you shal lay on a litle alume, & apply a new sponge. For this doth help as an excellent medicine, and doth long continue verie effectually, and with his substance it doth drie vp the affected member. If there be no plentie of new sponges, it is better (saith Galen) to vse that which the common sort call, *elychnion*. But aboue all thinges let it be soft, which kind is vsed at *Tarsis*, whereof if there be anie plentie, you may boldly vse: for you shall trie it to be more profitable, then the vsing of sponges. But let it be wetted in *Posca*, and a litle alume therewith. Then (as it is set downe already) let it be bound to, and let the binding begin at the neather partes, and end aloft. Let the binding be meane and small, as in the setting of a bone. But truely the first casting about of the swathing band, which must begin beneath, ought to be tied somewhat strait, but all the rest, must be slaked by litle and litle, but yet not so, that anie part of the binding be loose. Now the remedies which are to be ministred after the vigour of the state, when the fluxe is stayed, and in anie vniuersall declination (if *oedema* doth require resolution) are woont also to be described and contained vnder a threefold rule. 1. The first is of Auicen, which is a sponge dipped in lye, of the ashes of the figge tree, of the vine, and of the holme, which is a kind of oke, apply these to the member, for truely in them there is great power and vertue both to drie and to clense. 2. The second is of *Brutus* which *Theodoricus* also vsed. R^x. of Alume, brimstone, mirrhe and salt, of ech a like quantitie. Commix all these with oyle of roses, and with vineger, and make a liniment, which yet doth drie more strongly then the former remedie. 3. The third is of Auicen likewise, whose description is this as followeth. R^x. of cowes doong, lb. ss. of *olibanum*, of *styrax*, of *Vinea* (that is) of the mosse of trees, which is called of the Grecians *bryon*, of *calamus aromaticus*, of spikenard, of wormwood. ana. 3. ss. applye all these with vineger, and with the decoction of coleworts, and make an emplaister. And this truely is the way to cure *oedema*, which is finished by resolution. But if they doe not yeeld vnto digestion, but do come vnto suppuration, you may apply and that verie profitably *unguentum e succis* called *dischylon*, & that ointment especially which *Rogerius* was wont to make. To the same purpose also this emplaister following is very effectual. R^x. mallowes, branke vrsine, or *hircina*, which is called *Achanus* and *achanta*, roote of *Althea*, roote of lillie, roasted onions, snails, leauen, linsseed, sodden & kneaded, and mingled with swines greace, or with butter, bring them into the forme of an emplaister, or rather of a cataplasme. Another for the same purpose very effectual. R^x. of the iuyce of elder, of walwort, of sorrell (which our countremen doe call *lappium acutum*) of *leuisticum* or *ligusticum*, & of fennell: of ech of them, as much as you thinke good, yet of an equall weight, boile them with *dialthea*, with honie, oyle, and butter, and of them make a cataplasme. The Apostem being ripe, doe not tarie till it open of the owne accord, for that happeneth seldome, or peradventure neuer, but let apertion be made with some hot iron,

or

or some burning medicine, wherewith the matter may be purged out, according to the maner & forme before expressed. Then let the filthinesse be clen-
 sed out and wiped away with that ointment commonly called *unguentum Apo-*
stolorum, or with a mundificatiue of *apium*, and with the iuice of wormwood, or
 with this oyntment following, which doth drawe and clense the thicke and
 grosse matter. *Rx.* of *galbanum*, of *Ammoniacum*, of rosen, *terebinthina*, pitch, of bul-
 locks tallow, of old oyle. ana. a like quantitie: dissolue the gummes in vineger, *A mundifica-*
 and let the melt or boyle vpon the fire with the rest, & make an oyntment. Af- *time ointment*
 terward let it be cured like vnto other filthy vlcers. But we dispatch our fourth *which is attri-*
 intention, according to the nature and qualitie of the accidents that chance *but to Diu.*
 verie sodainly, as if paine doth happen, it must most especially be mitigated *Quarta in-*
 by applying moist oyle of wooll, (after the doctrine of Auicen) or by boyled *tin.*
 wine, or by a cerate made of the oile of chamomil, of the oile of wormwood, of *Lib. 2. ad.*
 the oile of spike and of wax. But if hardnesse be present it must be dissolued *Glanc.*
 and mollified with the marrow of the bones of bullocks, or with harts marrow, *Oedema e di-*
 or with some such like thing, as hereafter shalbe said. But Galen in an inuete- *turno.*
 rate *adema* did annoint the sore with oile, and then ministred a sponge dipped *Capita cura-*
 in lie, and binding it somewhat iust or strait did perfectly cure the euill. *tions adema-*
tis.

Now it remaineth that we set down the summe of the cure of *adema*. 1. First
 therefore vnto an *adema*, which is a symptomate happening and comming so- *Oedema mor-*
 deinely with other diseases (as the dropisie, leannesse of the body, and that euill *bi accidens.*
 called *cachexia*) apply such medicines as can discusse & drie vp without griefe.
 2. Therefore rub the swolne place diligently with *oxymel*, or with *oxyrhodinum*,
 or with oyle and salt, or else with *oxyrhodinum* and salt: for by this friction you
 shall both mitigate the paine (if any be caused through distention) and remit
 the tumour also. 3. But to an *adema*, which commeth of the influxion of thinne
 fleume, if flux doth not yet cease, apply those medicines, which can partly di- *Oedema mor-*
 gest, and partly constraîne and restraîne. 4. Therefore bind to a new sponge, *bus.*
 or some other dipped in lie, or wetted first in alayed *posca*, especially in soft and
 tender bodies, and (if the tumour doth possesse the members of the body) bind
 about them softly some swadling band from the nether part to the vpper, as
 we doe vse in setting of bones. 5. But if by these remedies, the tumour doth not
 flake or yeeld, put a litle alume with *posca*, viz. with *oxycratum*. 6. But if the effect
 shalbe of any continuance you must not vse any more these remedies which
 haue a mingled facultie (that is to say digesting and restraining) but rather di- *Oedema inue-*
 gestiues and discussiues. 7. Therefore, the member being first annointed with *teratum.*
 oyle, you must minister a sponge (as we haue said) dipped in lie, and bind it with
 swathing bands somewhat iust and strait. 7

CHAP. XXII.

Of Tumours aboue nature, which the Latines call *inflationes*, but
 they are commonly called *windie Apostemes*,
apostemata ventosa.

IT is nowe verie requisite for vs to dispute of the tumours called *Inflationes*, The difference
 whose cure is diuerse from the cure of *adematata*. For they (as Galen saith. *lib. berwerne infla-*
 14, *Therap.*) haue their originall of a flegmaticke humour, and therefore doe *tio & adema.*

Lib. 4.

Inflationum
causa.Lib. 6. de mor-
bis & sympto-
ma.

Lib. 4.

Inflationum
nota.Inflationum
prognostica.Inflationum
curatio.

yeeld vnto touching and handling, and our fingers being laid thereon doe descend somewhat deeply vnto them. But *Inflationes* doe come of a flatuous spirite gathered together, breeding sometime vnder the skinne, sometime vnder the thin films, which are compassed about with the bones, or they doe shut in and include the muscles, or else some part of the bowels. Furthermore sometime there is also not a little of this humour gathered together in the belly and in the inward parts, and also in the middle space of them, and of the *peritoneum* as in that kind of water (saith Paulus) vnder the skinne, which euill we call a Timpanie. These also differ from *oedemata*, because they being touched with the fingers doe not retaine any marke, and they doe giue a sound like a tabor, and also because sometime, they are contained in a sensible hollownesse, and that oftentimes verie great. The cause of these kindes of inflations, is the weaknesse of the naturall heat, which is placed in a flegmatick matter to prouoke windinesse. For truly heat may take vp such a vapor of a moist substance, but it cannot deuide nor discusse it. For euē as (saith Galen) we see in outward things, that a very cold constitution (especially when the northwind bloweth) doth make the aire very calm, & a very hot constitution in sommer maketh the aire pure and cleare: but the middle constitutions doe cause clouds, so it happeneth in liuing creatures. For heat neither by extreame weaknesse, nor yet by vehement strength can beget winde, but when it getteth a meane betweene these affections. For this vapour is holden in some place (as Auicenn saith) either because of the thicknesse of the member, or for the grossenesse of the vaporous spirite. Which thing also Paulus after the opinion of Galen witnesseth in these words: saying, that the thicknesse of the members, & the grossenesse of the spirit or vapour doth cause that the same vapour is not dispersed abroad.

The signes of inflation are these, a tumour not yeelding to any touching or handling, it appeareth very cleare & bright, & when it is beaten on, it giueth a sound like vnto a bottle, or timpanie. Moreouer there is felt oftentimes windinesse throughout the whole body, sometime running this way, sometime that way, which causeth extensive pain. But concerning the iudgments & opinions hereof, a flatuous or vaporious spirit, which is not dissolved & dispersed, doth procure manie discommodities. But a breathing and windie vapour, coursing vp and downe within the bodie with paine and great anguish, is greatly to be feared, because it doth seeme to be drawne from some venemous matter. But now seeing these three things, viz. the moist matter, the imbecilitie of the naturall heate, and the thicknesse of the pores of the body, doe concur together to the generation of *inflatio* (as hath already bene declared) the order therefore of the cure thereof shall be this, first to strengthen the substance of the heat, to extenuate the vapor and flatuous matter, & to preuent or open the thicknesse of the pores of the body (wherin this vaporious spirit gathered now together, is contained.) Now we make perfect & we finish the two latter things, that is, the rarifying of the thicke body, and the extenuation of the grosse vapor, by one and the same kind of medicines, which is by vsing those remedies which doe profit to the extenuation of the members, & by applying those helps, which can heate either more or lesse according to the inflation of the afflicted members according to the thicknes or thinnesse therof, & according also

also to the grossefneffe or thinneffe of the vapours. For according to the difference of these things, the power or facultie of those medicines which are ministred, ought to be intended and remitted. The thin parts therefore, and the vapour or spirit which is not very thicke, or but meanly to be dealt withall: but the grosse members, & that vapour which containeth much thicke matter, do require medicines which may greatly extenuat and heat them. But if the substance of natural heat shall perish or diminish, it must be repaired again, regarding the greatnesse of the losse thereof. But if it shalbe altered, you must bring it vnto a certain mediocritie. But if griefe there shal vex or molest the sick, you must hasten vnto those helps which can mitigate paine. Verie well theretore haue the Chyrurgians of our age declared, that the cure of *Inflations* (which they call *Apostemata ventosa*) is dispatched by three intentions. The first consisteth of a iust and due obseruation of diet. The second of a good concoction or digestion, and the third dependeth of the discussing and dispersing of the windie spirite, which is assembled in the member. Therefore let the institution of diet be after this maner. First of all you must abstain from all grosse, viscous, rawe, fleumaticke, and windie meates: as are sweete meates, all kind of pulse, rawe fruit, rape rootes, Chest-nuts, and other thinges of that sort, which doe ingender a flatuous vapour. You must vse hore and drie thinges, and those remedies also which can attenuate, and dissolue windinesse, as is bread made of barley with a little salt and commin seed. Let the patient hys drinke be white wine, or claret wine, or *vinum Gracum*. Let him vse the decoction of Cicers mixed with onions, let him take *apium hortense* (which is commonly called *petroselinum*, parsley) calamint, rewe, commin. Let the flesh which he eateth on, be rather roasted then sodden, and especially the flesh of birds (as hath bene said in the former Chapter. But now that you may dispatch the second intention, you must strengthen and corroborate the vertue concoctiue with some sweet and odoriferous saouours, and by confections, and by electuaries appointed for this purpose, as be these, *diacuminum*, *diacalaminthe*, *Aromaticum rosatum*, and this confection following, which they call *Drageta*. R. of annise, of fennell, *Caruus*, *daucus*, commin, of laurell berries, beaten together. ana. ʒ. j. of liquorice, galingale, white ginger. ana. ʒ. ss. of Cloues, cubebs, of long pepper, seede of rewe. ana. ʒ. ij. of annise seede couered ouer with suger. ʒ. iij. of suger. lb. ss. make a powder. But outwardly let the stomacke be annointed with oyle of spike, of *Costum*, and rewe: or make an Epitheme of those things which can discusse winde, and which are appointed to help concoction, and let it be applied to the stomacke. But these things doe rather pertaine vnto phisicke, then vnto Chirurgerie. The third intention is accomplished by applying some medicine which hath a double vertue (that is) which can both concoct, digest, and moderately binde, neither will increase paine. But to the perfiting of these thinges, there are appointed three maner of remedies. *lib. 14. Therapeut.* The first is mentioned of Galen in these wordes. In the arteries (sayth he) and in the muscles, which are vnder the skinne, or vnder filmes which doe couer the bones, when *Inflatio* is risen, if it be without griefe, some liquor applyed to the thinnest mebers shal profite greatly, of the which nature is lye ministred with a newe sponge. But if griefe doth also trouble

*Inflatio com-
meth of a
bruise in the
arteries, mus-
cles, and filmes
which couer the
bones.*

Sapa.

Lana succida.

*Oesopus.
Ceratum ex
resipe.*

*Pro lixiuis
Aphronitrum.
Formula ser-
tia.*

*How an old
inflation must
be handled.*

him, you must annoynt the member with some oyle, which hath power to mitigate and remit the same. These diseases happen through a stripe or bruise, when as either the muscle, or the filme, which compasseth the bone, is bruised or hurt, vpon which filme that goeth about the bone, the aforesaid sponge must be layd. 2. The second rule is described also in the same place after this sort: but vnto the muscles (for they sometime are painfull) you must applie some medicine which can mitigat paine in greater measure, so that to them you must applie not onely lie alone, but you must put into it both *Sapa*, and also a litle oyle. But it shall be more profitable in the beginning not to applie lie, but to vse *Sapa* with wine, and a little vinegar, and to put to them a litle oyle, which things when they are mingled together, it is good to heate them, and lay on vnwashed wooll (which they call *succida*) dipped in them. But if there be no plentie of such wooll, then the oyle of wooll is to be vsed with the former mixture: but if oyle of wooll be at hand neither, you shall commixe very well some Cerate, which is made of the oyle of wooll. For the bruised muscles must needes be lenified with some medicine which hath a double strength (that is) which can both concoct, digest, and moderately binde. But if the medicine containeth no astringtion, it increaseth sometime *phlegmone*, and especially in those bodies, which are plethorike and full of humours. Being mindfull therefore of these three indications already declared (that is, of concoction, digestion, and moderate astringtion) in the muscles which are inflated by meanes of some bruise or stripe, when great paine doth afflict, you shall the rather vse a more mitigating remedie, and you shal greatly resist paine, by vsing more oyle and wine, whose force I knowe to be mightie, when as paine together with the inflation doth speedily hast to an end. And truely the time is the shorter, if you minister those things, which haue a strong and mightie effect, as are these, lie and vinegar, and next after them wine hath a mightie operation. As often therefore as you minde not to aswage paine, you shal cast into the mixture a greater quantitie of lie and vinegar. Againe when you intend to repell and driue backe, you must put in more of wine then of other things, which wine shall be the more effectually for this purpose if it be blacke and sharpe. But if you please to digest, you shall minister the greater quantitie of lie. But if you shall mingle vinegar with them, the mixture shall be profitable both waies, because that vinegar hath a double & mingled facultie. But when the muscle is not pained, you may lawfully for want of lie vse *Aphronitrum*, but it must not be grauelly, but rather foamie. The third rule is an emplaister made of the filthinesse which is wiped fro the bodies of men that wrestle, and of vnslaked lime, boiled together in water and wine. These are the words of Galen *lib. 14. Therap.* But those inflations (saith he) which through negligence are inueterate & of some antiquitie, you shall apply to them those helps which are made of lie (as hath bin said before) and secondly you shall minister some emplaister. But I will declare also the example or order how to prepare these things. First the filthinesse that commeth of mens bodies must be heat, and thoroughly strained, that it may be cleane and pure: then again take the lime, which must be braied as small as meale, & sprinckle it in the vessell where the filthinesse is, and temper it together to the thickness

thicknesse of clay. That medicine also is verie good for these inflations, which is made of *Sycomorus*, and other remedies of that sort doe greatly help also. But if this flatuous spirit, which causeth the inflation, shalbe smokie, wicked, corrupted, and excited of a venemous matter, with intollerable paine, and vehement heat, running vp and downe in the members of the bodie, no more safe or better counsell can be giuen then that (when it is resident in some particular member) that member be straightway bound beneath and aloft, and in the midst the tumour be opened with a rasour, or with some hote instrument, so that the venemous vapor may easily come forth. Afterward the gaping wound must be filled with *Aloes*, and with bole armoniacke dissolued in oyle of roses and vineger. But within three or foure daies after, you must fill vp the wound with flesh, and bring it to a scarre. But in such venemous inflations, a verie thin diet must be obserued, and the body must be emptied with some purging medicine. And if you minister *Theriaca* to the sicke, it will helpe him greatly. Now there remaineth the summe of the cure of a flatuous tumour, which we minde to declare in these words following. 1. First confirme and strengthen the weake substance of heate that is in the affected member, restore the same againe, and when it is altered bring it into some mediocritie. 2. Extenuate the vaporious and windie humour, which raiseth the tumour. 3. Open the thicke pores of the skinne, and of the whole affected member with medicines that are effectuell for the thinnesse of the members, afterward seeke to discusse the flatuous vapor. 4. But according to the difference of the affected parts, & according to the thicknesse of the flatuous vapor, or the thinnesse of the medicines which are applied, intend & remit aswell the matter, as the facultie and vertue of them. 5. Furthermore, if such a vaporious tumour shall chance with griefe & with inflammation (as it happeneth in the muscles which through some bruise are stuffed out with wind) apply in the beginning mitigating medicines: but in processe of time, vse such remedies, as haue power to dissolue, increasing by litle and litle the plentie thereof. 6. Inflations, which through negligence are inueterate, first annoint them with lie, and then lay to some plaister, which can mollifie, dissolue and discusse them.

If the windie
vapour shalbe
venemous.

Victus ratio.
Theriaca.
The summe of
curing of a flat-
uous tumour.

1

2

3

4

5

6

CHAP. XXIII.

*Of a Tumour caused of a thinne substance, which they call aquosum
Apostema (that is) a waterish Apostem.*

IF fleume doth vniuersally abound throughout the whole bodie, that kind of disease (which is a waterish humour running betweene the skinne and the flesh, called *Leucophlegmatia*) doth accompanie the same, as Galen hath noted in his sixth booke *de symptomatum causis*. But when this flegmaticke humour doth flow in one onely member, there is ingendred *œdema*: for so they call a loose tumour, which is without paine. But if waterish excrementes doe abound, they are wont to bring the drop sicke (which they call *ascites*) which if they shall couch themselues in one onely member, they doe raise in it *phlyctene* (that is to say) pushes or wheelkes. Furthermore the latter sort of Physitions

*Leucophleg-
matia.*
*Serosum in-
crementum.*

Phlyctene.

Lib. 2. ad
Glauc. & 14.
Therap.

Cause.
Signa.

Iudicia.
Ascites is cau-
sed of more
cold then Tym-
panites.
What partes
these tumours
do most occu-
pie.

Aquosum tumo-
ris curatio.

Curetio du-
plex.

haue bene accustomed to all this kind of waterish tumours, *Aquosum phlegma*, as also they doe terme that humour to be fleume, which floweth in the feet and legges of them that are troubled with the dropsie, and aboundeth in the leane parts of the bodie, and in other members, which doe labour of an euill habite, (which the Grecians call *Cachexia*. And these kinds of tumours which doe proceed of waterish fleume, or of the aforesaid serous increasing, they doe also call vnlawfull and vntrue *oedemata*. But in those dangerous dispositi- ons or diseases they call it *Tabes*, which name *Hydrops* and *Cachexia* doe require, but *oedema* (as hath bene already declared out of Galen) doth not deserue the name of a disease, but of a symptome, for that it truly needeth no par- ticular or seuerall cure. For the onely rubbing of it with *oxyrrhodinum*, or some- time with salt and oyle, or with salt and *oxyrrhodinum*, doth stop it, and manie other things of that kind doe worke the like effect. But the causes of these tu- mours are these, the altering of the vertue or facultie of the members through a cold and corrupted intemperature of the bodie, and the naughtinesse of nourishment, declining to aquositie, as you may easily gather out of the sixth booke *de symptomatum causis*. The signes & iudgements are almost all one with a true *oedema*. Yet they differ in this, because in the waterish tumours the tu- mour is more loose then in a lawfull *oedema*: and therefore it doth not so resist touching, neither doth it sound like wind, but rather as water, and it doth seem to shine after a sort, when one beholdeth it against the light. Now concerning the iudgments of this kind of tumour, there is no doubt but that a waterish tu- mour proceedeth of a greater coldnesse then a flatuous tumor doth, as Galen declareth in the eleuenth commentarie of his fourth booke of Aphorismes. But it seemeth (saith he) that a waterish *Hydrops*, which they call *Ascites*, is en- gendred of great coldnesse, but a *Tympanie* of lesse cold, which disease is na- med of Hippocrates a drie water running betweene the skin. For a moyst sub- stance cannot be changed into a flatuous vapour without some heate. More- ouer waterish tumours do happen oftener in the feet, in the stones, and cods, in the head, & in the ioynts, then in anie other parts of the body, both because such a kind of humour doth readily rush into those partes, and also because heate is verie meane and litle in them: for because they be farre off from the hottest members. And as a flatuous vapour is seldom found without a waterish humor: so a waterish or serous humor is scarce contained at anie time in any member without a windie spirit. Hitherto haue we spoken of the generation, the causes, signes, and iudgements of a waterish tumour: now we will set down the cure therof. Seeing that these waterish tumors are caused (as we haue said already) of the flowing of a serous humor, there needeth no other meanes, especially no other generall order to cure them, then that method which we haue expressed already in the cure of other tumours, which are ingen- dred of the influxion of humours into some member. The order therefore of remedying such kind of tumours in the beginning shall consist of two pointes (that is to say) 1. to emptie out that which is flowed. 2. and to stoppe and in- hibite the fluxe of the humour. Wherefore, as in all other diseases, which are yet but a begetting, so also in these affectes, the Phisition must be carefull and diligent, as well in curing them, as in foreseeing the danger following. (that is) both

LIBER V.

329

both to remedie the disease, and prouide for the fluxe. The first order therefore is subiect to that part of the arte of Physick which cureth the diseases: but the second belongeth to that part which preuenteth the disease to come. But that we may profite and dispatch this doubt and generall method, it is necessarie to recite five other particular intentions, expressed of Guido out of Causiacus for the cure of a waterish tumor, in this maner and order as followeth. The first consisteth in a iust institution and obseruation of a good diet. The second in the helping and furthering of concoction. The third in purging out the waterish humor by the bellie. The fourth in bringing out of the waterish humor through the passages of the vrine. The fift and the last consisteth in the euaporating and drying vp of that waterish humiditie which is compact and contained in the aggriued member. But because the foure first intentions do rather pertain vnto the Physition then vnto the Chyrurgian, for whose profite we haue taken this worke in hand, and also because they may sufficiently be knowne by those things which went before: we are determined to handle in this place the last intention only, which requireth some new intended remedies. The fift intention therefore is ended with those medicines which can drie vp, and resolue those waterish and serous humors which are contained in the affected member. But of these remedies there are comonly set downe three rules or orders. The first is out of Galen *lib. 2. ad Glauconem*, and *lib. 14. method. medendi*. which is made of *oxyrhodinum* and salt (as hath bene before declared.) The second is out of the same author, which is a new sponge dipped in lie, and to this purpose serueth those remedies also which we haue before set downe for the cure of *oedemata*: with the which helps (that they may drie vp and discusse the more strongly) you must commix *Aphronitrum*, *alume*, and *brimstone*. The third rule is a certaine implaister described of Auicene for the cure of *scrofule*, which implaister he attributed to Galen in *libro suo de compositione medicamentorum* *capitulum 7. v. 1.* But this implaister (as he saith) within one weeke at the most, and oftentimes within three dayes doth resolue all the hardnesse of the euill. But although this implaister cannot be found in the booke before rehearsed to belong vnto Galen: notwithstanding we may vse the same verie fitly to the dissolution of a waterish and flatuous hardnesse: whose description out of Auicene is this that followeth. *Rx. of mustard seed, of nettle seede, brimstone, spuma maris, aristolochia rotunda, and bdellium ana. 3. j. of ammoniacke, old oile, and wax, ana. 3. ij.* But if the hardnesse of the tumor be not discussed by this implaister, you can deuise no other more excellent or more present remedie, then to open with some instrument, and then to cleanse it and scoure it; and afterward to cure it after the manner of other filthie vlcers. The summe of curing a waterish tumor is this. 1. Appoint such a diet to the sicke, as can attenuate heate, and drie vp. 2. Let him vse a moderate exercise of his bodie, let him eate and drinke little, let him not sleepe much, let him oftentimes prouoke his belly and bladder to auoid excrements. 3. Take heed that he digesterh his meate well, and that it begetteth not windines. 4. Purge out the waterish humor, wherewith the whole bodie of the sicke doth abound, by the belly, and by the pores of the vrine. 5. Drie vp, and digest through breathing that serous humor which is included in the affected mem-

Five particular
intentions in cu-
ring a waterish
tumor.

1 2
3
4
5

1

2

3

Auicenes im-
plaister to dis-
cusse waterish
tumors.

1 2 3

4

5

Capita curatio-
nis aquosi tu-
moris.

- 6 ber. 6. But if it cannot thus be discuffed, put some penknife, or some other hor
instrument into the tumor, if it occupieth the arteries, and open it in that
place where it is most inclined downward, that so the humour may the more
7 easily come forth. 7. Euacuate the humor, which did cause the tumour by
some emissarie, and then without delay dispatch al other things which do per-
taine vnto the cure of other corrupted vlcers of the like nature.

CHAP. XXIIII.

*Of the diseases called Glandula, Nodi, and Struma, together
with other Abscessions, which they call Phleg-
matica Excrefcentia.*

*Enumeratio
abscessuum pi-
uitosorum.*

*Simplicia sunt
regula compo-
situm.*

*Glandula
Guidonis.*

*Auicenis Gland-
ulae are all one
with Ganglia.*

GANGLIA so called of the Græcians, Chærades (that is) Struma, which they
also call Scrofule, Brouchoële, which they name Bocium, and Hernia gutturis,
Melicerides, Steatomata, and Atheromata: also Testudo, Talpa, Nacta or Napta,
which names giuen to tumors were inuented of the late Physitions, and are
not to be found amongst ancient writers: Those tumors also which Auicene
calleteth Fugille, also Nodi, and vulgaris Bubo, together with many other tumors of
that kind, in what part soeuer of the bodie they do grow, they haue their ge-
neration of fleume, and for that cause they are iustly referred vnto phlegma-
tike tumors. But although certaine of the aboue named Abscessions do dege-
nerate into a stonie hardnesse and into scirrhus diseases: yet the roote and
the originall beginning of them for the most part is fleume, (as Auicene de-
clareth) yet we will not deny, but that some other humor may sometime be
commixed with fleume, whereof such kind of Abscessions do come, and so
there do grow vp those Abscessions which are both compound and of an o-
ther kind. But our intent is to speake here of simple Abscessions onely, by
whose proportion or analogie the knowledge of compound tumors shall ap-
peare most euidently: for the one must alwayes be referred vnto the other as
it were vnto certaine rules or canons (as we haue said else where.) Therefore
all the aforesaid tumors are comprehended vnder the kind of phlegmatike
Abscessions or (that I may speake after the maner of the cōmon Chirurgians)
vnder the Genus of phlegmatike increasings, which diseases haue certaine spe-
cial differences among themselues (as it shall afterward appeare.) For Glandu-
la, (as Guido thought) tooke his title of the likenesse of Glans, an acorne, which
forme he doth seeme to vnderstand in this place: This Glandula, saith he, is
euery where soft, one alone, moueable, & disseuered from the other parts ly-
ing about it, oftentimes growing in the cleane & pure parts of the body. But
Glandule in Auicene do breed either in the hand, or in the foote, or in some
other place ioined to the sinewes & cords of the bodie, and these Glandule he
would not haue destroyed, least the sicke thereby should fall into Spasmos, the
crampe. They do happen also in the palme of the hand, & in the forehead, as
Auicene saith, who also calleth them sometime Glandulosa Apostemata, sometime
Nodi: for he doth intreat of those euils verie rashly in diuerse Chapters, as in
his Chapter de Nodis euen vnto the end, & in his treatise de Glandulis. Therefore
Auicenis Glandula do seeme to be diuerse from Guido his Glandula, & Ganglia a-
mong

LIBER V.

331

among the Græcians to be all one with Auicene his *Glandule* which thing Paulus his words next following do plainly testifie. *Ganglium* (saith he) is a gathering together of the sinewes, which is caused of some stripe or of wearinesse, & that in many parts of the bodie especially in those which are alwayes mouing, as in the middest of the hand and in the feete. Aëtius saith, that it seldome possesseth the elbow and the head, and it doth seldome also arise voluntarily. And again the same Paulus *lib. 6. ca. 39.* declaring what *Ganglium* is, how it doth grow, in what members chiefly it doth arise, & what signes or tokens doth accompany it, confirmeth those verie words which we spake before saying: *Ganglium* is a conuulsion of the sinewes, caused of some blow or of labor, chancing for the most part in the ioints of the hands, & of the armes, and in the ancles and ioints of the feete, although also it ariseth in other parts of the body. These are the signes of *Ganglium*, the tumor is al of one colour, resisting touching or handling, & without paine, but if you do thrust it any thing violently, it is felt painful, being not deeply rooted, but lying vnder the very skin next the sides: but againe, if you prouoke it by force it doth so neither before nor after. Hitherto speaketh Paulus *Ægineta de Ganglijs*. Now we wil discourse of other flegmatike tumors. Those Abscessions which the common sort call *Scrofulæ* are nothing else but hard kernels cōteined within the litle filmes, *videlicet*, *Glandule* chiefly, appearing in the neck, the arme holes, and in the parts about the priuy members, where *Glandule* are placed by the vessels of the body that lie vnder them: yet sometime (although seldome) they are caused by meanes of the flesh of the same places, which through a certaine kind of affinitie is turned into the nature of *Strumæ*, and is increased by the addition of matter (as it pleased *Laconidas*.) The Latines cal them *Strumæ*, but the Greekes, *Chærades*, either truely because of the stones called *Chærades* growing in the Sea, or else because of those beasts called Sowes that bring forth a great companie of pigges at once (for these euils do rise vp many together) which beasts are often infected with that disease. For *Scrofulæ*, that is to say, *Sues* haue thick & glandulous neckes, and cōmonly they be strumous & ful of kernels. But *Celsus* saith that *Struma* is a tumor, wherein vnder the cōgealed place there do arise certain things like *glandule* of matter & blood. But these do not onely possesse the necke, but also the nofethrils, the priuy parts of the body, & the sides. The Chyrurgian *Megethes* declareth also that he hath found them in the paps of women. Paulus also speaketh thus of them: *Strumæ*, saith he, do arise in the fore part of the necke, or in one part or other both at once, either two or more: But al are included within their filmes, as *Steatomata*, *Atheromata*, & *Melicerides*. *Lupia*, saith Guido, is soft & round like vnto a hop, & chiefly choseth his place in hard & drie places of the body, as in the eye lids & in other sinewy members: the Frenchmen call it commonly *une Loupe*. Therefore if the description and cure of it, (which shall be afterward handled) be conferred with the description and cure of *Ganglium* amongst the Greekes: the diseases will appeare not much different or vnlike: but they do greatly erre, which do make this euil called *Lupia*, to be al one with that disease called *Lupus*. For *Lupus* is a malignant vlcer quickly consuming the neather parts, but specially annoying the thighes & legs, & it is very hūgry like vnto a wolfe (wherof it seemeth to receiue this title) eating vp the flesh that

Cap. 16. lib. 4.

Ganglium
quid.*Signa Gangly.**Scrofulæ.**Chærades*
*Græcorum.**Sues.*
Struma
*Celsi.**Lib. 6.**Lupia.**Lupus morbus.*

*Nodi.**Auicene nodi.**Atheroma.**Meliceris.**Steatoma.**Tefudo.*

lie next vnto it, which euill without doubt is of the kind of *Phagedene*. Diseases therefore are farre diuerse among themselues the one from the other, although in name they be somewhat acquainted. *Nodus*, (as the knot of a rope) is said of the same Guido, to be round, hard, and abiding in one and the same place, growing especially about the sinowy places of the bodie. But Auicene in a certaine place defineth *Nodi* to be *dubeleta frigida*, and he compareth this name with *Steatomata*, which are called *adiposi & adipini nodi*, fat kernels, and with *Melicerides*, which are called *mellitij nodi*, and with *Atheromata*, which consist of a certaine kind of matter like vnto a pulse, which the Greeks call *Athera*. But because these three kinds of Abscessions, that is to say, *Steatoma*, *Meliceris*, & *Atheroma*, are most incident to mens bodies, & Galen also maketh mention of them in verie many places: we thinke it conuenient (hauing here gotten so fit oportunitie) to intreat of them plainly to declare their nature & their markes whereby they may be knowne, and in what things also they do differ and dissent, and in what things they do also conspire and agree. *Atheroma* therefore is a tumor of one and the same colour, and without paine, containing within the filme or sinowy tunicle a soft humor like vnto *Athera*, that is, a kind of pulse, which is made of boiled meale. Sometime also in *Atheromata* together with a soft humor, there are found certaine stonie and hard substances, and other things like vnto small peeces of brimstone, oftentimes there are found in them certaine things like vnto the chewed bones of a henne, and like vnto haire wound vp together. This tumor *Atheroma*, appeareth in forme and figure verie long, and somewhat eleuated in height, which being pressed with the fingers, by reason of the clammishnesse and thicknesse of the humor, it doth slowly yeeld or go backe, and the fingers being remoued, it doth slowly also returne again. But *Meliceris* is a tumor which is void of paine also, but yet it is round, wherein the humor, which is also included in some sinowy tunicle, (which they call *Cystus*) is found somewhat thinne, representing the substance of hony: whereupon some of the Latines do call it *mellisauum*, a hony combe. *Meliceris* therefore doth differ from *Atheroma* in fashion, and in the substance of the humor: for both the forme is more round, and the substance of the humor more slender. This hony tumor therefore is further extended then *Atheroma*, and by pressing it with the fingers it doth speedily giue place, and when the fingers are remoued, it doth with the like celeritie returne to the former place. But *Steatoma* is a tumor also besides nature, all of one colour, and verie gentle to be handled; in the beginning truely it is verie small, but in proceffe of time it increaseth and becommeth more copious, wherein is contained a humor verie like vnto tallow, which is also comprehended vnder the filmes of the bodie. This is distinguished from *Meliceris* and from *Atheroma*, by reason of the hardnesse thereof, for it is both full and plentifull, and it doth resist touching, that it will in no wise yeeld to the thrusting of the fingers. But let vs now proceed to declare other kinds of Apostemes, which are almost reduced vnto these three, whereof we haue now intreated. *Tefudo* (saith Guido) is a great Abscession, verie humerall, soft, and of a broad fashion, after the manner of a target, (whereupon it receiued the name) which euill if it groweth (saith he) in the head, it is called *Talparia* or *Talpa*: if in the necke, it is called

Bocium:

Bocium: if in the stones, *Hernia*: but sometime it is found with matter, or with certaine scales, or with a *fistula* accompanying it. But *Testudines* and *Talpe*, amongst the ancient Physitions, had neither any proper name, nor yet once entreated of. But some of our dayes do define *Testudo* to be a soft tumor, or not greatly hard, yet somewhat bigge, in the which is contained a grosse matter lying hid in a certaine tunicle, which doth so cleave vnto the whole head of a man (for it is a disease incident to the skinne of the head) that it oftentimes corrupteth the same. This euil (no doubt) is to be accounted among the number of Abscessions, and comprehended vnder *Meliceris*, or *Atheroma*, but it rather seemeth to incline vnto *Meliceris*: but *Talpa*, because it containeth a white matter, is rather referred vnto *Atheroma*, then vnto *Meliceris*: Notwithstanding Guido affirmeth that it is a kind of *Testudo*, yea also that it is *Testudo* it selfe (as we said of late) as *Hernia* also and *Bocium*, which he also nameth: but these affectes haue borrowed their diuerse names according to the varietie of the places, wherein they are found. But that which the common sort call *Bocium*, the Greekes (fetching their title or name euen from the verie depth) do properly call *Brouchocèle*: but our countrey men call it *Hernia guttaria*, whereupon they also call them *Gutturiosi*, which do labor of that disease. *Brouchocèle* is a great tumor chancing in the necke, verie round betweene the skin and the wind pipe, wherein there is included sometime dead flesh, sometime a certaine humor like vnto hony or fat, or sodden meale, or water. Sometime also (as Celsus saith) there are found in such tumors certaine haire mingled with little bones. *Nacila* (as Guido writeth) is a great tumor, full of flesh, like vnto the flesh of a mans buttockes, of diuerse formes and greatnesse: as are melons and gourdes, and therefore it borroweth sundrie names according to the varietie of the fashion and member wherein it is placed. Moreover this tumor which of the later sort is called *Nacila* or *Napta*, is void of paine, except *Nacila* or *Napera* aduenture it be so great, that by the continual drawing of the parts of that member, it bringeth some griefe to the parts about it. This also is of the number of Abscessions, and doth pertain vnto *Steatomata* (as we said before in the enumeration of tumors besides nature.) *Bubo* (saith Galen) is a disease of the loose members, or of *Glandule*, (which the Greekes call *Adene*) that is to say, a simple inflammation. Wherefore Guido hath either vnfitly here rehearsed it among the number of flegmatike abscessions: or else he vnderstandeth some other matter then Galen doth. But *Bubones*, which are caused through a fall from some place, or by other vlcers and diseases, are without any danger: but those which are wont to happen in pestilent fevers, are the worst of all, whether they inuade the thighes, or the nofethrils, or the necke. *Fugille* (saith the interpreter of Auicene) is of the kind of glandulous Apostemes, and this terme (saith he) is appropriated vnto it, because it is a disease chancing behind the eares. By the which description it may easily be coniectured, that *Fugille*, so called of Auicene, is that tumor, which is called of the Greekes *Parotis*, that is, a glandulous disease growing vnderneath the eares. But some do thinke *Fugille* to be all one with *Bubo*: but then *Bubo* is farre otherwise taken of them, then of Galen & Paulus, which is (as they say) a tumor that is deeply planted and rooted, and oftentimes not compassed with any skinne or filme, it is very

Talpa.

Bocium.
Brouchocèle.

Nacila.

pta is referred
vnto Steato-
mata.

Bubo.

Fugille.

napine.

what Bubo is
with Guido &
other late Phy-
sitions.

hard also after the maner of the euils called *Scrofula*, and in that signification (as I iudge) is *Bubo* takē of *Guido*, because he doth register *Fugillinus Bubo* amongst the number of flegmatike abscessions. But there are now found out very many titles giuen to these kind of flegmatike abscessions. But we ought not greatly to stand vpon the names of them, so that we know and vnderstand the onely differences of the, because it falleth so out, that according to the diuersitie of their names their cures & iudgements do vary. Therefore of such kind of abscessions some truely are included within a certaine skinnē or tunicle (which they call *Cysts*) and some are deeply planted in the flesh: some haue a slender foundation, or small roote, and some againe are verie large and broad. Also some are easie to be resolued, and some are farre otherwise: some great, and some little. Some also do come vnto suppuration, and some do not. To conclude, some tumors are scaly, fistulous, and cankerous, but some do admit or suffer none of these things. The causes of these kinds of tumors are threefold: *videlicet*.

The differences
of flegmatike
abscessions.

Of the causes,
signes & iudg-
ments of the a-
foresaid tu-
mors.

Causes of tu-
mors which
pertaine vnto
fleume.

The matter of
flegmatike ab-
scessions.

14. Therap.

Signa.

Note abscessus
relamento in-
dusi.

Iudicia absces-
sum pituitoso-
rum.

Arnaldus à
villa noua.

1. Primitiue causes, as a fall, a stripe, excessive or inordinate liuing, and an euil diet. 2. *Antecedentes cause*, as are vnnaturall humors, especially those which be flegmatike, and true *œdemata*, which do degenerate into abscessions. 3. *Coniuncte cause*, which are the diuers substances, and properly the matters of euerie abscession contained in the affected member. But in these kinds of tumors there are contained certaine humors, which be either serous or waterish, as is vrine, or putrified and corrupt, or filthie, or dirtie, or else humors like vnto hony, or sodden meale, or vnto fatte. But there are sometime found within these abscessions phlegmatike & waterish & glandulous flesh, sometime also stones, sand, shels, wood, coales, and other such like solide substances. Notwithstanding these three kinds of tumors do most frequent mens bodies (as we haue said before) whereof euerie one hath borrowed in Greeke his proper title: as *Atheroma*, *Steatoma*, and *Meliceris*, which are thus called by reason of the similitude of the substances contained in them. For there is another tumor amongst these, like vnto tallow, or some other fat thing, another like vnto hony, another like vnto a thinne kind of meate, which they call *Athera*. The signes & iudgements of such kinds of tumors, which belong vnto fleume, may easily be found out by their descriptions and differences before declared. But the marke, whereby we may know whether they be couered with any vale or not, is this, there is moueablenesse and inconstancie of the filme or skinnē, called *Cystis*, which the ancient Physitions haue named *tunica*, and there is a separation of the skinnē: but when they be surely fixed, that is, abiding in one place, and do cleaue fast to the flesh, it is an euident token, that they are garded about with no filme or tunicle at all. Furthermore those tumors which are new and tractable, may easily be discuffed, but they which be hard and inueterate can in no wise be resolued. Rednesse, paine, and increasing of heate do declare that those abscessions will either come to suppuration, or else degenerate into a *fistula* or a Cankre. *Strume numerosa*, which do affect the outward members, and do often change their place, wandring here and there about the bodie, with a certaine extraordinarie heate, do testifie and declare very plainly, that they will beget and breed those inward diseases called *Chœrades*, as Arnaldus hath noted in a certaine place. Those remedies therefore which are outwardly applied

plied to the, do profite litle or nothing. But these diseases (as Auicene thought) *Auicenas.* are increased and do multiply by some fal, or by some hurt or bruse in the bodie. Now these strumous tumors are greatly helped by vsing purging medicines, diuretical potions, & electuaries, (as they call the) which can dry vp. Also the change of age doth greatly auail in young children. But children, by reason of their excessiue eating & immoderate diet, & the flēdernes of body, are verie often annoyed with *Struma*. But old men by reason of the contrary causes, are seldome troubled therewith. Moreover they which haue a narrow forehead, & straight temples, & great cheeks, are subiect to *Struma*. For in such, the matter is readily brought downe to the necke, as one Henricus among the number of the late Physitions, hath noted verie wel. But *Struma* (as Celsus saith) are wont cōmonly to weary Physitions, because they procure feauers also, neither do they at any time ripen easily, & they are cured either with some hote instrument, or with medicines, & oftentimes they do rise vp againe beside their scarres, & a long time after they require medicines againe: & moreover it so commeth to passe that they remaine in the flesh a long season. The incision, & corrosiuing of such tumors is greatly to be feared about the belly, the neck, & the ioints, by reason of the affinity & knitting together of the veines, the arteries, & the sinewes, and also of the internall capacitie. In the incision also of great Glandule, it behoueth greatly to eschew that veine, which lyeth at the roote of them, & doth bring nourishment vnto them. For oftentimes it causeth great profusion of blood, whereupon there ensueth straight way no smal danger. These euils called *Struma*, do greatly differ amongst themselves both in greatnes, nature, place, beginning, multitude, & ioining together of the vessels (as Aëtius hath gathered out of Leonidas.) Therefore litle *Strumæ* are sooner & more easily cured the the great, euē as the gētle tumors are more tractable the those which are inflamed. Noisome *Strumæ* cānot be remedied. For seing *Magnitudo Strumæ.* al such diseases called *Struma* are cankerous, and do stufte vp the vessels of the bodie, while they are curing, they must needs bring the danger of profusion of blood: besides that also, they are found verie deepe in the flesh, and therefore *Natura.* they cannot any way be cut off. For a malicious & hurtful *Struma* doth possesse the best vessels (that is) the greatest veines & arteries (which are called *Carotides*) euē as though it should hold by certaine rootes. The superficial *Strumæ* *Locus.* are more easie to be cured then the internall by reason of their place, & those also are curable which do happen in the necke, where yet you must be very diligent to eschew the loud and great sinewes: for many by cutting *Strumæ* about the windpipe, and by cutting other loud sinewes haue caused the sicke all the time of his life after to remaine speechlesse. For beside the excision of that sinew, the great vessels being laid bare, & cooled in the cure, do hurt the duty of the tongue. For the multitude of *Strumæ*, it appeareth, that one alone may easi- *Multitudo.* *Ortus.* lier be cured then many togither. And concerning the maner of their rising, it is manifest also, that they which hang downward are a great deale sooner healed, then they which are planted in the flesh. Thus much concerning *Struma*, *Duplex abscessum pituitosum.* which Aëtius hath recited out of Leonidas. The cure of these kinds of abscessions, which haue their original of fleume, is of the late chirurgiās appointed to *rum curandi ratio.* be two fold (that is to say.) 1. General & vniuersally cōmō to al. 2. & particular, *ratio.* which is proper in euery difference. Therefore our generall method of cu- 1. *Vniuersalis.*

Universalis. ring these tumors shalbe to appoint such an ordinarie and conuenient diet to the sicke, as that the matter, which causeth such abscessions, be not heaped vp together in the bodie, and by all meanes to preuent and turne away the antecedent matter (as they call it) which now is gathered together in the sicke bodie, least at the lenght it be vnited to the ioyned cause, that is, vnto that matter, which now bringeth the disease. But we shall accomplish the first intention of our generall cure, if the sicke do diligently obserue that kind of diet, which is prescribed in our former chapters (this one thing excepted) which is, that they ought to keepe a verie thinne diet, and that, which is more conuenient to diuide thicke and clammie humors. Therefore if they will follow the counsel of Auicene, let them eschew al those meates which are of a grosse iuice, the drinking also of cold things, too much satiety & immoderate fulnes, and those things also which procure vomite and abhorring of meats. But they must abide as much hunger as can be. They must chiefly procure good digestion, and auoid a moist house, that is either situated in low vallyes, or in fens, or frequented with corrupted waters. Let his drinke be wine that is excellent and of the best, or else let it be water of alume, or of brimstone. For such kind of minerall waters, especially those which do represent in tast the dregs of wine, do not onely diminish and discusse these inward Strumous and flegmatike abscessions: but those also which do outwardly affect the superficial parts of the bodie (as Arnaldus affirmeth.) But we do perfire the other part of our former proceeding (that is to say) to turne away the antecedent matter, least it be mingled with *coniuncta materia*, by foure kinds of euacuations, that is, by some medicine to purge fleume downeward, and sometime by letting of blood, also by those things which can prouoke vrine, and last of all by those remedies which can through their vapour both resolute and digest the humor which is gathered together in the inward parts of the bodie.

Vitustatio. To purge the bodie downeward, the powder of *Turbith* is greatly commended, which is made thus in Auicene, *Rx.* of *Turbith*, ginger, and sugar, of each a like portion, but he taketh thereof two drammes, and he affirmeth also, that (besides that it doth resolute grosse fleume) it doth neither heate, nor violently wrest the inward members. But Razes, who was verie bold in declaring and vsing purging medicines, made this kind of powder in his ninth *Chap. de doloribus ventris ad Almanforem*, of twentie parts of *Turbith*, of tenne of ginger, and thirtie of sugar, and ministreth of it at one time, *℞. iij.* *Benedicta* also and *hierapicra*, and pillule de *agarico*, and pillule maiores de *hermodactylis* do greatly helpe these diseases. To prouoke vrine, Guido out of *Cauliacus* was wont to vse this potion following, which (he saith) he gathered out of the writings of manie Physitions, *Rx.* of *Scrofularia*, partes *iiij.* of *phylipendula* part. *ij.* of pimpernell, mouse-eare, *Tanacetum*, of red coleworts (which of some are thought to be *Brassica maritima*) of *rubia maior*, ana. part. *j.* of the roote of *Aristolochia*, of *spathula fetida*, of the roote of radish. ana. part. *ss.* put them altogether, and boile them in white wine and hony, vntill halfe be consumed, then streine them, whereof euerie third day in the morning let the sick take three ounces, and let it be drunk hot. But in the applying of all these remedies, (as also for bloud letting, if at any time it be required) the counsell of some learned Physition is to be vsed, who may

Aqua aluminosa vis.
Antecedentis materiae euacuatio.
Uuantia per aluum.
Puluis Turbith.
Razes.
Hierapicra.
Prouokers of vrine.
Potio Guidonis à Cauliaco.

may prescribe both the qualitie, quantitie and vse of them. But to resolute through breathing, and to digest the humor, which is gathered together in the depth of the bodie, and doth excite inward Glandule, (which also are the causes of outward diseases) Galen lib. 14. Therap. willett vs to minister *Tl. Saca, Athanasia, Ambrosia*, and that medicine also which is made of cretica calaminthe: the Greekes call it *Diacalaminthe*: whose composition is to be sought out of the fourth booke *de Sanitate tuenda*. Many other helpes are appointed for the cure of these abscessions, as potions, electuaries, and oiles, which are cast into the cares. There are also verie many remedies called *Empirica*, consisting in practise described and celebrated of the ancient Physicians, the vse whereof I do not allow, and therefore I thinke it good to pretermitt the declaration of them in these our commentaries. Notwithstanding this one thing I steadfastly affirmeth that the Christian king of France is indued as it were by inspiration with so wondrous a gift, that with the only laying on of the hands he can restore them which be diseased with *Struma* or *Scrofula*, to their perfect health againe. King Edward also (as Histories do report) was wont maruellously to cure *Strumous* persons onely by touching them, which gift immortall doth come as it were by inheritance to the kings that succeed. For the kings of England at this day, by laying on of hands, and rehearsing certaine ceremoniall payers, do heale *Struma*. And these things truly are generally spoken in all the abscessions before mentioned. Now those things which follow, do concerne the particular and proper method of curing euerie difference: which methode is made not onely diuerse, but also it is changed, both by the substance of matter, whereof they haue their beginning, and by the quantitie of them, whether they be great or small, and by the nature also of the affected member, & of the whole bodie. But the continuance of time, although it declareth not the cure, yet sometime it sheweth vs, and it doth insituate the qualitie of the disposition thereof, (as Galen hath set downe. lib. 4. *de morbis curandis*.) Therefore although many indications and intentions of their cure may be gathered and learned by those things which we haue spoken before: yet for our present purpose, we haue reduced them vnto fixe points, which we also haue expressed in these fixe canons following.

1. The first whereof is after this manner: imprimis, let those flegmatike abscessions that are soft and smal, (which are commonly called *Lupia*, and of the interpreter of Auicene, *Glandule*) if they be seated in the strong parts of the bodie, and (because they are not yet inueterate) haue their thin *Cystis*, that is, their filme to couer them, let them, I say, be appeased, suppressed, consumed, and afterward dried vp.
2. Mollifie, discusse, and consume the great abscessions which be not greatly hard, nor inueterate, after the manner of oedematous tumors whereof we haue before intreated.
3. Ripen, open, and cleanse such flegmatike, corrupted, and vlceroous Apostemes, which do pertain vnto suppuration.
4. Those *Strumae* which are not cured by the former remedies, and yet are moueable, gentle, tractable, and obedient, cut them off and draw them out.
5. Those which are vn moueable, deeply rooted, inwardly planted, and wound about the veines & arteries, and broad at the root within, corrosiue them about, and cleanse them thoroughly.
6. Those which are fastned but to a thin & slender roote, bind the about, & pluck them out.

The first cano,

*Que per bal-
tum digerant.*

*The kinges of
France do cure
Struma by ap-
plying the hands.*

*What things do
alter the parti-
cular cure of
abscessions fleg-
matike.*

*Tempus quid
insinuet.*

1

2

3

4

5

6

*Compressio &
attritio.*

Lupia curatio.

*Lamina plum-
bea.*

*Unguentum
Rogerij.*

*Ganglij curatio
ex Philagrio.*

*Lupia & Gan-
glion is all one
enill.*

*Archigenes
lib. 4.*

*Oribasius his
medicine to
mollifie Gan-
glia.*

according to Auicene his opinion is perfited after this manner, if when you do consume and suppress vehemently these soft and little abscessions (which Auicene doth call *Glandule*, and the new Physicians *Lupie*) you do lay on a plate of lead made fit for the tumor, and bind it very strongly in the mids, lest it slide from the place. For this doth digest these kinds of tumors. First therefore let *Lupia* be softly rubbed with the hand, vntill it waxe somewhat hote, and vntill it be after a sort softer then it selfe. Afterward let the affected member be surely laid hold on with the hands, and let it be so often, and so vehemently stroken with the bottome of a saucer, or with some other solide thing, that it may be disseuered, and that the inward *Cystis* thereof (which is the filme wherein it is included) may be rent and broken, and so the matter therin contained may be dispersed. Which thing being done, apply the plate of lead vpon the place, & let it be bound verie strongly with a swathing band that hath two ends, neither let it be remoued for the space of nine or ten daies, but let the plate be of that greatnes (as it was said of late) that it may answere to the proportion of *Lupia*. But there are some, which before the application of any plate of lead, do minister this ointment made of burnt lead, of the barke of the elder tree, or of the figge tree, with oile and vinegar. Other do first vse an emplaister made of *Aloes*, *acacia*, *mirrhe*, *olibanum*, *scarco*, *olla* putting to them a little vinegar, or the white of an egge, as much as shall seeme sufficient to commixe with the rest. *Hemricus* was wont to lay vpon them little flakes (as he & other Chirurgicalians of that sect do call them) made of flaxe, dipped in the white liquor of an egge, with salt and alume *Zucchatinum* vnthicked. Moreouer *Philagrius* almost after the same maner was wont to cure *Ganglia* (as it is in *Aëtius*) which diseases are tumors vnequall (as we said before) speaking after this sort. We denie (saith he) the labor of the Chyrurgian, that is blood letting in *Ganglia*, especially if they chance in the hands or in the feete, but we must cure them onely by medicines. For we annoint them by the fire with ammoniak which must be made pliant to the thickest of an implaister: afterward we apply a plate of lead equal for the tumor, and lest it should slide away from the place, we bind it in the middest with straight bands. But a few dayes after, when we know that *Ganglium* is mollified, we take away the bands, and (not saying any thing to the sicke) while the place is yet hote, we fasten the thumbe of our right hand vpon *Ganglium*, and laying fast hold on the member with our other foure fingers, we violently breake it, and so *Ganglium* is presently dissolued. Hitherto *Philagrius*. Therefore by this our order of cure, it may easily be gathered, that *Lupia* amongst the late Physicians, Auicene his *Glandule*, & *Ganglion* among the Greekes, is all one disease, which the former descriptions of the do also manifestly declare. *Archigenes* in this disease, commendeth to lay our lime, with the fat of a goose, & with rosin *Terebinthina*, which is the right turpentine. The same *Archigenes* also did oftentimes vse that medicine, which is made of the stone called *Lapis achates*, as *Paulus* reporteth. But *Oribasius* vsed verie often this medicine, *Rx.* of ceruse, *resina picea*, old oile, ana. \mathfrak{z} .j. of ammoniack *Thymiana*, and *Galbanum*, ana. a like quantitie, of waxe. \mathfrak{z} .iij. The same medicine is to be seene in *Aëtius*, but the quantitie doth varie in certain things, as thus, *Rx.* of ceruse, old oile, and *resina picea*, ana. \mathfrak{lb} .j. of wax. \mathfrak{z} .ij. of ammoniacum *Thymiana*, and of *Galba.*

Galbanum, ana. \mathfrak{z} j. boile the ceruse with oile, till it looseth his staining facultie, then bray the ammoniack, and cast it into the ceruse with the oile, afterward cast in the *resina picea*, and the waxe, and last of all the *Galbanum*, which first must be made verie soft & tender. Moreouer that famous Phisition of Greece, I meane Oribasius, did not apply any plate of lead, as Philagrius, Auicene, and other late Chyrurgians were accustomed, but he did lay and bind vnto *Ganglion*, a thicke round peece of lead like vnto a wherue, which do hang vpon womens spindles to make them turne round, which was more large and ample for the disease. For truly, saith he, with the weight thereof, it doth more speedily dissolue the euill. Therefore in the cure of *Ganglia*, it is farre better to vse such mollifying and discussing medicines, then the diligence of the Chyrurgian, (which excision of the tumors) especially when they do grow in the legges, or in the armes, or in the principal parts of the body. For it is to be feared, that if they be cut off, the member is made lame and vnperfite. But those diseases which do occupie the head or the forehead, may safely be cured with the hand, that is, may be cut off, or plucked vp by the rootes. Therefore diuide the outward skin with a penknife, and then (if the tumors be small) lay hold on the foundation of them with a paire of pinfers, or some such like instrument, & cut them off from the roote. But if they be great, thrust them through with a hooke, and lift them vp, and winde them round about, vntill you haue plucked and drawne them forth: last of all, sow vp the sides or brims of them together, & vse those medicines which are appointed for bloody vlcers. But these things belong vnto the fourth canon. The second canon (because I will be silent in those medicines which are appointed for fleugmatike & oedematous tumors, which we haue described already, and yet together with these remedies following, they be verie profitable and expedient for these Abscessions whereof we now intreate, and also for all kind of *Hernia*) is finished by the applying of a certaine emplaister, which is described of Galen *libro sexto de compositione medicamentorum* $\alpha\tau\alpha\ \gamma\epsilon\mu$: which emplaister (as he himselfe testifieth) doth digest through breathing, and doth repell *Phlegmone*, and is effectual against the diseases called *Struma*, *Pani*, and *Parotides*: it is auailable also against the goutte, and it benefiteth many other diseases. The emplaister is this. *Rx*. of old oile. \mathfrak{z} 100. *spuma argenti*, *piceis sicca*. ana. \mathfrak{z} 50. of *Ladanum*. \mathfrak{z} 25. of *serugo rasa*. \mathfrak{z} 8. of *Galbanum*. \mathfrak{z} 4. let *Argentis spuma*, which they call *Lithargirum*, be braied and boiled in the oile, & when they are somewhat thickened together, put in the pitch & the rust of scourings of brasfe, then the *Ladanum*, and *Galbanum*. Afterward poure them out into a mortar and bray them and mollifie them, and reserue them to your vse. Some, to make it haue a good colour, and to looke somewhat browne, do commixe with them also the offall of brasfe. \mathfrak{z} viij. for otherwise it would be verie blacke. This emplaister is found otherwise described in Guido his commentaries, vnder this forme, *Rx*. of old oile. \mathfrak{z} xij. of the scourings of brasfe. \mathfrak{z} xiiij. of drie pitch. \mathfrak{z} vj. of *Ladanum*. \mathfrak{z} iij. of *Lithargirum*. \mathfrak{z} xij. of *Galbanum*. \mathfrak{z} iij. For the same purpose *Diachylon* also which is called *Commune* & *Diachylon ireatum*, doth profite much, whereof you must take one pound, and commixe therewith of the powder of the roote of *ireos*. \mathfrak{z} j. The same effect likewise hath that *Diachylon*, called *magnum Mesnes*, whose description shall afterward insue.

Verticillum plumbeum.

Gangliorum per Chyrurgiam curatio.

Secundus canon.

Discussion by digestines.

Emplastrum.

Diachylon.

*Stercus capril-
lum vetus.*

*Haly Abbas
emplastrum.*

*Emplastrum
Auicenne.*

*Brunni &
Theodoric
emplastrum
ad strumas.
Rogerij empla-
strum.*

*Emplastrum
praeceptoris
Guidonis ex
limacibus.*

Some do counsell vs, for the digestion of these abscessions, to apply vnto the aggriued place, the old dounge of a goate with hony and vineger, which must be het ouer the fire vntil they be wel incorporate together, & then brought to the forme of an emplaister: also an emplaister made of fenugreeke, of the seed of flaxe, and of coleworts, with the scrapings of the roote of *Althea*, which medicine, (if there be any hope of suppuration) doth ripen it notably. Haly Abbas also for the same purpose doth greatly commend this emplaister following, R^x. of beane meale, and of barley meale, ana. ʒ. v. of the roote of liquorice, of the roote of *Althea*, and of pitch, ana. ʒ. x. of white waxe, gooses suet. ana. ʒ. x. bray them, and mingle them together with old oile, and with the vrine of a child that hath not yet tried Venus sports, and ouer a soft fire make an emplaister. Another out of Auicene, which Guido vsed, R^x. of oxes dounge. ʒ. ij. of the roote of coleworts, of the roote of capers, of the fish called a shrimpe, of fat figges, ana. ʒ. ʒ. of hops and *bdellium*, ana. ʒ. ij. of vineger, hony, sowes tallow, of the dregs of old oile, of ech as much as is sufficient, whereof make an emplaister. Brunnus approueth this remedie following, whose opinion Theodoricus also doth confirme, R^x. of ammoniack, *bdellium*, *Galbanum*, of ech a like quantitie. Stiepe the three dayes in vinegre, whereto (when they be dissolued) you may adde of smal bran as much as shal suffice, and make an emplaister. Rogerius was wont to vse this remedie for *Strume* (which they commonly call *Scrofula*) R^x. of the roote of brakes, of daffadill, or of walwort (if you please) of ech as much as you thinke good, let them be boiled in the best wine, & then baied in a mortar, and adde to them a little quicke brimstone, and make an emplaister. Guido his master in *monte Pessulano*, hath often tried this emplaister to be most effectuall, which is made of xij snails (which they also call *Limaces*) boiled in wine, or in ly made of ashes, comonly called *clauelata*. But (that which is more profitable) he did minister euerie day to the sick to be eatē, one snail, either drie or otherwise prepared, and as they terme it, made readie to chew. Paulus also was wont notably to discusse *Strume* with vnslated lime, stieped in hony, or in the filthinesse of mens bodies that do arise either in exercising theselues or in bathes, or els in oile, or sowes greace. The like vertue, saith Aëtius, hath the filthines of exercising places, scraped frō the wals, which must be well beaten together, & spred vpon a linnen cloth, & applied after the maner of an emplaister. For the same purpose, this helpeth affectuall, R^x. of lime & nitrum, ana. a like portion, of *Cardamomū*, & fenugreke, foure times as much with hony, & apply it after the maner of a mollifying plaister. Also the meale of bitter hops boiled, and annointed with oxymel doth discusse *Strume*. For the same purpose also oxes dounge boiled in vineger, and annointed, doth notably auaille, which being applied after the maner of a cataplasme, doth maruellously dissolue all hard & scirrhus tumors. Rathe ripe figs also, especially of the wild fig tree, applied with hogs greace, do discusse all kinds of tumors. Therefore by this our method in curing, you shall heale all kinde of *Strume*; which are but newly begun, and not yet inueterate, as well in children, as in them which cannot abide manuell practise, euen by the applying of such medicines as cā dissolue, digest, & discusse. But first you must labor to mollifie, & afterward to discusse, or els vse some medicine of a double quality, which can work both these effects together,

of which kind are all those remedies almost, which are before described. Now if digestiue medicines shall nothing preuaile in these Abscessions, they must be either brought vnto suppuration, or consumed, or else cured by Chirurgie (as it shalbe said hereafter.) But here we must not omit that thing, which is recorded of some verie diligently, (namely) that they which are diseased with *Strume*, and with any leprosie, are maruellously holpen by the vsing of vipers and serpents, and by drinking of the gum called *Lasfer*, every day fasting, to the quantitie of a ciche pease. Therefore cast the dead serpent into a pot, and stop the mouth thereof verie iust with some plaister, and set it in the fire, then take the ashes of the burned serpent, and mingle them with the like quantity of fenugreke, and vse them in wine: For this doth excellently help them which be strumous. Also in them that labor with *Struma*, you must prouide that the belly be made soluble, and a slender diet obserued: you must daily prouoke vomiting, and endeouour to purge fleume vpward: you must also drie the head, and applie cataplasmes to the fore part therof, which can raise little pushes in the skinne, as is the roote of capers with *polenta*, and other such like things. And you must also vse purging medicines, and fine powders, that be of the like vertue. We also do generally dispatch the declaration of the third rule, by the vse of the former remedies. For all mollifying and resoluing medicines, if they finde any place or matter disobedient vnto resolution, they doubtlesse do ripen the same matter, and bring it to suppuration: especially if the said matter be gentle and tractable, or commixed with blood. But Haly Abbas, that he might bring these kinds of abscessions vnto maturitie, ministred a plaister made of barley meale, pitch, and *olibanum*, and of the vrine of a yonge child, all wel incorporate together. But Auicene, to repress the vehemency of the heat, willeth to commixe the decoction of coriander with the aforesaid vrine. But if these things do nothing helpe, and there be required a more effectuell remedie: take of mirrhe, part. j. of *ollicium*, part. ij. and mingle them with the aforesaid decoction. This medicine vnder written doth bring *Struma* vnto suppuration, which medicine is recorded of Paulus Aegineta Lib. 4. R. of mirrhe. ʒ. x. of *ammoniacum* ʒ. vij. of *viscus quereinum*. ʒ. viij. of *Galbanum*. ʒ. iij. of propolis. ʒ. j. beate them in a mortar. But when these abscessions be ripe, and brought vnto suppuration (which you shal easily perceiue by the tokens of the matter) they must be opened and clenfed within, which you shall do verie well, if you do clenfe them after their apertion with that ointment commonly called *unguentum Apostolorum*, which is an ointment of great efficacie in malignant and vlceraed *Strume*. To this purpose also the ointment called *unguentum Aegyptiacum* is verie profitable, and the *Emplastrum de succis* (which they call *Diachylon*) and *Diapalma*, (which the Greekes call *συνιδιον*) whose descriptions are to be found in other places. But if these abscessions shal possesse any member, wherein there subsisteth any putrefaction and corruption of the bones, or any euill symptome shall haue access to them: they must be cured after the manner of vlcers, with the which they haue some affinitie and acquaintance. Concerning our fourth Canon, you shal cure gentle, obedient, superficial, & curable *Strume*, very cunningly and shortly after this sort. First, command the sicke to lie down: for that when he sitteth, his heart will quickly faile him. When he is

The vsing of vipers and serpents doth maruellously helpe them which are strumous.

3
Tertij Canonis declaratio.

Suppurantia, cum maturantia.

Pauli medicamentum ad strumam suppurantem.

Detergentia.

Unguentum Apostolorum.

Unguentum

Aegyptiacum.

Diachylon.

Diapalma.

4

The way to

cure & destroy

Strume, out of

Albucasis and

Iconidas.

thus laid, binde his legges surely together, and tye them to the bedstead, and charge the seruants about him to hold his head verie hard. Then cut the skin that compasseth the tumor either with a right or a little ouerthwart section, but that incision which is drawne ouerthwart in the necke, is altogether vnprofitable, because in it the vessels and sinewes are extended right forth. But you shall not cut the whole thicknesse of the skinne hastily at one time without ceasing: for our minde is to vse no violent thing in this our work. And truly in little tumors, that is, in small *struma*, make but a simple incision, or diuide them with a small line: but in great abscessions cut the skin to the forme of a myrtle leafe: then those vessels which are vncovered (as the veynes and arteries) put them softly and easily aside. After these things, distend and stretch out the sides of the section, or the edges of the diuided skinne, with pinfers, or with other such instruments, and pluck out the filmes within, either with your fingers, or with some other instrument appointed for that purpose, & so by little and little pike out *struma*, where it appeareth bare and vnfolded from the tunicles. But if *struma* shalbe wound about the vessels, you must handle the cure with great attention, lest through negligence there followeth a copious profusion of blood. Therefore in dispatching this cure, draw one onely side of the section at once with the pinfers, and so by little and little separate it with the point of a penknife from the other parts therunto adioyned, & whē you haue drawne and loosed the connexion on the one side, do the like also on the other side, and then cut out the whole foundation or ground worke because of the sinews and vessels lying vnderneath. But in those *strumæ*, which do chance about the armeholes, and about the priue members, you must make an ouerthwart incision by reason of the doubling of the skinne. Moreouer in that section, which is made in *struma* that possesse the necke, you must haue a singular care, lest either the arteries, which they call *carotides*, or the quivering sinewes be touched and hurt. But if by the cutting of any vessel when you make incision, the profusion of blood doth delay and hinder your worke, either take vp the vessell with a small cord, or (if it be not verie great) cut it quite off (as *Paulus* counselleth) or else, (if it bursteth not out with great violence) applie such remedies as are appointed to stench the blood. Afterward return againe vnto your enterprised labour. Therefore when the foundation of *struma* is brought into a narrow roome, cut it cleane off cunningly and handsomly, and then put in the forefinger, and search the place diligently, whether there be any other *struma* therunto adioyned or not, which (if there be any found) you must also draw forth after that maner which we haue before expressed. Moreouer you shall easily repress a meane fluxe of blood by applying those things which haue power to drie vp, as flax, sponges, or lymiments made of cotten, infused in cold water, or in vinegar, or in a mixture of both, (which they call *oxy-*
craton) & afterward wrong out. But if the section shall continue without blood-
done, if a veine shed, fil it vp with the powder of frankensence, & apply linimēts, & for the longer
be annexed vnto *struma*. preservation of the lymimēts, bind too wool dipped in wine. But if any ful veine
worthy the speaking off, be conēxed within the roote or bottome of *Glandula*,
or *struma*, or some such like tumor, it is not conuenient to cut it off at the verie
ground, but to take it vp and binde it with a smal cord, that it may fall out of it

owne accord, peece by peece without any danger. In which fall the cure must be followed with lymiments. But the cord must be of some matter which will not easily putrifie, as are those threeds which are called *serica*, or small Lute-strings: for those bands which do quickly rot, do soone fall from those members whereunto they are tyed. But if when the worke is finished, some of the skinne that couereth the matter of the former abscessions, or some other strange thing shall remaine behinde, *Albucaſis* willeth it to be drawne out, first by filling the wound with cotten, or with some other like thing, dipped in salt water. But Guido to draw out those reliques which remained behind did fill vp the gaping vicer, first with the white of an egge, and with Alume sprinkled ouer it, afterward with *unguentum Aegyptiacum*, or with some of those corrosiuing medicines which are described in the Antidotarie. Moreouer in all these operations, you must applie such medicines as can lenifie paine, but among all other things we do commonly lay on flaxe dipped in the white of an egge, and in oile of roses. You shall finish the scope of our fift rule after this sort: breake the skinne with some burning hot medicine according to the greatnesse of the Abscession, but while you attempt that thing, you must giue diligent heed, least the scalding medicine do touch the other parts lying about the tumors. You shall notablie dispatch this labour, by applying some hote medicine made of lime, or sope, which things do happelic execute their effectes within the space of twelue houres, but though they remaine somewhat longer, yet there will ensue no danger or discommoditie thereby. The skinne therefore being thus broken by some burning medicine, and crust procured in the place, you shall diuide the tumor with a straight line all along through the middest of the crust (but you must make incision somewhat deeply, almost to the verie quicke) and then lay vpon the cut or gaping wound, a lymiment striked with some consuming or eating medicine, as is the powder of *Asphodelus*. Moreouer although manie do applie a great number of medicines in these abscessions: yet *Arsenicke* in this case obtaineth the preheminence, so that a man know how to vse it aright. But the certaine quantitie of vsing the same cannot be described (as Galen hath noted, *lib. 3. Therapeut.*) It is not therefore to be vsed rashly, because it is a medicine vehement and violent without measure, exciting feuers, and procuring manie other vitious symptomes. Besides that also the ministring of a small quantitie doth performe a maruellous and almost an incredible effect, notwithstanding the common measure or quantitie thereof is the medietie of one graine of wheate in a strong bodie, and in those members which are farre off from the principall partes: but in weake natures, and in those places which are situated neare vnto the principall members, a lesse quantitie must be applied. But to be short, it is better and more safe to minister a little at once, and often, then at one time to applie an immoderate quantitie. The operation or effect of *Arsenicke* remaineth three whole daies, in all which time the sicke must vse the diet of them that are feuerous. But the affected member, and the parts lying about the same, both for the owne defence, and to stop the fluxe, (which immoderate heate may cause) ought to be annointed and all to washed with the

Cordes made of
silke.

Albucaſis.

Corrosio &
mundificatio.Casticum ex
calce & sapone

Arsenicum.

Quantitas
arsenici.

*Quando crusta
à vino resolue-
da.*

6

*Ligatura & e-
unsio.*

*Curatio Athe-
romatis, steato-
matis & meli-
ceridis.*

*How manie
wayes these
abscessions
may be cured.*

*Lib. 4.
Curatio per
digerentia.*

ointment called *populeon*, with water also, or with the iuyce of nightshade and with vinegar, and with other refrigerating remedies of the like kind. But whē you are certainly assured, that *Glandula* is destroyed and wasted away (which you shall know by the harnessse and swelling of the procured crust) then the crust must be resolved euen from the quicke, by washing it with butter, and by applying a little wheate meale thicked together, or by some other fat and vntuousthing that is not salted, as swines greace and such like. But when the crust is fallen from the tumor, if any thing either of *glandula*, *lupia*, or *struma* do yet remaine behinde, it must be fetched out with some gnawing medicine, as with the powder of *Asphodelus*, with *unguentum Aegyptiacum*, or with some such like thing. But if there remaineth nothing behinde, it must be brought vnto a scarre after the manner of other vlcers. But now, that we may also accomplish the intencion of our sixt canon: these abscessions which haue verie narrow bases or foundations, must be fast bound either with a cord of silke, or with horse haire, and they must be bound daylie more and more, either with the former bands, or with other new cordes, vntill they appeare verie drie, and voluntarilie do fall away of their owne accord, (as we haue said of those Abscessions which are deeply planted, and folded about the great vessels) But the band must be aided with some consuming and drying medicine. The paine also must be asswaged with the white of an egge, with oyle of roses, with *unguentum populeon*, or with some other remedie that can mitigate paine. But when the cordes shall fall off alone of their owne accorde, the tumour must be cured after that manner, which we haue before expressed. And thus much generally concerning those Abscessions which vniuersally consist aboue nature, especially of them that haue their originall of fleume. Now we haue here thought it conuenient to set downe the proper and peculiar method of curing *Melicerides*, *Steatomata*, and *Atheromata*, which diseases are alwayes and often incident to mens bodies, and do comprehend vnder them other certaine kinds and differences of tumors besides nature, called of the late Phisitions after certaine new titles and names, which among the ancient sort were neuer heard of, as *Talpa*, *Testudo*, *Nacta*, and others of that kind, which we haue expressed in our former Chapters. In those three kindes of Abscessions which do most frequent mens bodies, (I meane in *Steatomata*, *Atheroma*, and *Meliceris*) there is one generall order of their cure, namely, that the matter which is contained in that tunicle, which they call *Cystis*, may be discussed, or that the whole tumor together with the verie tunicle, may be consumed by medicines, or taken away by section. But some of those tumors require a threefold method of curing, as these, which containe a more liquid humour, as is *meliceris*. Some againe are cured two wayes, as *Atheroma*, which is destroyed by section, and consumed by medicines. But *Steatoma* can neither be discussed nor consumed: but it is cured by the onely labour of the hand (that is) by section onely. Moreouer of medicines, which in these affects haue power to discusse and disperse, you shall finde plentie among those remedies, which we before haue set downe for the cure of *Struma*. But Paulus doth particularly and properly discusse *melicerides* with that medicine, which containeth of pressed

pressed grapes (the kernels be taken out,) xx. of the scourings of brasse. ℥.iiij. which medicine must not be applied before the member be nourished with fomentes. Another emplaister appointed for *melicerides*, which *Aetius* reported vnto *Leonidas*. R. of pressed grapes, (the kernels being detracted) ℔.j. of Lib. 15. comin seed beaten verie small. ℥.vj. of *nitrum*. ℥.iiij. bray all together in a mortar, and bind them to the tumour. Another discussive medicine expressed of the same writer, verie profitable against *melicerides*. R. *salis ammoniaci*, of the scourings of siluer, and of Ceruse: ana. ℔.j. of wax, *Terebintina*, *chalbana*, *opoponax*: ana. ℥.j. of *rubrica sinopica*. ℥.vi. of vineger. ℥.vij. boile the scourings of siluer, cerule, and salt beaten very small, altogether, then cast in the *rubrica sinopica*, which first must be steeped in vinger, & melt the together. Last of al, when they be all boiled together and cold, comix therewith *opoponax* and *chalbana*, both dissolved in vineger, and conserue them to your vse. But if in such kind of Abscessions you mind to wast the humour by applying of gnawing medicines (which the Grecians call *Septica*) it is expedient first to vncouer them (as also in *strume*) by hote burning medicines applied to the skinne, whereof (saith Paulus) the best remedie is that, which consisteth of quicke lime (that is) which is not yet quenched with water of sope, & of the ashes of lie that are made in a stillatorie. There is another more diuerse remedie, which may be kept a long time. R. of vnslaked lime. ℥.iiij. of *sphoele*, (that is) of the burnt dregges of wine, of liquide *nitrum* parched in the fire. ana. ℥.ij. of *minium* or *rubrica sinopica*. ℥.j. Let them be brayed with the distilled ashes of lie, and when you haue brought the to the thicknesse of liquide honie, heate them thrise ouer the fire, that it may be of a meane substance, and lay on *pixis plumbea*, with the distilled lie aboue, least it drie vp to soone. Therefore first breake the skinne that is beset with such medicines, as can procure a crust: but when the crust is false off, apply consuming remedies, among which this remedie following doth notably wast without gnawing and biting. R. of the offall of brasse. ℥.iiij. of *Sandaracha* (that is) of red arsenicke, and of *Helleborus niger*: ana. ℥.ij. apply them with oyle of roses. Another remedie verie effectual for the same purpose. R. of a burnt hedgehog, of *Testa sepiæ*, and of orpine or arsenicke: ana. an equall portion. Commix them with oyle of roses. But the partes which lie about the tumour, and are adiacent thereunto, let them be first annointed with ceruse and oyle. But if we purpose to cure these kinds of Abscessions by making incision (that is) by chirurgerie: truly in that method of curing (whether it be a meale humour, or a honie, or a fat humour, or of what substance soeuer it be, which is contained in them) we must obserue one onely & perpetual intention, (namely, to take away the tunicle wherein the humour is included.) But enterprising the same, we must be verie attentue and warie (as we haue said before of *strume*) that we rashly hurt not and teare in peeces the filme or tunicle, whereupon the humour, which was contained therein, gushing out plentifully, doth both hinder our operation, and some portion thereof also remaineth still behinde. For if (when the tunicle is diuided, and the humour issued) the tumour shall sincke down, the tunicle will hardly be plucked away and cured. But if any remnant of the humour be left behinde in the Abscession, it is to be feared, that the disease will growe againe (as doth *struma*) when as anie portion thereof

Curatio per
exedentia.
Lib. 4.

A medicine to
wast without
biting.

Curatio per
Chirurgiam.

sticketh behind. But if any such thing doth happen, it is not expedient to sowe together the Abscession, but to draw out the reliëts thereof either with those consuming medicines, which we haue before expresse, or by some such like remedies. Now if *Scatoma* hath a verie broad top, and a verie narrow and slender foundation, then (setting aside all other superfluous remedies) you must cut it vp quite euen by the verie root, for so the labour of the Chirurgian shall quickly be ended, the vlcer made plaine and equall with the other parts, and the Cure shortly dispatched.

CHAP. XXV.

Of hard and Scirrhus tumours, ingendred of melancholie.

Scirrhus duplex.

Melancholia naturalis.

Scirrhus illegitimus.

Melancholia non naturalis.

Differentie. 4. non naturalis melancholie.

Bilis atra exquisita.

Gal. com. 21.

WE haue hitherto discoursed of those tumors which are caused of bloud, choler and fleume: of *Verruca* also, and of those abscessions, which are excited through a waterish humour and a flatuous vapour: of these Apostems also which haue their beginning of a flegmaticke substance, and of other tumors generally consisting about nature. Now it remaineth that we intreat of those Abscessions, which doe proceede of a melancholike humour, as are scirrhus indurated and cankerous tumors, which they call *Cancerosi apostemi*. To *Scirrhus* therefore (as also to *phlegmone*, *Erysipelas*, and *Oedema*) there is assigned of the late Chirurgians a double difference, which notwithstanding is comprehended vnder the same title, viz. *Scirrhus verus*, & *scirrhus non verus*. But a true and lawfull *Scirrhus* is said to proceed of naturall melancholie. Also naturall melancholie is the dregges of good bloud, and as it were a certaine slimie superfluitie, and very grosse bloud, whose colour is blacke, but the taste thereof sharpe and sowre (as it is not vnknown to them that doe vomite the same) it is lodged in a certaine bloudie corner, wherein all the humours are contained, and appointed of nature to nourish the melancholike members. But an vnlawfull *Scirrhus* after the opinion of the late Chirurgians, is that which is ingendred of vnnaturall melancholie. And vnnaturall melancholie is that, which differeth from the former description of the naturall humour, and yet it keepeth within the precinctes of his libertie, which if it shall once pretergresse (they say) it is no longer to be called melancholie, but some other humour. But melancholie (to enter into the generall definition thereof) is a cold and drie humour, proceeding (as Guido saith) of a verie grosse portion of that which we call Chylus. But of vnnaturall melancholie there are commonly appointed foure differences. The first is, when as that melancholike humour, which is called naturall, and doth dayly ingender in the body, euen when a man is in perfect health, is in his own proper essence burned, putrified and become exquisite melancholie. For that (as Galen saith) is ingendred of a blacke humour, that is vehemently burnt, and it glisteth like vnto lime and pitch. But this is sowre, and being powred on the ground, it is hote like vinegar, and it riseth vp like leauen. It is also verie vnpleasant vnto all creatures liuing, so that neither mice nor flies will taste thereof. It sheweth likewise, like vnto aboundance of salt, wherein no liuing thing can vpholde his life, as the sea which is said to be dead. Furthermore this blacke kinde of choller is then ingendred, when as that slimie bloud, (which we haue said to be naturall melan-

melancholie) doth continue long in the bodie, and is purged out neither by anie sensible nor secret effluxion: but is transformed, corrupted, and rotten. For truely this humour (saith Galen) when it waxeth vehemently hote, eyther because of the corruption thereof, or because of a burning feuer, it causeth melancholie: which truely is cold because it resembleth the nature of the earth, but yet it is not void of heate, as is ashes and vineger, and when it is purged downward (as it happeneth sometime to them which are diseased with *Dysenteria*) it appeareth more glistering and more blacke then that thicke and blacke bloud, which we doe call a melancholious humour. 2. The second *species* or difference of vnnaturall melancholie is that which commeth through the adustion of other humors, as that which proceedeth of choler vehemently burnt, which is of so great malice and rancour, that it raiseth the earth, and lifteth it vp on hie, after the maner of exquisite melancholie. But the flies also doe abhorre it, as in a true melancholie. If bloud also or fleume shall be vehemently heated in the bodie, and burnt, there is also caused a melancholike humour, which Auicen because of the adustion tearmed to be vnnaturall. But these two last kinds, which doe come of the adustion of bloud and fleume, Auicen hath thought to be verie milde and gentle, yet Galen writeth, that that kind of melancholie, which is ingendred of burnt choler, is a great deale more dangerous then that which hath his generatio of grosse bloud, which is like vnto the dregs of wine in the bottome of a vessel, or in proportion resembling the dregges of oyle, for this is more gentle and milde, yea and especiallie when as it tarrieth not long within the bodie with anie abundant heate exceeding nature. But before it be chaunged into exact melancholie, it passeth first into a yellowish forme, secondly into lecky substance, and thirdly into a rustie colour. 3. The third *species* of vnnaturall melancholie is that, which borroweth his originall of a certaine stonie concretion, as when thorough the ignorance of vnskilfull Phisitians or Chirurgians, *Erysipelas*, and those inflammations (which the Grecians call *phlegmone*) or anie other tumours proceeding of naturall humours, are too vehemently cooled & bound by the applying of extraordinarie remedies: or els when those medicines which doe mightily draw and digest, are ministred to the same tumours. For then (the whole substance which was verie small in them, being dispersed) the grosse matter which remaineth, being exceedingly dried, will resemble the hardnesse of a stone, and be conuerted into a melancholious humour. 4. The fourth difference of vnnaturall melancholie ariseth, when as some other humour is mixed with natural melancholie, which thing, while it happeneth, it is made sweet, & doth wax mild, vntill such time as one burnt choler or other be commixed therewith, for then it waxeth sharp, and bitter, & is made partaker of immoderate gnawing. We may gather therefore by our former words, that the foure differences of tumours aboue nature doe proceede of melancholie: for first of natural melancholie (which we haue said to breed daily in sound bodies) there is caused a true & lawfull *scirrhus*, called among the Arabians *sephires*, but of the Greeks *σκιρπος* & *σκιρπος* *ἐκ ἀναισθησίας* (that is) *scirrhus* or *scirrhus* *non actus*, seu *non exquisitus*, which kind of tumour truely is very hard, and void of paine, but yet not altogether insensible: Auicen calleth it *impurus*. Yet Galen lib. 14. meth.

Lib. 4. Aphs.
Lib. 14. Therapentices.

2
Melancholie
cometh by the
adustion of o-
ther humours.

Com. 29 lib. 3.
predict Hyp.

3
Bilis atra per
congelationem
(ut vocant)
& indurationem.

4
Melancholie
through ad-
mixtio of other
humours.
Four differē-
ces of tumours
caused of me-
lancholie.
Verus scirrhus
non exquisitus.

*Scirrhus phleg-
monodes, æde-
matodes,
Erysipelatodes.*

*Scirrhus ex-
quisitus.*

*Scirrhus can-
crosus.
Scirrhus pro-
priè quid.
Causes 3. Scir-
rhi legitimi.*

Signa.

14. meth. med.

*Guido notas
Cancris tribuit
Scirrhus.*

Iudicia scirrhi.

med. pardoning them which doe contend about the names of tumours, calleth it a tumour conflated of a melancholous humour, and then properly *scirrhus*, when as notwithstanding it is expert of any feeling or sense, but if it be not yet made altogether insensible, it is rather to be called a scirrhus tumour, then *scirrhus* it selfe. Secondly of vnnaturall melancholie through the admixtion of other humours there doe grow three other differences of tumours (that is to say) *Scirrhus phlegmonodes, ædematodes*, and *Erysipelatodes*, which diseases are here rehearsed for one onely difference. Thirdly of vnnaturall melancholie caused through a certaine stonie hardnesse, & concretion, there is engendred an exquisite *Scirrhus*, hard and void of sence and paine, it is called of Auicen *purus*, which euill admitteth no cure. Fourthly, of vnnaturall melancholie through deustion, are all the kinds of Cankers ingendred, as well vlcerate, as not vlcerate: of the which kind is *Scirrhus cancrusus*. *Scirrhus* therefore properly is a Tumour verie hard and without paine, but yet not altogether without feeling, proceeding of a naturall melancholie, and vncorrupt humour, which definition the late Chirurgians haue assigned thereunto. The causes of *Scirrhus*, as of other tumors besides nature are three. First Primatiue, as is an euil diet, ingendring and gathering grosse and melancholike blood. Second Antecedent, as a melancholike humour collected in the bodie, which is drawne from the spleene (whose dutie it is to purge the liuer from that grosse and muddie blood) and yet is not expelled without the bodie (as it ought to be.) Third, *Coniuncta causa*, is the melancholike humour it selfe, compacted in the affected member. The signes of *Scirrhus* his presence (as Guido reporteth) are these, a hard tumour, and mightily resisting, a middle colour betweene a red and a blacke, which is a browne colour. This *Scirrhus* when it happeneth in the parts of the bodie, manie of the Phisitions (as Galen saith) doe call it *pelidnon*, that is to say, blacke and blewe. Moreouer if thaffected member hath anie manifest veines appearing in it, you shall see them puffed vp and swolne by the meanes of thicke and blacke blood, such as is sometime purged downward in them which labour with the disease of the liuer, but then it is called *scirrhus impurus* & *cancrosus*. For these signes which Guido doth here ascribe vnto *scirrhus*, doe properly agree with the signes of Cancer (as Galen writeth *decimo quarto methodi medendi*.) And truely they may verie fitly be attributed vnto *Scirrhus*, if this one thing be excepted, namely, that *Scirrhus* hath not such swelling and full veines, as Cancer hath, except *Scirrhus* (as we haue said before) chance to be *cancrosus*, for *Scirrhus* doth oftentimes degenerate into Cancer, and that not without great cause, seeing they both proceed of one matter (that is) of a melancholike humour. The proper signes therefore of a lawful *Scirrhus* are these, a hard and stonie tumour, verie obstinate and resisting touching, wherein there is present a verie dull sense. There doe also appeare manie other signes which doe testifie the dominion of a melancholicke humour in the body. Such tumours as are truely *Scirrhi*, in their beginning and first conception are wont to appeare verie small, but in proesse of time, they increase by little and little, and become great and mightie, whereof some doe annoy one onely member, but some doe leaue that member, which they did first infest, and afterward doe passe ouer to the possession of another, which thing when it happeneth

neth, then Auicen calleth the euill *ferinos*. Furthermore, these kindes of melancholious tumours, if they be rightly handled, they are commonly cured by resolution, oftentimes they continue indurated and hard, and many times (which is worst of all) they degenerate and change into *Cancer*.

But now we will prosecute the absolute cure of these kindes of hard tumours aboue nature, which are called true *Scirrhi*, and not *exquisiti*, by three speciall intentions. The first prescribeth a conuenient order of diet. The second admonisheth to take away the antecedent matter, which is ready to procure the disease. The third warneth vs to enterprise the vacuation of that coniunct matter (as they call it) which now causeth the euill. Therefore (to speake generally) you must appoint to them which are diseased with *scirrhus* a sober & moderate diet, and such a one as declineth vnto heate, and moysture in those things (which they call *res non naturales*) as before. Giue him therefore meates of good iuyce, and which can ingender good blood. Let his bread be made of wheate, well kneaded and baked in an ouen with a soft fire, and let it haue some leauen, and salt, as much as shall suffice. Let his drinke be thinne, and odoriferous wine, eschewing that which is thicke and blacke. Giue him rere egges, the flesh of chickens, capons, hennes and the brothes of them. Let him also eat the flesh of partridges, pheasants, quails, yoong kids, sucking calues, and of weathers of a yeare old. For potherbes, let him vse that which the Arabians call *Aspanar*, but we somewhat altering the name, doe call it spinach: also lettuse, hoppes, borragge, buglosse, and other herbs of that nature, which can purge forth blood, and make it more pure. To conclude, let him flie and auoyd all those thinges, which naturally doe ingender melancholike blood, which things Galen *libro tertio de affectis capite sexto*, hath described vnto vs, as are, the flesh of Goates, and of oxen, and of bulles, but especially the flesh of Asses and of cammels, of foxes and of dogges, of hares also and of bores. Furthermore snayles, (if they be accustomed to be eaten) and the flesh of all terrestrial creatures seasoned with salt. The flesh also of fishes, as of the Tunic, of the fish called *Balena*, the sea calfe, the Dolphin, the dog-fish, and of all kind of Whales. But of potherbes, Coolworts is wont only to ingender this kind of blood. The buddes also of trees, when they are seasoned either with brine, or with oxalme, especially of the tree called a mastixe tree, of the Terebinth, of the brier, and of the wilde eglantine brier (which the Greekes call *Cynosbates*.) But of all kind of pulse lintles chiefly are accompted amongst the number of melancholike meates Bread also made of branne, and that which is made of Rie and of other corrupt and naughtie feedes, which other Countries doe vse in stead of corne. Moreover, thicke and blacke wines are verie fit to engender a melancholious humour: especially if one drinking them abundantly, doth by occasion keep his bodie in great heat. Finally old cheefe, when as by chance it shall be exceedingly hote in the bodie, doth easily breede this kinde of humour. These things haue we hitherto recited out of Galen. Furthermore you must diligently beware of meates that are burnt, roasted, and fried, which doe vehemently drie vp, of salt meates also, and of those which are sharpe and sowre, as onions, garlicke, pepper, mustard, and of other thinges of that kinde, which doe burne the blood. You must also eschew anger, wrath, sadnesse, watchings,

Ferinos.

The cure of a true & lawfull scirrhus, yet not exquisite, & growen into a stony hardnesse, altogether insensible. Three intentions.

*Victus ratio.**Euchyma.**Panis.**Potus.**Oua.**Carnes.**Olera.**Carnes.**Limaces.**Pisces.**oxalme.**μαστιχη**made of vinegar and salt.**Leguminaria**panis.**Typha.**Vinum.**Casus.**Sanguinem**adurentia.**Animi path-**ματα.*

Exercitatio.

2

Vacuatio materiae antecedentis.

3

*Vacuatio materiae coniunctae.**Materia scirrhorum caute tractanda. Gal. 2. ad Glau.**Medicines good for scirrhus.**Razis medicamentum ad scirrhus emolliendos & dissolviendos.*

heaviness, carefulesse, and immoderate exercises. Quietnesse and tranquillitie of mind, with mirth and gladnesse is greatly to be desired: and you must diligently endeavour, euerie day to emptie the bellie. Hitherto concerning the first scope. 2. Now that we may accomplish that, which our second intention doth propound: let vs somewhat consider the precept of Auicen, who willeth vs to euacuate the whole bodie both by bloudletting, if too blacke and grosse bloud shal appeare, & also by some purging medicine, which can expel melancholie, as are these which follow, out of *Mesua*, *Epithymum*, *Sene*, *polypodye*, *sumus*, *terra* (which of the Grecians is called *Capnos* or *Capnos*, of the Latines *sumaria*) *lupulus*, and the herbe called *volubilis*. Also *Casia fistula*, *myrobalani Indi*, *lapis lazuli*, which the Greekes call *Cyanus*, the Romanes *Ceruleus*, *Diasene*, *diacatholicon*, *Siera Rupi*, al which things do purge forth melancholike humors. But these things, which pertaine vnto phisicke doe exceed the bounds of Chirurgians. Omitting therefore the professors of the art of phisick, we wil hasten vnto the third scope, which we shall verie speedily dispatch, if we labor to emptie out all that matter, which vnnaturally is compacted in the aggrieued member. Which truly is the general & principal indicatiō of al tumors which consist aboue nature: in which that leekie matter (as we haue said before) is not yet ingēdred. But this is the onely and proper way to euacuate them, about the which the Chirurgicalian ought to be verie circumspect and attentue. For truly the matter of such kinde of tumours, is naturally so malignant and stubborne, that it will turne into a stonie hardnesse if it be rashly resolued. Againe, if it be mollified more then is exquisite, it is greatly to be feared, that it will putrifie and corrupt, and that *Scirrhus* will degenerate into *Cancer*. We must therefore in this case followe the counsell of Galen and Paulus (who wrote of this thing long before Auicen.) Namely, that in such scirrhus affects, we must not applie anie vehement, hote, and drying medicine, neither anie thing else, which hath the power onely to mollifie and moysten. For that tumour, which hath a superfluous humour, it doth nothing at all dissolue: but that which hath a small fluxe, it doth more drie vp then need requireth. Hereupon Auicen did wel admonish vs, to applie to these indurated tumors by turns, sometime mollifying, and sometime digesting remedies. But because that order was verie tedious, and hard to be done, it pleased Galen to vse for the cure of these euilles, such medicines as had a mixed and a double facultie, which deuise was more safe and lesse dangerous. For by this meanes we shall both mollifie and digest the indurate and hard substance all at one time: yet in the beginning we must commix somthing with them which can moderately repress. For this purpose, Auicen hath set down manie kinds of remedies, which because they are rather appointed for those *Scirrh*, which proceed of *phlegmone* and *Erysipelas* when they be exceedingly cooled (as we will declare in the chapter following) we will omit them, making choise of that medicine which *Razis libro septimo ad Almanforem* hath described: vsing notwithstanding at the beginning some equall repressiō of the flowing of humours (by applying some moderate repelling remedie,) The forme of the medicine is this. R. of *Bdellium*, *Ammoniacum*, and *Galbanum*, of ech a like quantitie. Beate them in a mortar with oyle *de ben*, which the Greeks call *balanum myrsice*, the Latines, *Glaus ruguentaria*,) or with oyle

oyle of lillies. Then take of the filth of fenugreece, of linseede, and of figges: they weight of all the former things. Bray them altogether, till they be thoroughly incorporate the one with the other. Galen for this cure doth greatly commend the barke of the roote of *Althea*, (which the common sorte (saith he) doth call *Anadenotomalache*, as though one would say, *arborescens malua*) melted with the fat of a goose or of a cocke, and then beaten together, & brought into the forme of a cataplasme. But if the tumour doth belong vnto suppuration, you must be verie warie, least the affected member be incended or stirred with hote medicines, or by anie other meanes, for so Cancer should easily be procured. But if the tumour be opened, and the substance thereof alreadye turned into matter, you must vse the helpe of that ointment, which is called *diabylon*. Againe, if it shall degenerate into a stonie hardnesse, you must straight way repaire vnto those remedies which shalbe described in the chapter following.

*Galenica-
plasma.
Therap. 14.*

*If scirrhus wil
matter.*

But nowe when as through the vnskillfulnesse and ignorance of phisitions, those inflammations, which the Grecians call *phlegmon* or *Erysipelata*, are exceedingly refrigerated, or else rashly resolued thorough the ministring of such medicines, as can vehemently draw, and digest by their vapour: then all that substance which is anie thing thinne and slender in them, is dissolued, but that which remaineth behind, being as it were congealed together, and maruellously dried vp, doth take vnto it a stonie hardnesse, and at the last cometh to that disease, which is called of the Greekes *Scirrhus*. But it chanceth

*Scirrhus illegi-
timus & non
exquisitus.
Quomodo ge-
neretur.*

sometime that some member is hardened through extension of the fleshe, which commeth by reason of wind or by some waterish humour (as we haue said before in our Treatise of flatuous and waterishe tumours.) Often- times also there ariseth vp in certaine members a stonie hardnesse, caused of

*The causes of
hardnesse in
the parties of
the body.*

the priuation of the moylture of the bodie and thorough too much drinesse, as it happeneth in the hardnesse of the ioyntes, and in the pores of the body when the goutte or such like diseases doe raigne. But here we will onely discourse of *scirrhus*, or of other hard tumours, which haue their originall from *phlegmon* or *erysipelas* or else from *oedema*, when as they be greatly refrigerate and cooled, which tumours we haue tearmed not without some reason

scirrh *ex coincidentia procreati* (that is) *scirrh* proceeding of an vnitie, being as it were a double disease incident both at one time. The signes and tokens of an vn-

*Scirrh ex co-
incidentia pro-
creati.*

lawfull *scirrhus*, which is not exquisite or perfect, are these, a hard tumour, scarce sensible, that is, as though it were without feeling and paine, perfily representing the colour of the body, drawing his beginning from vnnaturall melancholie. This euill is not altogether incurable, and yet it admitteth no easie cure, neyther is it easily remedied. For that humour, whereupon this euil gathereth his force, is clammish, glewish and thicke, or (as Galen saith) a par-

*The signes of
an vnlawfull
scirrhus.*

taker of both kindes, which when it is stuffed in the hard members, it doth obstinately withstand resolution, and when the humiditie thereof is throughly resolued, then that which remaineth behind, is dried vp, and made as hard

Iudicia.

as a stone. But an exquisite *scirrhus*, and such a one as is altogether insensible, doth not receiue anie cure. But if it may be holpen anie waie, it must be done by some moyltening medicine. That hardnesse also which commeth through

*Scirrhus ex-
quisitus cura-
tionem non ad-
mittit.*

Scirrhi incurabiles.

Summa curarum scirrhorum.

Medulla fœta.

Adipes.

Gal. 14. meth. med. Anadenomolache.

Oleum recini.

14. Meth. med. Vfus Aceti.

too much exiccation, and when the moysture of the bodie is cleane extinguished, is also incurable, for it is sufficient if you stop it, that the drinesse may proceed no further. But those *scirrhi* also, wherein there doe growe certaine haire, and which are great, and verie hard, and doe resemble the colour of the bodie are neither cured, nor yet changed at anie time into anie other disease, as Auicen hath declared.

The common and generall declaration of curing these tumours, is in this order described (namely) to euacuate al that matter, which vnnaturally is contained in the member. For the onely way of euacuation (as Galen hath noted lib. 14. meth. med.) is this, euen to cleanse and draw out that corruption, which stubburnly doth cleave to the humour. But if anie man shall assay to make euacuation by those medicines which doe vehemently draw and digest, neither shall mollifie and soften with anie drying and moistning remedies, the cure shall seeme to him within few dayes greatly to haue preuailed, for *scirrhus* will manifestly appeare to be diminished. But that which remaineth of the disease, will be incurable, for truely when the whole substance, which is verie thinne in the tumour, is digested or dispersed, then that which remaineth behinde, is turned into a certaine stonie concretion. For this cause therefore there is no medicine that doth vehemently heate or drie vp, meet and conuenient for these hard and scirrhous affectes, but such remedies onely, which can fitly both mollifie, and also digest: as are these things following: the marrow of a hart and of a calfe, also goates suet, bulles suet, the tallow of a lybard and of a Lyon. Among the fat of birds, gooses greace is chiefly commended, next that the fat of a cocke and of a pheasant. Also *ammoniacum thymiana*, viz. *suffimen*, perfume *galbanum*, and *bdellium* of both kindes, but rather that which is called *scithicum*, because it is somewhat moist. *Styrax* also, which is something moist and fat. Moreouer the roote of *althea*, and of the wilde mallow, which groweth almost euerie where, the leaues whereof must be moderately boyled with gooses or cockes suet, or if there be none of those at hand, you may vse swines greace, these remedies are greatly profitable for this intentiō. But Auicen warneth vs not to commixe anie hogs tallow that is salted with the former things, and to vse *mastiche*, *ladanum*, oyle of wooll, *strygmenta gymnasiorum*, (which they call the filthinesse of bathes) asses doong, and the dregs of oyle of lillies, of oyle of *alchanna* which they call *cyprinum*, and of *sherna*, which of the Greekes is called *κίρκον*, but of the Latines *ricinium*. But that cure which is administered by vinegar is profitable for this euill, that is, for *scirrhus* which is full growne, and when the member is prepared to receiue mollifying medicines, as Galen also hath declared, for truly saith he, the force of vinegar, if it be vsed moderately & in due time, is verie wholsome for these diseases, because it doth deuide and resolue the grosse humours included in them: but if it be applied immoderately and out of a conuenient season, it violently consumeth the thinner partes, and maketh that which remaineth behind, to become very hard, also if it be vsed long, it will diminish and corrupt the verie substance of the sinewes. For this cause therefore, we must not verie often nor at the beginning, nor anie long time, applie those medicines to the great sinewes or cords of the body, which are compounded and made of vinegar. Wherefore Galen did

did cure the childe of one Cercilius, who through too much cooling, and vehement binding of *erysipelas*, had a hard and scirrhus tumor remaining in his thigh, after this maner. First he annointed his thigh with *oleum sabinum*, which of all oyles is most thinne, in steed wherof they vse in these daies *oleum sambucinum*, oyle of elder, which the common sort call *iasminum*. When he had thus washed and annointed the member, he applied *ammoniacum thymiana*, which must be grosse and not verie olde, commixed with the aforesaid suets and marrows. Afterward he annointed his whole thigh round about with verie fat *ammoniacum*, dissolued in exceeding sharpe vinegar, and commanded the child to hop on the other legge, that so the more nourishment might be brought vnto it. By such medicines therefore as could release and mollifie the tumour, and by digesting or resoluing remedies also, and by the moderate and right vse thereof, he perfectly cured the child. But in those great sinewes and ligaments of the bodie, which are drawne together and couered with scirrhus, you must vse vinegar after this sort, as Galen counselleth vs. Take a stone, and heate it verie hote in the fire, and quench it in verie sharpe vinegar, if it be possible, let the stone be that, which we call *pyrites*, but if there be no plentie thereof, take the stone called *lapis molaris*, which the Greekes call *mylites*, then let the affected member be holden ouer the hote vapour, that riseth vp from the stone out of the vinegar, that it may receiue the steeming vapour, which doth dissolue *scirrhus*: and afterward lay on again some mollifying medicine: yet the affected part must be euerie daie euen from the beginning throughly annointed with oyle and not with water, which oyle must not be astrictiue in anie case, but of a thinne substance, as is oyle of Sauin. But sometime you may boyle in oyle the rootes of *althea*, and of the wild cucumber, and other things of that sort, by this method of curing, manie men truely haue bin perfectly healed in a short space, so that some haue thought it (as Galen saith) to be done by the arte of magicke. By these things therefore it doth plainly appeare, that with that cure, which is accomplished by mollifying remedies, as well in the sinewes, as in the ligamentes of the bodie, you must commixe some medicine that can cut, dissolue, and diuide, among which number vinegar is chiefly the principall. Now as concerning other medicines which can mollifie the hardnesse of these tumours, we haue spoken nothing hoping that they may easily be gathered out of our former discourse. Nowe followeth the summe of the cure of a scirrhus tumor, which we haue drawn into a compendious forme hereafter ensuing. 1. That kind of *scirrhus*, which hauing all his humiditie and moisture consumed and wasted, is growne into a stonie hardnesse, and is altogether destitute of sence (as is that which Galen calleth *exquisitus scirrhus*) of such a *scirrhus*, I say, attempt not the cure, but leaue it as an euill incurable. 2. To *scirrhus non exquisitus* (which is not altogether insensible, and yet scarce feeleth anie thing) apply such medicines as carrie with them a maruelous heate, and a meane moisture (that is to say) which by mollifying, can also moderatly digest. 3. Vnto such members as are infected with *scirrhus*, minister no remedies which doe vehemently digest, and immoderately drie vp, for in them their small humiditie is quickly resolued, and then that which abideth stil behind, is dried vp and turned into a stonie hardnesse. 4. In hard and grosse

Aa

Historia.
Lib. 2. ad.
Glaucanem.
Oleum sabinum.

Suffimentum.

The cure of
scirrhus si-
newes and
veines, out of
Galen and
Paulus.
Lapis mylites.
Lapis pyrites.

Oleum sabinum.

2. ad Glaucanem.

Lib. 6.

The summe of
curing scirrhus
tumors.

1

2

3

- 4 members which are annoied with *scirrhus* (as are the great vessels of the body) and in other places also, where the euill is inueterate, you must commixe such medicines as haue power to cut and deuide, as is vineger, with those remedies which can mollifie and moderately digest. 5. Also commaund, that this *scirrhous* member which is hard & grosse, or any other part besides, which is affected with *scirrhus*, be holden ouer the hote vapour of *lapis molaris* burnt in the fire and quenched in vineger, and let this be done often. 6. Furthermore let the aggrieved member be euerie day annoynted with some thin oyle, wherein either the roote of the wilde cucumber, or of *althea*, or greene and fresh dill, or some such like thing hath been boyled and infused. 7. Applie vnto the aforesaid *scirrhous* members such medicines as can drie, diuide, and resolute the grosse humours moderately (that is to say) neither often, nor anie long time, nor out of conuenient season, that is, not at the beginning of the disease, to preuent the vse of mollifying remedies. 8. To conclude, all such *scirrhous* tumours, as are not indurated and of a stonie hardnesse, let them be cured with such medicines as can fitly digest and mollifie. 9. Last of all commit the cure of a *scirrhous* spleene and a lapidous liuer, to the wisdom of the Physition.

CHAP. XXVI.

Of a Cancerous Tumor, which they commonly call Cancer Apostematofus.

Cancer pertai-
neth vnto two
kinds of dis-
eases.

1

2
Of what hu-
mour cancer is
engendred.
Cancer sine
ulcere.

Cancer cum
ulcere.

Cancrofi tumo-
ris descriptio.

Cancro nomen
a cancro aqua-
tise.

THE name and title of the disease called *cancer*, among the Physitions and chyrurgians hath diuerse and sundrie significations: for the notifying or declaration thereof is extended vnto two kinds of diseases (that is to say) vnto a cancerous tumour (which they commonly call *cancer apostematofus* as well that which is euident and appeareth in the outward members, as that which is hidden, and lieth in the inward and secret parts of the body, as in the hippes, the rouse of the mouth and in the pappes of a woman) the other significations pertaineth vnto an ulcerate cancer. But both these euiles are ingendred of melancholie (that is to say) of such a humour, as resemblerh the dregs of wine, and the filthinesse of oyle, which thing Gal. libro decimo quarto therapeutices, and in his litle booke *de tumoribus prater naturam* doth plainly testifie. Now this aforesaid humour, when it is quiet, milde, and gentle, it engendrerh a secret or an inward cancer without anie vlcere. But if it happeneth to be sharp, fierce, and malignant, it gnaweth the skinne, and causeth a cancre with an vlcere. But here we wil onely discourse of that kinde of cancre which hath his residence in the outward parts of the bodie, and of that which is not yet exulcerate, which also sometime (as Galen affirmeth,) is said to be a priue cancre. That cancre therefore, whereof we here intreat, is a hard tumour, vnequall, round, hauing the veines round about it, swollen and puffed vp, it is blew or browne, and (as Paulus saith) it is more blacke in colour then in an inflammation, it is also hot, but yet not so vehement as inflammations are, it sodainly increaseth, and greatly wearerh the sicke, and afflicteth them almost with a continual griefe: in Greeke it is called *καρκίνος*, and *καρκίνωμα*, which title as well the Latines as the Grecians haue assigned to this disease of the fish called a crabbe, because the

the veines about this euill are filled and stretched out, verie like vnto the feete of crabs, descending from the round compasse of their bodies. But some haue giuen it this name, because it is very hardly pulled away from those members, which it doth lay hold on, as the sea-crabbe doth, who obstinately doth cleaue to that place which it once hath apprehended. Moreouer this tumour doth also represent the colour of a crabbe, whose hue is verie blacke. But the first beginniges of these cancrs are sometime so confused and so small, that the common sort may be ignorant thereof: for when they doe beginne, they doe scarce resemble the greatnesse of a pease or of a beane. Wherefore it is no maruell (saith Galen) though the common sort doe not knowe them, for they be like vnto the little rootes that arise out of the earth, which are not discerned but of skilfull husbandmen. But afterward they grow vp into such a huge greatnesse, and doe bring with them so vehement, great, and manifest symptoms, that a childe may easily discern them. Let no man therefore doubt of the name thereof, seeing all men with one consent doe terme this kinde of disease *cancer*, because (as we haue said) the veines in this euill do swell on euerie side, and are greatly stretched out, and they doe represent the forme and likenesse of a crabbe. A cancerous tumour (as we haue said before) is hard and vnequall, which by the touching of it doth plainly appeare. It hath a blue or browne colour, which is a meane betweene red and blacke, called of the Greekes *πιδασπον*. About the place where cancre is lodged, there is felt a certaine beating or pulse, and as it were a pricking: sometime also (as Celsus saith) the tumor is a sleepe, and as it were dead. It maketh the veines round about it to swell and rise vp, like vnto the cancre in the armes. Oftentimes also in some they are secretly hidden, and when the place is touched, it is felt in some verie painfull, but in other some, it is contrarie. This tumour also is maruellously stout, and resisteth touching. Moreouer it hath in it a certaine strange and extraordinarie heate. *Cancer* or *carcinoma* generally is a grievous and pernicious disease, for it can scarcely be healed anie way by reason of the grosse-nesse of the humor, neither can it be repressed or discussed, neither wil it yeeld to anie purgation, though it be throughout the whole bodie. The malice also of this disease is so great, that it contemneth al gentle and easie remedies, putting forth but the middle finger to them (as the prouerb is) but it must be stirred and chafed, and ouercome with verie vehement remedies (as we are wont doe in the euill called *crabro*.) This disease is wont to happen in euerie part of the body, but especially in the vpper partes about the face, the nose, the lips, the eares, the lippes, and about the pappes of women, and of those chiefly, which are not naturally purged of menstruis. But cancrs doe also commonly haunt men, whose accustomed purgings are suppressed through hemorrhoides growing in the fundament: for by them, that grosse and thicke bloud (where-vpon this euill taketh his first beginning) is wont naturally to be purged out. Moreouer when this melancholious humour resembling in proportion the dregs of wine, doth descend and flow into anie member, and there abideth compact together: it causeth sometime the disease called *varices*, and sometime it breedeth a cancre, as when the same is somewhat cooled. But when it is thrust out to the whole skinne, it causeth that euill, which they call *elephant*. *Cancer*.

A a ij

*Cancer nota per
initia confusa,
& obscura.
Lib. 14. The-
rap.*

*Nota cancri
evidentis non
vicerati.*

*Iudicia.
Lib. 14. Ther.*

Celsus lib. 5.

*Gal. lib. 2. ad
Glaucnem.*

Ap^h. 38 lib. 6

What cancre
must be rooted
out, and what
not.

An exulcerate
cancre worst
of all.

What thinges
doe foretell
exulceration.

Curatio cancri
non vlcera.

Primus scopus.
Victus ratio
temis sit &
probi succi.

therefore is a certaine particular *elephantiasis*, which the common sort call *lepra*, the leproy. But the thicker and the blacker the bloud is wherof cancre proceedeth the more dangerous will the disease be. Nowe when cancre is full growne (as they say) and inueterate, it admitteth not anie cure, except it be plucked vp by the rootes either by section or by aduersion: but those cancre, which haue their constitutiō in the inward parts of the body, do not desire any such kind of cure, as that ancient Hippocrates simply the prince of phisitions hath taught vs verie wel in the Aphorisme following: saying, that it is not good to cure al inward cancre: for when they are cured, they do soone perish again, but when they are not cured they remaine along time. For experience hath taught vs, as Galen witneseth in his commentarie vpon this Aphorisme, that they which enterprise the cure of these cancre either by section or vstion, doe rather increase their furie then abate it, whereby they shortly destroy those men, whom this euill hath attached. Those cancre therefore are onely curable which doe sticke in the outward part of the bodie, and which are exulcerate, and doe so wearie the sicke, that they willingly desire the diligence of the chyrurgian: and these tumors also doe consist in those partes, which a man may cut and seare off hard by the rootes. Now when I name the rootes of can-
cer, I meane as Galen affirmeth, those veines which are full of melancholike bloud, and which euerie way are extended toward the places lying about the tumor. But of an vnulcerate cancre, there oftē proceedeth an vlcerate tumor, when as in proesse of time, the humor doth putrifie, & the disease is couched in the vessels of the bodie, or else when it is stirred and made worse by medicines vnaduisedly ministred. This exulcerate cancre of all others is thought to be most vile, because it doth altogether resist that true cure, which attempteth & worketh all things to bring the sicke member vnto health, for this tumor, to cure it perfittly & absolutely, doth require gnawing, sharp, and vehement medicines: howbeit by such remedies, as we haue said, it is the more prouoked and stirred to anger, & therefore it cannot be, that it should either be lenified, or cured by them. It shall therefore be sufficient to hinder the increasing of vnulcerate cancre, which as yet doe occupie the outward parts of the bodie, especially those which be great and inueterat, withdrawing our skill from any perfect cure, which thing Hippocrates also hath admonished vs of in his former Aphorisme. For those tumors which doe wearie the sicke without exulceratiō, Galen also hath called them secret & inward cancre wherein both their vehement heat, & their great pulse or beating doe threaten or foretell exulceratiō to ensue. The cure of a cancre which is not yet vlcerate, but newly begun, hath three principall intentions. 1. The first is to stop the generation of the melancholike humour. 2. The second is to emptie out the melancholious humor dispersed throughout the whole body. 3. The third is to digest the humor which possesseth the affected member, and to strengthen, and confirme the diseased place. The first intention is finished by a iust and due obseruation of that kinde of diet, which is before prescribed in the chapter *de scirrholegimo*. But among other thinges this is chiefly and principally to be obserued, (namely) that such nourishment be giuen to the diseased, as haue vertue to refrigerate and moysten, and which doe engender good and slender iuice: as
are

are these, the iuyce of barley steeped in water and pressed, fishes of grauelly places, birdes of all kindes, saue those which liue in fenuie groundes, the yolkes of egges, but especially of rere egges, (which the Grecians call *ρῆγμα*) and other things of that sort. But if anie extreame heate shall infect the aggricued place, and yet without a feuer, you may safely giue him bullockes milke, from the which the butter is taken, or else the whey of milke. Potherbs also, which haue a coole and moist nature, as mallowes, orage, spinache, and when time serueth gourdes: citrons also and borage may be giuen him in meate. The second scope (which is to purge the whole bodie from that melancholike humour, wherof the euill proceedeth) is accomplished by the applying of purging medicines which are appointed to euacuate melancholic, whereof you may find plentie in the chapter of *scirrhus*: among the which *epithymum* (which the Romanes call *involucrum*) as a present remedie doth obtain the preheminence, whereof you must take foure drams steeped in the whey of milke or in *mulsas*, (as Galen commandeth *lib. 14. meth. med.*) But this quantitie of *epithymum*, or somewhat more, must be offered euerie third day, that the melancholike humour, which is gathered together in the veines, and causeth the generation of cancre, may by little and little be emptied and purged out, because it is impossible to euacuate al at one time. But we cannot alwaies prohibite the fluxe, least afterward the like humor be engendred in the body, and compact together in the veines. The purging therfore of the antecedent matter must be attempted at the beginning, as it were by turns, by the applying of some simple medicine: afterward (if the matter so requireth and the ministring of simples doth litle auaille) you may vse the helpe of some compound remedies, as is that medicine of Galen dedicated for the purging of melancholic, which consisteth of two and thirtie simples, or *hiera Ruffi*, or *Hiera Auicenne*, which is made of blacke *helleborus*. But you must not desist from those former rehearsed purgations, vntill the whole melancholious humor which is stuffed in the veines, be brought out, and vntill the member which is beset with this cancrus tumour, be thoroughly reduced to his naturall state. But if nothing doe let it, as age and strength, it shall not be amisse in these cancrs to let bloud, and then to purge (as we haue said before:) and if they be women, you must labour to purge menstruis, if they be not aboute fiftie yeeres olde (as Galen hath taught vs *lib. 2. ad Glauconem*.) This second indication (saith Galen) is the first and chiefe of all, for that which is put in the first place, doth rightly challenge the second degree. The generall manifestation therefore (saith he) of the cure of a canker, consisteth in the speedie emptying out of that humor whereof this euill groweth, and in the prohibition and stopping thereof, and to foresee, (if it be possible,) that this melancholious humor be not collected in the veines by the meanes of another. But if that thing cannot be brought to passe, you must euacuate the humour by turnes now some and then some, and you must also endeouour to strengthen the member, least the abundance of the humours, doe plentifully flow vnto it. 3. The third intention, which is general to all such diseases comming of the flowing of humors, doth will vs to digest the humour, which lurketh in the affected member, and to roborate the same, least the humours abundantly haue accesse thereunto: moreouer you

Secundus scopus.

Humoris melancholici euacuatio.

Epithymum.

Hiera Ruffi
Hiera Auicenne.

Sanguinis missio.

Lib. 14. meth. medendi.

Tertius scopus.

*Quid aptum
medicamen-
t. in cancris.*

Lib. 14. Ther.

*Succus solani.
Diapompho-
lygos.
Diaphenicon
seu diapalma.
Vnguentum
diapompholy-
gos Theodori-
tici.
Appolonij me-
dicamentum.*

must appoint a conuenient time to repell that which is flowen, and that truly in the beginning, as well in the verie time of purging, as before, but now, when the whole bodie is thoroughly purged, then may you lawfully endeouour to digest, and if there went before but a small and meane purging, then you must applie some remedie which hath a mixed facultie, that is to say, which can both repress and digest. Now, that we may iustly accomplish these intentions, we must make choise of those medicines, which are of a meane force, and of a gentle qualitie, for such remedies are moste conuenient for these diseases. For those which carrie with them a weake and feeble power doe worke no effect (as Galen saith) but are easily overcome: but such remedies as are strong and mightie, doe vehemently either digest or thrust backe the thinne blood which lieth in the veines: but the grosse and melancholie parts, which we haue likened before to the dregges of wine, they neither purge forth nor repress: but rather doe make them more obstinate and more hard to be dissolued and discuffed. Therefore to cure these cancrs, but yet beginning, you must vse medicines of a meane and moderate strength, which neither their imbecillitie can be vanquished, nor for the vehemencie can mightily thicken the blood. Furthermore you must apply (as it is said) such medicins as are gentle & which doe not gnaw or bite: because the malignitie of the euill through such vehement medicines is stirred, and prouoked, and made more fierce and sauage (as we commonly terme it.) But when the matter, whereof these cancrs doe come, is for the most part grosse and thicke and disobedient to resolution, and partner also with manie other vitious humours, we shall deale sufficiently in this case (especially, when we feare the danger of chyrurgie, and that the euill cannot otherwise be cured) if we by the vse of the former remedies, which are made of burnt and washed mettals (as Galen counselleth) shal stop and hinder their growing and increasing, especially, if they be great tumors: or else after the opinion of Auicenn, if we seek to defend them frō vlceration. For the which intentions, Galen lib. 2. ad Glaucō. doth greatly commend the iuice of nightshade, and that medicine which is made of *pompholygos*, or that which consisteth of *chalcites* commonly called *diapalma*. Therefore *Theodoricus* also for the same purpose, appointed the ointment named *diapompholygos*, which is made of oyle of roses, of white waxe. ana. ℥.v. of the iuice of red pomegranates, and of nightshade. ana. ℥.iiij. of ceruse washed. ℥.ij. of lead burnt and washed, of *pompholygos*, which is commonly called *tuthia*, ana. ℥.j. of frankensence. ℥.℞. Galen also reporteth *libro primo de compositione pharmacorum secundum locos*, which booke is intituled of the ancient interpreter *myamis*, a certain ointment inuēted of *Apollonius* for vlcers appearing in the head, which the Greeks call *achora*, which ointment he affirmeth to be verie effectuell against these cancrs tumors. The medicine is this. R. of oyle of roses, or of vnripe olyues, *hemina*, which the Greekes call *cotyle*, viz. ℥.vii.℞. which must be infused or put into a leaden mortar, and stirred vp and downe with a leaden ladle, or else brayed with a leaden pestill so long till it waxeth thicke and blacke, resembling the very colour of lead: then beate by the selfe alone, of *lythargirum*, lib. i. of ceruse as much, and commixe them with the oyle, and make an ointment. Moreover howe great the force of lead is in all such cancrs dispositions especially

especially that which is burnt and washed : all men may sufficiently knowe, *The force of*
 which haue had some experience thereof, and which haue studiously perused *lead is mercuri-*
 those things which Galen *libro nono de simplicium medicamentorum facultate* doth *loos in can-*
 write of leade, which he himselfe calleth in Greeke *molybdos*. For this cancrus *cancer in can-*
 disease Paulus and Auicen doe greatly commend the emplaister made of sea *Paulus lib. 4.*
 crabbes, especially if it be mingled with an equall quantitie of the scouringes *ex archigene.*
 of brasse. Take therefore of sea crabbes burned, and of the offall of brasse an
 euen portion, beate them to flower, and strawe them vpon the tumor, or else
 lay on the ashes of the crabbes with a searse cloth or cerate. But the same A-
 uicen willet to plucke vp these little cancrs hard by the rootes, or else to cut
 them off, and then to wring and crouse out the thicke blood on euerie side,
 and afterward to seare the place with some hote instrument. For this doth
 dissipate the reliques of the matter, and consumeth them, it strengthneth the
 member and stoppeth the fluxe of blood. Galen also before Auicen his time, *Lib. 14. Meth.*
 did allow that cancrs might sometime be cured by chyrurgie. But truely al-
 though Galen and Auicen doe permit this manuell cure by chyrurgie : yet
 to auoyd the danger of immoderate fluxe of blood, and of vlceration, yea and
 of the life of the sicke, omitting those things, we ought to follow that prescript
 rule of curing, which is onely accomplished by gentle and milde medicines, as *Chirurgien*
 a more safe way and lesse troublesome, and to content our selues with that *rashly to be v-*
 onely method : because that if such a cancrus tumour, which is growne to *sed in cankers.*
 a mightie bignesse, should be cut round about in those places, which are ioy-
 ned to the whole partes, the danger of immoderate profusion of blood would
 straight way followe, by reason of the greatnesse of the vessels and widenesse
 of the arteries, which partes (saith Galen) if you should take vp and binde
 them with cordes, the other members by reason of their neare acquaintance
 would be troubled and greatly grieved. Morcouer Celsus saith, that although *Lib. 5.*
carcinomata be cut off, and brought to a scarre, yet they will returne againe,
 and giue occasion of death. But if you intend to seare off the rootes of this
 euill, yet truely you cannot doe this neither without hurting of the next
 partes, especially if you make exustion neere vnto the principall members.
 Great cancrs therfore, and those which are inueterat, must neither rashly be
 burned with anie instrument, nor cut off with a penknife, but rather handled
 gently and mildly (as we haue said before.) For manie men not by the apply-
 ing of anie forcible or vehement medicines to take away this euill, but by the
 onely ministring of easie and gentle remedies, which can as it were please or
 delight, haue so hindred these tumours, that they could not attaine vnto any
 perfit age or ripenesse. Now followeth the summe of the cure of *Cancer non vl-* *Capita curatio-*
ceratus, which is yet but beginning, and doth occupie the outward partes of the *nis Canceri non*
 bodie, briefly in these words. 1. Imprimis in a canker which is but newly begun, *ulcerati.*
 and which consisteth of no verie thicke humour, nor causeth the veines to
 swell greatly : purge out the melancholike humour which causeth this euill
 vniuersally throughout the whole bodie. 2. If age and strength doth suffer it,
 cut a veine in the elbow, and drawe out as much blood as neede requireth.
 3. Afterward minister to the sicke such medicines as can purge melancholie
 downward : in the beginning let them be gentle and easie, but afterward

- 4 som what vehement increasing their force by litle and litle. 4. If the purging of
 5 menstruis in women before fiftie yeeres of age, or of hemorrhoides both in the
 6 & in men be so suppressed, that blood aboundeth not at times now & then, you
 7 must prouoke them by all meanes possible. 5. In the meane time appoint vnto
 8 the sicke a thin diet, which can ingender good iuice, and cause no melanco-
 9 like blood. 6. If you cannot auoid it, but that a grosse and melancholious hu-
 mour be gathered together in the veins: you must euacuate the same by turns,
 both with simple and compound medicines. But these former Aphorismes doe
 pertain vnto the phisition: now we will declare the dutie of the Chirurgian.
 7. Applic vnto the affected member both before purging, and in the verie time
 of purging, such medicines as can repell, and driue backe: but when the body is
 vniuersally purged, then vse digestiue remedies, but let them be such as are of
 a moderate strength and of a gentle nature. 8. Therefore minister to the agrie-
 ued place iuice of nightshade, or the medicine made of *Pompholygos*, or that
 which consisteth of *Calceites*, commonly called *Diapalma*, and other remedies of
 that sort. 9. But if by the arte of chyrurgie you dare enterprise the cure of
Cancer, you must first (taking the phisitions counsell) purge forth the melan-
 cholike humour, and then cut the corrupted tumour cleane off, and suffer a
 good quantitie of blood to come forth, and wring the thicke blood out of the
 adioined parts, and afterward cure the disease after the maner of other vlcers.

Libri quinti finis.



THE SIXT BOOKE TEACHETH
 THE FORME AND RVLE OF MAKING
 remedies and medicines vvhich our Phisitions doe
 commonly vse at this day, and to know after what sort
 their proportion and quantitie is distributed
 and noted with the names of
 ech Medicine.

CHAP. I.
Of Suppositaries.



Suppositarie is a remedie whole, long and round, which is
 put into the fundament, that it may auoyd the pricking, and
 moue and prouoke the vertue expulsive to the auoiding of
 the excrementes, compost, or ordure. We doe vse Supposi-
 taries especially for three causes: the first is for bringing
 out of the ordure, which when it lyeth in the right bowell,
 it requireth no clister: the second cause is, when one or two
 clisters,

clisters haue bene put into the body, and do not come out again at the fundament, as it doth chance in passions of the cholike, then it is very perillous to put in other clisters: the third cause is, when the sicke person is so weake, that he may better suffer a suppositarie then a clister. A suppositarie is made of hony that is boiled so long, till it doth wax thicke and hard, oftentimes common salt is mixed with the hony: but if you will make it more sharpe and quicke, take salt gemme, the dongue of a mouse, agaricke, or else *hier simplex*. *R.* a suppositarie made of hony, which if you thinke so weake that it will not moue the compost or ordure, adde to these following. *R.* a common suppositarie of sharpe hony, common salt. \mathfrak{z} . \mathfrak{ss} . or of salt gemme. \mathfrak{z} . \mathfrak{ss} . or of mouse dongue. \mathfrak{z} . \mathfrak{ss} . or \mathfrak{z} . \mathfrak{j} . or of *hier simplex*. \mathfrak{z} . \mathfrak{ss} . Also make suppositaries of white sope, tallow of beasts, fat of bacon, candles, the stalkes of beetes or mercurie, or their rootes annointed with oile of hony, and strewed with powder of salt specially for children and sucking babes, for whom one corne of salt put in is sufficient. *R.* tyme, or *cyclaminum*, or wormewood, or sothernwood, stamped in a mortar. \mathfrak{z} . \mathfrak{j} . or \mathfrak{ss} . of boiled hony so much as suffiseth, and make a suppositarie. Suppositaries are good against the Palsey made of pellitorie, pepper, napy (that is a kind of rapes called a nauew) centory, bitumen (that is a kind of lime) the root of *panax*, hysope, *galbanum* mixed with drie rosen, or pitch and waxe. Let a suppositarie be round, and 6. 7. or 8. fingers in length. We do vse no suppositaries to them which haue the hemorrhoides, or any other swellings in the fundament.

A suppositarie to bring forth the ordure.

A suppositarie against the wormes called Lumbrici.

CHAP. II.

Of making Nodulus.

NODULI be those which are called of Aëtius in Greek *πποσδιτα*. they are good for those which haue clefts and swellings in the fundamēt. These do auoid and take away the hardnesse of suppositaries, because sometime we are compelled to vse flockes in their steeds, their matter is the same that suppositaries be. *R.* flockes mingled or beaten with hony, and put it into the tuell, & truly that nodulus is best and sweetest which is made of salt and the white of an egge in cloath or wooll, made in the forme of a beane, and put it into the tuell with a thread hanged at the end, that it may be drawne out againe.

CHAP. III.

Of making Pessaries.

APESSARIE is a medicine which is made of soft wooll, or such like thing, and it is put into the priuities of women. The figure or shape of it is like a suppositarie, but that it is longer and thicker, because it must be put into the wombe. It is made of waxe, or of cloath or cotton, or of lint first dipped and wet in ointment, or in a medicine meete and conuenient for the cure. Afterward wind them in silke, and hang a threed thereon, that it may be drawne out the more easily. It is put into the tuel & into the wombe to cease the inflā-mations & vlcers of the both. Priuately it is put into the womb, to prouoke the mēstruis & the secundine, or to stop immoderate fluxe of menstruis or to mollifie the hardnes of the wombe, or to cure other diseases of the wombe. *R.* a

To cease inflammation.

To drie vlcers.

To bring forth menstruu.

To mollifie the hardnes of the wombe.

peffarie dipped and wet in *unguentum rosatum*, and put it into the place. To this sometime is added *opium*, that is, where the inflammation causeth great paine. *Opium* by his coldnes maketh astonied, therefore his quantitie ought to be smal, as from halfe a scruple to a scruple, and let it be holden a little time, least through his coldnes the parts which are sinewy be not hurt. It therefore may be holden halfe an houre. R. a peffarie dipped and wet in *unguentum pompholygos*, put it into the tuell, or into the matrice that is griued. Peffaries to bring forth menstruis are made otherwise. The medicines are taken in silke cloath, that is as thinne as findall, and let the forme & fashion be thicker, which may bring out with his power, as thus. R. *hierapicra composita*. ℥. j. of *euphorbium*, and the apple of *coloquintida*. ana. ℥. ss. mixe them and make a peffarie. Annoint it with *oleum nardinum*, or with the iuice of herbes that prouoke menstruis. Such peffaries be made oftentimes of brayed herbes prouoking menstruis, as, R. mercurie, neppe, or mugwort or sothernewood. M. ss. bray them and roule them in silke, and make a peffarie. If the menstruis haue endured with swelling and paine, first make a bath, for that doth mollifie and moist, the paunch ought first to be emptied and the bladder to be vnloaden, because the matrice is in the mids betweene them: for these being filled & pressing the matrice, the menstruis for ouermuch straitnes, may be retained & made slow in coming out. If immoderate menstruis do flow, do thus. R. a peffarie wet in *unguentum comitisse*, and put it into the matrice, or thus. R. of plantaine or knorgrasse, or brier, or mirte, or other that can stoppe menstruis. M. ss. bray them and roule them in silke and make a peffarie. Peffaries mollifying may be made of the marrow of a calfe, and a hart, of rosen, terebinthine, fatnes of a goose, or pork, and of gumme armoniacke dissolued in water.

CHAP. IIII.

Of Clysters or Enemas.

A clyster mollificatiue.

A CLYSTER or *Enema*, is a kind of medicine the which is cast and put into the bowels by the fundament liquid and thinne, and it is profitable for eight things. 1. to mollifie the wombe restrained with hardnes. 2. to prouoke the violence detestable and astonied. 3. To auoid any kind of humors. 4. To put away ventosities. 5. To cease dolours and paines. 6. To binde and restrain the belly. 7. To make cleane the vlcers of the guts or bowels. 8. To make sound the same. There may be also added to alter or change: as here followeth. R. of lettuce, scarioll, *rostrum porcinum*, leaues of fallow. ana. M. j. flowers of violets, and nenuphar. ana. p. j. make a decoction of one pound, in the straining let one ounce of *Casia fistula* be dissolued, oile of violets and of nenuphar. ana. ℥. j. ss. camphire. ℥. j. and make a clyster. R. the foure kinds of remollitiues, or mollificatiues, pellitorie of the wall. ana. M. ss. the rootes of the mallowes called *althea*, and white lillies. ana. ℥. j. seede of flaxe, fenugreeke, and anyse. ana. ℥. ss. of fat of figs. 4. make a decoction of ℥. j. in weight. In the straining thereof dissolue therein *Casia fistula*, *mel violatum*, & fresh butter. ana. ℥. j. oile of violets. ℥. iij. and make a clyster. If you will make a clyster mollificatiue lacking the things aforesaid, do thus. R. of oile made warme. ℥. j. and make thereof a clyster, or thus. R. oile and fresh butter. ana. ℥. ss. and make a clyster. R. the foure

foure remollitiues. ana. *M. j.* seede of *Carthamum*. \mathfrak{z} . *j.* of anyse, fennell, and *Careum*. ana. \mathfrak{z} . *iiij.* and make a decoction of. \mathfrak{lb} . *j.* and in the straining dissolue *hiera simplex*, or *benedicta*, or *diaphenicon*, or *electuarium de succo*, or *electuarium Indi maioris*. \mathfrak{z} . *ss.* of clarified hony, or iuice of squill. \mathfrak{z} . *j.* or common salt. \mathfrak{z} . *ij.* or salt gēme. \mathfrak{z} . *j.* or \mathfrak{z} . *ss.* Many do adde to clyster. \mathfrak{z} . *j.* of the iuyce of beets, which do moue and grieue the belly, or iuyce of beetes and coleworts. ana. \mathfrak{z} . *ss.* of common salt. \mathfrak{z} . *ij.* or \mathfrak{z} . *j.* which bite and gnaw the belly, or lesse, but the iust weight, must be as you coniecture to be easie or hard for the sicke. Also such a clyster expulsiue the detestable facultie or matter, may verie well be made onely of hony, or honie with iuice of *squilla*, or other things decoct. And if that the vertue expulsiue be astonied and dull through the hardnes of the ordure, then make a clister partly of mollificatiues, & partly of expulsiue aforesaid. Clisters which auoid humors are made so, that they varie according as the humors differ. For when the humor is grosse and cold, euill disposing the bowels, let it be made thus. *Rx.* the foure remollitiues. ana. *M. j.* cammomill, the tops of dill, organ, calamint, sothernwood. ana. *M. ss.* anyse, careum, comin, ameos, seseleos. ana. \mathfrak{z} . *ss.* bearies of lawrell, seed of rew. ana. \mathfrak{z} . *ij.* make a decoction. In the straining dissolue *catholicon*, and *diaphenicon*. ana. \mathfrak{z} . *ss.* or *diaphenicon*, or *benedicta*. \mathfrak{z} . *vj.* or of both. \mathfrak{z} . *ss.* of red sugar, and *mel anthos*. ana. \mathfrak{z} . *iiij.* or \mathfrak{z} . *ss.* oile of dill & cammomill. ana. *quar. ss.* or oile of rew, \mathfrak{z} . *j.* oile of dill. \mathfrak{z} . *ij.* or oile of lillies. \mathfrak{z} . *ij.* make a clyster. If ventositie be present, adde carmmatiues, if paine be present, take a medicine releasing grieve by prouoking sleepe, as hereafter shall appeare by examples. If a cholerike & gnawing humor must be brought out with a clister, then let the clister be made of such things as will auoid that humor, and mixe it partly with such helps as do cease inflammation, as thus. *Rx.* mallowes, bisnallowes violets, pellitorie of the wal, endiue, succorie, lettuce, purslaine. ana. *M. j.* and if there be so much need of coldnesse, take the foure great cold seedes brused ana. \mathfrak{z} . *iiij.* or \mathfrak{z} . *ss.* of whole barley, *p. j.* make a decoction of one pound. in the straining dissolue *casia fistula*, and common sugar. ana. \mathfrak{z} . *j.* the white of one egge or two, oile of roses or of violets, or common oile *quar. j.* make a clister. If such a passion commeth of a melancholike humor, make it thus. *Rx.* the foure mollificatiues, the leaues of buglosse and borage, the tops of dill, *lutuli*, and fumitorie. ana. *M. j.* melilote and cammomill. ana. *M. j.* seede of *carthamum*, and polipodie of the oke. ana. \mathfrak{z} . *j.* annise, and fennell. ana. \mathfrak{z} . *ss.* make a decoction. In the straining dissolue *hiera ruffi*, which is not in vse, or *confectio hameli*. \mathfrak{z} . *ss.* or *catholicon*. \mathfrak{z} . *j.* red sugar, or *mel rosatum*, or violets. \mathfrak{z} . *j.* oile of dill, lillies and violets. ana. \mathfrak{z} . *j.* make a clister. *Rx.* mallowes, *bismalua*, pellitorie of the wall, organ, calamint, cammomill the tops of dill. ana. *M. j.* of anise, *careum*, comin and fennell. ana. \mathfrak{z} . *ss.* or \mathfrak{z} . *vj.* of lawrell berries. \mathfrak{z} . *iiij.* or \mathfrak{z} . *ss.* seed of rew. \mathfrak{z} . *ij.* or *iiij.* and make a decoction. In the straying dissolue *benedicta*, or *diaphenicon*, or *electuarium indi maioris* which we do not vse here. \mathfrak{z} . *ss.* confectio of lawrell bearies. \mathfrak{z} . *iiij.* or \mathfrak{z} . *ss.* redde sugar. \mathfrak{z} . *j.* oile of dill, cammomill and rew. ana. \mathfrak{z} . *j.* make a clister. Into these clisters which put away ventosities, oiles of nuts is holisome to put in, & also (as Galen saith) *vinum maluatium cretense* may wel be mixed with such a clister as is aforesaid. The signes of ventosities & wind contained in the bowels, be often farting and noise in the guts,

A clyster prouoking & making void the violence astonied.

A clyster auoiding humors.

A clyster to put & drive away ventosities.

A clyster to
cease paines.

A clyster re-
straining.

A clyster profi-
table against a
hote humour
gnawing in the
bowels.

A clyster to
scoure and
cense vlcers
in the guttes.

A clyster con-
solidating (that
is) making
sound of vlcers.

because it chanceth as often as burbles are broken in the bowels. Bowels wherein be burbles (as Galen teacheth *Particular 2. Aphorif. strangulati nondum mortui &c.*) be caused of aire shut and enclosed with the humor. Clysters to cease paines are made many wayes, for if the cause be a hot gnawing humor, the example is shewed afore by cold things, where he intreateth of a clyster to avoid humors: if the paine be of a cold cause, take the same that is giuen against ventositie last before: if the paine do come of moe causes, make a clyster of many of those things, which are meete for the causes, and when the cause of the paine is not knowne, make it thus: *Rx.* floures of chammomill, mellilote, the toppes of dill, ana. p. ij. make a decoction in milke. In the straining dissolue therein white sugar because the red is byting and pricking. *℥. j. ℥.* whites of eggs. ij. oile of dill and chammomill. ana. quar. ℥. and make a clyster, or thus: *Rx.* oile of cammomill dill and violets. ana. *℥. iij.* cast it in with a clyster, and when we want such oile, we make it of quar. ij. or. *℥. j.* of oile oliue. *Rx.* milk sodden. quar. ij. or. *℥. j.* *amylum siue amygdum.* *℥. ℥.* or. *℥. j.* at the most, gumme arabicke or Tragacanth or both a little burnt. ana. *℥. ℥.* or. *℥. j.* or. *℥. ij.* bole armoniacke and *Sanguis Draconis.* ana. *℥. ij.* oile of roses and cammomill. ana. *℥. j. ℥.* make a clyster. *Rx.* the iuyces of plātain, *Arnoglossa*, (that is) a kind of plantaine, knotgrasse and purslaine: let these iuyces be clenfed either by seething or residence, take of al these, or of one of these, as much as sufficeth for a clyster adding of the powder afore said, and with those oiles make a clyster. Note, that when there is neede, then you may make clysters of those herbes sodden, or of the waters distilled out of them adding rose water, as. *Rx.* the water of *Arnoglossa*, of plantaine, of roses, of purslaine, of knotgrasse, as much as sufficeth, and dissolue some of the afore said things therein. It is to be noted that sometime there are put into the afore said decoctions, seeds and fruites that be stipticke to make hard and binde, so that they lacke sharpenesse, because else they would pricke, prouoke and expulse, therefore we can mixe together the seeds of mirtle sorrel, of purslaine, plantaine, cypresse, *cauda equina*, horsetaile and such like. Moreouer note, that oile must neuer be put into clysters, if the bowels be vlcerate, as they be in *Dysenteria*, (which is a fluxe in the bodie) yet many do neglect that not knowing that oile is an enimie to vlcers (as Galen entreath 3. and 4. *Methodi.*) Truly wine is a speciall friend, the creame or curd of a hare or goate in weight. *℥. iij.* *Sorbus*, prunes, medlars, quinces. ana. *℥. ij.* more or lesse do restrain and binde. *Rx.* whole barley. p. ij. of redde roses & cammomill, and of plantaine if paine be present. ana. p. j. make a decoction. In the straining dissolue therein *Mel rosatum.* *℥. j.* the white of one egge or two, make a clyster. Such a clyster is to be giuen alwayes before clysters restraining, binding and consolidating, by meanes whereof the thing is made prompt and easie. A clyster consolidating is made when the filthines of the bowels is not purged and tryed out, because that is deadly, and therefore there needeth no clyster, but that prognosticating is sufficient. *Rx.* iuyce of plantaine, *Arnoglossa*, and purslaine. ana. *℥. iij.* of bole armoniacke, *Sanguis Draconis*, and *Amylum.* ana. *℥. j. ℥.* or the tallow of a male or female goate. *℥. j.* or. *℥. j. ℥.* and make a clyster. And because goates tallow, cannot well dissolue, but almost alwayes it congealeth and hardneth together in the bowels of the sicke. Therefore it may be and ought to dissolued with

with a little oile of roses, & then it neede not to be feared for vlcers. Also ointments consolidating (as is *unguentum album*) sometime are made liquide and mixed, and specially, when the vlcers be nigh, or in the great guts. Sometime in the steede of iuyces may clysters be made of milke verie well for his whey portion, which doth restraine and consolydate. Oftentimes both in these and in restraining clysters, the whites of egges hard sodden are dissolued. And thus finisheth the making and vse of clysters or Enema.

CHAP. V.

Of making Syrupes.

A SYRYPE is of medicines, a iuyce with sugar or honie molten therein, decoct and boyled vnto the measure of that sugar. Practitioners do put a double vnderstanding in syrups, (that is) *simplex*, which is called vsuall, and *compositum*, which is called magistrall. Simples or vsuals be these, sirupes of violets, roses, of endiue, of nenuphar, of maydenheare, of wormewood, of mints, *oxymell squilliticum*, sirupe of eupatorie, of *epithymum*, and of *lyxantijs*. They are called simples, as well because they consist in one simple medicine, as also because they are ordained for one sicknesse and one vse. *Syrupus compositus* which is called magistrall, is compounded of diuerse medicines, being good for sundrie diseases, as in example: if any man compound together Syrupe of wormewood and stechados being taken in euen portion or quantitie, there would come thereof a syrupe good for the stomake, because of the wormewood, and good for the head because of the stechados. A syrupe is good and profitable to digest humors before a purgation, that they may the easier and better obey the purgation. Therefore they are vsed of many Phisitions to be giuen before medicines, although we haue not read that old practisers did obserue it, but they did commit the digestion of humors wholly to nature. Looke the comment. *Aphorism. 9. lib. 2.* when any man will purge the bodie, it behoueth to make it flowing. Truly Hippocrates would do this, saying, that the concoct and digest matter ought to be healed and moued, and not the crude and raw matter. And Galen *ad Glauconem. lib. 1.* speaking of the cure of *Tertianæ nothæ*, would not haue wormewood to be giuen til the seuenth day. Therefore it doth appeare for a trueth, that syrups ought rather to be giuen for the humors left after a purgation, then for their digestion and coction. But many do obserue and vse, that humors being grosse, clammy, and viscous, may by sirupes that do attenuate, cut and diuide, be preparate and made easie to auoiding and purging, they call this digesting of humors. Cold and cleauing humours are preparate with syrups that be hot cutting and scouring, as to digest reumie matter, such as is a feauer Quotidian, and to prepare it to the purging. R. the five rootes apperitiue, made cleane and tempered in vineger foure houres. ana. \mathfrak{z} .ss. or \mathfrak{z} . iij. or the rindes of the five rootes, oryan, calamint, hysope, betonie and germander. ana. \mathcal{M} .ss. of anyse and fennell. ana. \mathfrak{z} .ss. of raisons the stones pulled out. \mathfrak{z} . iij. both the stechados. ana. p. j. make a decoction. In the straining dissolue of good honie. quar. iij. of white sugar. \mathfrak{z} . iij. make a syrupe perfetely sodden, minister

A syrupe digesting of reumie matter.

A syrupe a-
gainst thinne
and moueable
humors.

A syrupe to
make humors
grosse and
thicke.
Iulep.

Note.

three spoonefuls, with double as much of water of liquorace, or with pryfan, or with water of raisons or anyse. Humors that be moueable and thinne must be preparate to the auoyding and purging by syrubes that do make thick and let the mouing, which humors if they be carried to the wayes of expulsion, or be kept and contained in the wayes and conduites, by which an apt and readie expulsion may be made of them, then they may be auoided without any preparatiue. But if those humors be restrained and kept out of the places aforesaid, then they shall be rectified and remedied with cold syrubes, the making whereof doth follow. R^x. syrubes of purcelaine, sorrell, endiue, nenupharis, of rybes, of barberies, of *agresta*, of quinces, of roses, take of one of these or mo. \mathfrak{z} .vj. minister it with double as much of well water sodden: there may also conueniently be made a iulep in this wise. R^x. syrubes of roses, purcelaine and sorrell. ana. \mathfrak{z} .j. β . or \mathfrak{z} .ij. water of roses, *Arnoglossa*, succorie or endiue, or purcelaine or sorrell. ana. \mathfrak{z} .ij. water sodden or burnt, specially if fluxe of the bellie be present. \mathfrak{z} .vj. make a iulep clarified, and aromatized with \mathfrak{z} .ij. of cynamon elect. Furthermore if those humors do not make and cause fluxe of the bellie, but being inflamed do beginne a feuer, then neither syrubes stipricke, nor waters are to be vsed, but rather cold syrubes lacking stipriticie, as be syrubes of endiue, purcelaine, violets, of *nimphaea* called water lillies, of maidenhaire. But if we do suppose that there ought to be a greater extinguishing and quenching, that the rotten matter may be driuen out the more easily, we do vse cold sharpe syrubes, as be *Syrubus acetosus simplex*, which is put in both causes as well hot as cold. Also *Zaccharum simplex*, and *Syrubus de acetositate citri*, and of lymons, which if the fluxe *diarrhea* be present, being raised and caused of such hot humors, then syrubes that be acetose and sharpe are not to be ministred, because they excoriate, rase, and flea, but syrubes of ribes, barberies, quinces, and iuyce of sorrell may be suffred and giuen, because they haue but meane sharpenesse and acetositie. But against hot humors make potions or syrubes magistrall in this wise. R^x. Endiue that is yong or new set, and not growne long, wash it not, *adiantum*, maidenhaire, succorie, purcelaine, lettuce, syngreene, scarioll, plantaine, of all, or of some of them two or three. ana. \mathcal{M} .ij. the foure great cold seedes. ana. \mathfrak{z} .iiij. the roote of succory, the roote of sorrell, of gramen and nightshade (that is) the lesse morrell, called *Solatrium*. ana. \mathfrak{z} . β . or \mathfrak{z} .iiij. make a decoction, to which may be added the iuice of the herbes afore written, clenfed so much, and halfe so much, or halfe as much more as the third part of the decoction. In one pound of the straining dissolue sugertaberzet. \mathfrak{z} .vj. of wine of pomgranats. \mathfrak{z} .j. β . or vinegre. \mathfrak{z} . β . make a sirupe clarified and aromatized with \mathfrak{z} .ij. of white sanders or red or both. ana. \mathfrak{z} .j. But if thou wilt make a syrupe perfetely concoct and sodden, adde to sugar, and let it be sodden to the perfection that it may be kept. The vse and ministration must be with double as much of some liquor as water sodden, water of lyco- race, or the water of some of the herbes aforesaid distilled, yet I do not much praise and allow the vse of distilled waters. But if the syrupe be not perfetely boiled (as is shewed in the first example) it must be giuen by it self, & without the administration of any thing else, neither iuyces be put in, which should be put in, in a syrupe perfetely sodden. Like formes and vses may be made of sy-
rubes,

rupes, rectifying or digesting cold matter. Syrupe of *Epithimum*, syrupe of fumitorie, whi h is made two wayes: one way is of the onely decoction or iuice of fumitorie, and then it is *Syrupus de fumiterræ simplex*: another way is according to the description of *Mesue*, and such a syrupe hath mirabolanes, *casia*, & many other things, which syrupe is called compound, for that cause, syrupe of buglosse, syrupe of borage, syrupe of harts tongue, which openeth and looseth the stoppings of the spleene, and syrupe of violets because it moisteneth very much.

A syrupe for melancholy humors.

The simple medicines, wherewith the syrups are compounded, be these, borage and buglosse, fumitorie, *lupulus*, *Epithimum*, and such like that do helpe and aide the digestion of such an humor. Out of the aforesaid things, may be made syrups, potions, and luleps, decoct and boyled to the satisfying of these intentions and meanings. Oftentimes there be made syrups laxatiue for the purging and auoiding of matter that is reumie and filthie, and also melancholike matter, when long continuing diseases be bred of them, partly to the digestion of raw matter or humors, and partly to the auoiding and purging of humors which be rotten or halfe rotten, as is in long feauers.

Rx. the roote of *Apium*, fennell and parsley scraped and made cleane, ana. ʒ. iij. of hysope, origan and calamint. ana. M. ss. of seede of *Carthamum*. ʒ. iij. greene polipodie of the oke. ʒ. ij. of annise, fennel and dill. ana. ʒ. j. ss. of liquorace scraped. ʒ. iij. of raisons, the stones pulled out. ʒ. ss. of the three cordial flowers. ana. p. j. make a decoction strained to lb. j. or lb. j. ss. in the which infuse now trochiskes of *Agaricke*. ʒ. j. ss. leaues of sene clenfed. ʒ. ij. after tenne houres make a straining, wringing it strongly, whereto adde syrupe of violets, *Syrupi de bizantijs*, and white suger. ana. ʒ. iij. make a syrupe perfetely sodden and aromizate with ʒ. j. of cinnamon elect, and with one syrupe. ʒ. j. *xilocaloes*. The droffe of this syrupe by meanes of the things that are put into it, may be. ʒ. j. ss. which also the fourth or fifth day, may be giuen with double as much of hydromell (that is) water and honie sodden togither, or *aqua mulsa*, or of some other decoction. By like meanes may the laxatiues entring into this present syrupe be encreased or diminished by reason of the quantitie making of the syrupe, for this present syrupe is ordained for 6. or 7. or more doses, therefore the forme and fashion of the proportions being kept, it may be made for 1. 2. 3. or mo doses. Moreouer by like reason, a syrupe laxatiue is made, for matter cholerick & filthie (as one would say) vitelline, the which causeth feuers hard to be eradicate and taken away.

A syrupe laxatiue against reumie matters, and feauers Notha.

Rx. the rootes of *Apium*, and of fennell clenfed and scraped and tempered in vineger one nights space. ana. ʒ. ss. of hysope, maidenhaire, *adiantum*, *politricum*, some call it wall ferne, Harts tongue, endiue, succorie. ana. M. ss. or M. j. the foute great cold seeds bruised. ana. ʒ. ij. or ʒ. iij. Raisons the stones pulled out. ʒ. ss. the three cordiall flowers. ana. p. j. make a decoction in the which infuse agaricke newly made in Trochiskes. ʒ. vj. the leaues of sene made cleane. ʒ. j. in the straining dissolue sirupe of maidenhaire & violets. ana. ʒ. iij. of white suger. ʒ. iij. make a syrupe perfetely boiled, putting in in the end of the straining of it ʒ. ss. of rewbarb elect, infused as it ought to be, which thing after it be strained, let it boile on a soft fire without flame or smoke vnto the perfectiõ of

A syrupe laxatiue against filthy cholerick matter.

the decoction: the dos of it is $\mathfrak{z} . i j .$ or $\mathfrak{z} . j .$ β . with double as much of the decoction of endiue, and succorie, or liquorice, or with double as much of whey made of goates milke. This syrupe is for 5. or 6. Doses. And if the first dos will not satisfie your intent, then you must dissolue somewhat therein that hath power to purge the humor that thou wouldest haue brought out: as in example. \mathcal{R} . of the syrups aforesaid. $\mathfrak{z} . j .$ β . of whey made of goates milke. $\mathfrak{z} . i i j .$ make a dose. And if thereof do not follow the effect that you looke for, adde thereto either of *casia fistula*. $\mathfrak{z} . \beta$. or of *dia prunis laxative*. $\mathfrak{z} . j .$ or $\mathfrak{z} . i j .$ or *diaphenicon*. $\mathfrak{z} . j .$ β . or also some rewbarbe. You may also do the same in the example of the syrupe made to auoid Reume.

A syrupe a-
gainst melan-
choly.

\mathcal{R} . the iuyces of *lupuli* (that is) hops, and of fumitorie, but it is vnpleasant, of buglosse, of borage, and of sweete apples clenfed. ana. $\mathfrak{z} . i i j .$ or $i j$. Let them be twise clenfed, either by decoction and clarifying, or by residence of greene polipodie of the oke. $\mathfrak{z} . i j .$ or $\mathfrak{z} . i i j .$ of fat Tamarindes. $\mathfrak{z} . j .$ of *Epythimum Cretensis* put in the end of the decoction. $\mathfrak{z} . i j$. of *adiantum*, hartstongue, and the three cordiall floures, ana. $p . j$. make a decoction strained to quar. $i i j$. in the which infuse the leaues of sene made cleane. $\mathfrak{z} . i i j$. make a straining, and mixe it with the aforesaid iuyces: afterward adde thereto syrupe of violets, $\mathfrak{z} . v j$. syrups of buglosse and sugertaberzet. ana. $\mathfrak{z} . i i j$. make a syrupe perfetely sodden, and aromatizate with. $\mathfrak{z} . j$. of cinnamon, and $\mathfrak{z} . j$. of white ginger scraped. The dose is two ounces with water of buglosse, or hoppes, or fumitorie, or whey made of milke.

CHAP. VI. Of making Iuleps.

A IULEP doth not much differ from a syrupe, but that it is lesse boyled the a syrupe is, & because also it is made without the permixtion of any other decoction with it, as syrups are wont to haue when they be made. Iuleps are made either of water of infusion or distillation, or else of the iuice of some simple medicine, as thus. \mathcal{R} . of the water of infusion of roses, or the water of infusion of violets. $\mathfrak{z} . v$. suger. $\mathfrak{z} . i i i j$. boile it easlie, and make a Iulep: minister it with twise or thrise as much of sodden water made cold againe. Or thus, \mathcal{R} . water of roses. $\mathfrak{z} . v i i j$. of suger. $\mathfrak{z} . i i i j$. boile them easly and make a Iulep: Or thus, \mathcal{R} . the iuyce of roses, or the iuyce of violets. $\mathfrak{z} . v j$. Suger. $\mathfrak{z} . i i i j$. boile them easly and make a Iulep. Likewise Iuleps may be made of other things, that do either make warme and hot, or that do open and loose, or that do restraine and binde. But the Phisitions commonly do call a syrupe, dissolued in sodden water, a Iulep, saying. \mathcal{R} . syrupe of roses, or the syrupe of violets, or syrupe of maidenhaire, or of any other syrupe. $\mathfrak{z} . i i j$. of sodden water. $\text{lb} . \beta$. mixe them together and make a Iulep.

CHAP. VII. Of Dolis sine Potio.

DOLIS otherwise called *Potus*, or *Potio*, is a medicine laxatiue dissolued in some kind of licour and giuen in drinke. There be of this many differēces, because

because of the diuerfitie of humours that they voyde and purge . The simple medicines doe purge and bring forth reume or fleume, as be these, *Agaricke*, *Turbyth*, *Carthamus*, *Colocynthus*, and other often sought out by *Mefue* . The compoundes be *Diaphenicon*, in forma opiata, *Diacarthami* in the forme of lozenges, *Electuarium de Citro*, *Electuarium Indum maius*, *Benedicta*, & *Hiera simplex* . *Hiera composita*, and such like. But these be compounded, not that they auoyde onely one humour alone, but being mixed with another humour, as choler mixt with fleume or melancholie . Medicines are ministred in diuerse fourmes and fashions. As first in the forme of a Potion, for one onely Dose, or for one time, in the fourme of a Bole, whereof shall be spoken hereafter, in the fourme of *Electuarie liquide*, as opiata, whole in fourme, as lozenges, in the fourme of sirupes or Iuleps . Also in the fourme of powder and pilles. *Rx. Diaphenicon*. \mathfrak{z} . β . or \mathfrak{z} . vj. if the sicke be strong, dissolue it with water of the decoction of liquorace, raisons and annise, as much as sufficeth. Make a dose with syrupe of violettes, \mathfrak{z} . vj. or \mathfrak{z} . j. or dissolue it with common straining, and make a dose, or dissolue it with *Hidromell*, or dissolue it with certaine distilled waters, as waters of hoppes, Buglosse, succory, or such like, or dissolue it with the decoction or broth of a chicken, or with whay of milke, or thus: *Rx. the three cordiall floures. ana. p. j.* of prunes damascene, *misbarum*, and *Sebesten. ana. foure* in number, liquorace scraped. \mathfrak{z} . j. β . annise. \mathfrak{z} . j. make a decoction strained for one dose: in the which dissolue *Diaphenicon*. \mathfrak{z} . β . or \mathfrak{z} . vj. sirupe of violettes. \mathfrak{z} . j. and make a dose. If you wil adde to it another *Electuarie laxatiue*, take of one a quantitie away, and adde to as much of another, as where it is said, take of *Diaphenicon*. \mathfrak{z} . vj. you may say take of *Diaphenicon* and *Carthamus. ana. \mathfrak{z} . iij.* and so likewise of other.

The fourme of
a potion.

Rx. raisons the stones pulled out. \mathfrak{z} . β . seede of *Carthamus* and polipodie of the oke. *ana. \mathfrak{z} . β .* or \mathfrak{z} . vj. of annise, fennell, and liquorace scraped. *ana. \mathfrak{z} . j. β .* leaues of hylope. \mathfrak{z} . j. make a decoction in the which infuse *Agaricke* newly trochiscate. \mathfrak{z} . j. or \mathfrak{z} . iij. or \mathfrak{z} . j. β . In the straining dissolue *Diacarthamus* or *Diaphenicon*, or *Benedicta*. \mathfrak{z} . iij. or \mathfrak{z} . j. β . sirupe of violettes. \mathfrak{z} . j. and make a dose. These things auoyde choler, iuice of roses, violettes, Tamarindes, manna, *diagredion* (that is) scammonie preparate, *Psillium*, rewbarbe, and myrabolanes. *Casia fistula* purgeth as well choler as reume, iuice of roses and ireos do bring forth thine choler and yellow water. Compoundes to auoyde choler be these, *Electuarium rosarum*, *diaprunis laxatiuum*, *diaprunis simplex*, trochiskes of violettes, which be seldome in vse.

The fourme of
a potio or dose,
whose decoctio
doth auoid cer-
taine reume
and fleume.
Simples to a-
uoid choler.

Rx. of fat Tamarindes. \mathfrak{z} . j. the three cordiall floures. *ana. p. β .* liquorice scraped. \mathfrak{z} . j. β . of prunes damascene. *numer. vj.* make a decoction in a little quantitie of water, in the which let the Tamarindes be strongly wrong out . In the straining dissolue *Casia fistula* that is new. \mathfrak{z} . j. or \mathfrak{z} . x. make a dose . In the decoctio you may dissolue \mathfrak{z} . β . or \mathfrak{z} . vj. of *diaprunis simplex* with. \mathfrak{z} . j. β . or \mathfrak{z} . ij. of *diaprunis laxatiue*. If it be feared that *Diagredion* will do hurt, and if the sicke be rich, in the steede of *Diaprunis laxatiue* may be dissolued. \mathfrak{z} . j. or \mathfrak{z} . iij. or \mathfrak{z} . j. β . of rewbarbe. Take heede and note, that such a potion is good in cholericke feuers, and those feauers, in which the frensie is feared, and truly it is excellent good, for by it, is eschued the auersion, and also the refrigeration and cooling.

In the steed of this present decoction and colature, medicines laxatiue may be dissolued in a common decoction, or with water of fruites, or with hydromell, or with waters distilled, either with endiue, succorie, hops, or with the broth of a chicken, or with the whey of milke. *R.* raisons, the stone picked out

The forme of a common dose in the beginning of cholerick fevers specially in Tertian fevers. *℞.* liquorace scraped, and anyse seeds. *ana.* \mathfrak{z} . j. prunes damascene. *num.* vj . Tamarindes. \mathfrak{z} . β . the three cordial flowers, succorie, young set endiue. *ana.* *M.* \mathfrak{z} . j. or \mathfrak{z} . vj . after the straining infuse \mathfrak{z} . j. or \mathfrak{z} . iiij . or \mathfrak{z} . j. β . of rubarbe elect as it ought to be, of syrupe of violets. \mathfrak{z} . β . or \mathfrak{z} . j. make a dose. Let it be giuen in the morning before dinner 5. or 6. houres, on that day that he is least afflicted. If

A dose vnder the forme of a syrupe for delicate folke.

choler be mixt with fleume, by reason of that mixture, let such thinges as do loosen choler, and such thinges as dissolue reume be mixed together. Spikenard which is wont alwayes to be ioyned with rubarbe, is vnpleasant to the belly, for it loseneth opilations and stopping vehemently. Also it prouoketh vomite, and in women with child, it prouoketh menstruis strongly. Therefore manie do thinke that it ought not to be mixed with rubarbe in medicines, that are giuen to women with child, or to those which be apt to vomite. For that cause, if it be mixed. \mathfrak{z} . or 4 graines are sufficient for \mathfrak{z} . j. of rubarb. For delicate persons which do abhor all medicines, make a dose vnder the name of a syrupe for two or three times, or for one dose after this sort, specially for Tertians exquisite and daintie. *R.* endiue young set, and succorie. *ana.* *M.* β . the three cordiall flowers. *ana.* p . β . liquorace scraped. \mathfrak{z} . j. β . proines damascene vj . in number, fat Tamarindes, \mathfrak{z} . vj . anyse. \mathfrak{z} . β . make a decoction boiled to \mathfrak{z} . iiij . or else you may make a decoction for one dose, in which dissolue syrupe of violets & endiue, *ana.* \mathfrak{z} . vj . or \mathfrak{z} . β . of white sugar, \mathfrak{z} . j. the wringing & straining of \mathfrak{z} . ij . of rubarbe elect, infused as it ought to be without spiknard, make a long syrupe, that is as it were in the forme of an *ApoZema* (which is a decoction so called of the Greekes and vsed of them in steed of our syrupses.) Let it be boyled vpon the coles without anie smoke long time together, wringing the rubarb strongly, being bound in a peece of linnen cloth, clarifie it, and aromazate it, and make a dose of \mathfrak{z} . j. β . it may be multiplied for two or three doses (the proportion of al being kept and obserued.) But if you will make a syrupe to last long, seeth it to the perfection, and of that syrupe minister. \mathfrak{z} . j. β . or \mathfrak{z} . ij . with whey of milke, or with the decoction that serueth for thy purpose: Also you may ad some Sene in the infusion, specially if you do thinke that choler adust doth

A dose against bastardlie fevers, speciallie Tertians.

raigne, or if you desire a more full and quicke effect of the medicine. *R.* of yong set endiue, of succorie, of *Adiantum*, and of hartes tongue. *ana.* *M.* ij . the foure great cold seeds. *ana.* \mathfrak{z} . iiij . the seed of *Carthamum*. \mathfrak{z} . j. β . polipodie of the oke, \mathfrak{z} . ij . fat Tamarindes. \mathfrak{z} . j. β . seed of endiue, scariol, and liquorace scraped *ana.* \mathfrak{z} . ij . of raisons the stones plucked out. \mathfrak{z} . p . proines damascene 12. in number, the three cordiall flowers. *ana.* p . ij . make a decoction of \mathfrak{z} . ij . or \mathfrak{z} . viii . in the which infuse the leaues of sene cleansed. \mathfrak{z} . j. β . agarick newly trochischate, \mathfrak{z} . i . In the straining of the decoction dissolue syrupe of violets, and maydenhaire syrupe. *ana.* \mathfrak{z} . iii . white sugar \mathfrak{z} . ii . make a syrupe boyled vpon a leate fire, without smoke, putting into it the straining of \mathfrak{z} . vj . of rewbarbe elect, infused as it ought to be, make a syrupe perfectly boyled and aromatizate, with \mathfrak{z} . β .

℥.℞. of cinnamon, and ℥. ii. of redde sanders, reserve it in an earthen or glassen vessel. The dose of the aforesaid syrupe shall be the fourth part of it (that is to say, ℥. ii.) the which may be dissolued with whey of goates milke, or water of the decoction of common colature, or with the waters of the decoctions or distillations of succorie or endiue. But *Igorreus*, doth not allow distilled waters. And if the aforesaid dose do not sufficiently moue the bellie and cause it to be soluble enough: an infusion may conueniently be added to the second dose. ℥. ii. or ℥. i. of rewbarbe elect, or some *Diaprunis laxative*, or *Electuarium de succo Rosarum*, as in example. R. of the aforesaid syrupe. ℥. ii. the straining of two scruples of rewbarbe elect, or *Diaprunis laxative*. ℥. i.℞. or ℥. ii. of whey made of milke. ℥. ii. or as much as is sufficient, and make a dose. It is to be noted that the aforesaid syrupe ought rather to be giuen and ministered to those that haue *Tertianæ Nothæ* (that is bastardly Tertian Feuers) rather then to those that haue feuers exquisite, deintie, and lawfull, for these be of fewer fits, and be ended in a short time. The other be long and of more fits, so that they remaine many times and often from one Equinoctiall to another. To this also the Tertianæ that be exquisite and pure, do come and are caused of sincere and good choler: and the feuers *Nothæ* and bastardly doe come of filthy and vile choler. Here note also that *Carthamus* and *Agaricke* which do auoid and purge reume, the leaues of sene which do purge melancholy, and also rewbarbe which doth purge choler, may be put together to the aforesaid syrupe, whereby the matter that causeth feuers *Nothæ* of long continuance, is auoided and purged. Also note that in one day, or in the third or fourth day, one dose ought to be giuen, but mo dayes must be let passe according to the doctrine of Auicene *De Cura Tertianarum Notharum*. These do purge melancholic, hops, fumitorie, *Epithimum Cretenis*, polipodie of the oke, the leaues of sene, *lapis lazuli*, *myrabolani nigri* or *Indi*, *lapis armenius*, black hellebore, & a thousand other are to be sought out of *Mesue*. The compounds that do purge melancholic, be *Catholicon* or *Diacatholicon*, *diasene*, *Catharticon imperiale*, *Hiera*, *Rasi*, *Confectio Hamech*, *pilule de fumitoria*, pilles of *lapis lazulus*, pilles of the fiue kinds of myrabolanes, of *Epithimum*, of Hellebore, pilles whereof the dose is. ℥. j. We can or do seldome vse the other compound medicines, for the bitternesse that they haue in tast: all electuaries (except *catholicon*) be euill in tasting, and therefore they are confect and made in forme of potions. R. *The forme of* fumitorie, and the tops of hoppers. ana. M. j.℞. the three cordiall floures. ana. a dose against p. j of raysons, the stones picked out. ℥. iiij. or ℥. ℞. of greene polipodie of the melancholy. oke. ℥. iiij. of *cuscuta*, and *epithimum*. ana. ℥. iiij. of anyse and liquorace scraped. ana. ℥. j.℞. make a decoction in the which infuse the leaues of sene made cleane. ℥. ij. or ℥. iiij. In the straining of the decoction dissolue *diantholicon*. ℥. j. or ℥. x. syrupe of violets. ℥. j. make a dose. In this dose syrupe of violets and the cordiall flowers are put in, that they may temperate the driness of sene, and *epithimum*. If we will more diligently purge melancholic, we do put in *hieraruf*. whose dose is halfe an ounce, in which Hellebore is entered, which is not in vse at Paris, or else take *confectio hamech*. ℥. ℞. the which is exceeding bitter, for the plentie of *cloquintida* that is therein. Remember and note that medicines loosening and purging choler or rather melancholike,

The decoction
of an old cocke.

may conueniently be dissolued with the whey of goates milke, or with the water of the decoction or infusion of the things aforesaid, putting in the dose afore writte: as in example. *Rx.* of all those or of part of those good things which be written in the dose aforesaid, afterward make a decoction in the whey of goates milke, and in the decoction infuse the leaues of sene, &c. And with some of the aforesaid electuaries confect and make a dose, according to the nature and strength of the sicke person: or thus. *Rx.* the leaues of sene, made cleane. $\mathfrak{z} . iij$ infuse them in the whey of goates milke, all one night, and in the straying of the decoction, dissolve *catholicon*. $\mathfrak{z} . j$. or $\mathfrak{z} . x$. or $\mathfrak{z} . j$. β . and make a potion. Note that *Epythimum* doth sustaine and maintaine a decoction, and therefore we may write thus. *Rx.* *Epythimum cretensis*. $\mathfrak{z} . j$. let it boyle with whey of goates milke, afterward straine it, and wring it out strongly, and with $\mathfrak{z} . j$. of syrupe of violettes make a dose, which if it seeme not to be sufficient, adde to it some *catholicon*. Galene doth counsell to take this potion *Lib. 13. Therapeu* in which place he considereth, that cankers, and all melancholike diseases ought to be taken heede of before hand, and to be eschued, but he putteth in, but. $\mathfrak{z} . iij$. which drachmes doe shewe to be of none effect, because (as I thinke) we haue not the good *Epythimum*, and therefore we take an ounce for the quantitie, whereby the working of it may be the quicker and the better. All Authours doe followe this sentence, which in their bookes of practises or abridgements haue remembred this against the *Elephantia*, which is commonly called the leprie, and is now made for the cure of *Elephantiasis*. Many doe thinke and iudge that the decoction of an old cocke is very good and wholesome for diseases growen and begun aswel of melancholie, as also of reume and fleume. The chief vse of it is against the paines of the cholicke, caused of reume, and partly of winde, and also against diseases of the breast, as difficultie in breathing, and moreouer against diseases of the ioyntes caused of cold matter. It is prepared and made against the cholicke, caused partly of reume, and partly of ventositie and winde. It is this, as followeth. *Rx.* of hysope, calamint. ana. $\mathcal{M} . j$. of raisons the stones picked out. $\mathfrak{z} . j$ β . of annise, fennell, and carui. ana $\mathfrak{z} . vj$. of the seede of *carthamum*. $\mathfrak{z} . ij$. of greene polipodie of the oke. $\mathfrak{z} . j$. β . the three cordiall floures. ana. $p . j$. of the floures of cammomill. $p . \beta$. and make a decoction, putting all together into the bellye of an olde cocke preparate as it ought to be, infuse in the ende of the decoction the leaues of sene made cleane. $\mathfrak{z} . ij$. β . of agaricke newly trochiscate. $\mathfrak{z} . x$. make a decoction of two poundes, and reserue it to your vse. *Rx.* of the aforesaid decoction. $\mathfrak{z} . iij$. syrupe of violettes. $\mathfrak{z} . j$. β . make a dose. Note that if the sicke person be strong and stubburne, there may be put in the dissolving of some *Diaphanicon*, as $\mathfrak{z} . j$. β . or $\mathfrak{z} . ij$. or as much *benedicta*. Take heede also: for agaricke (as many do thinke and iudge) is suspected, and thought to be hurtfull to those that haue the cholicke: because that if the substance of it be throwen in with a clyster, the lightnesse of his substance cleauing to the guttes, doth pricke them and greue them, and doeth prouoke a fluxe also, and oftentimes doth cause one to desire to sit long on the siege, because that, it hath vertue and power to draw downe humours from the farre parts of the body, and therefore Democritus (as Mesue doth

doth witnesse) called it *medicinam familie*, the medicine of his familie or household. Therefore it may not wel be giue to those that haue paine in the bowels, because it maketh a fluxe, that would not be, except that caused it, and therefore I counsell in such cases, to take away agaricke. Furthermore note, that cammomill may aptly and well be put into these decoctions, although the vse of it is rare, and seeldome scene among Physitions, yet it is manifest, that the onely decoction of it in the broath of a chicken or capon, is excellent profitable against all inward griefes, and specially for those which haue the cholike and the nefresie, (as many haue prooued it, to the great preservation of their health.) The water of the distillation of cammomil is ministred for the same purpose, but yet the decoction thereof is of more and better effect then the distillation of it. The bitteresse of the decoction may be mitigated with suger, if it be for delicate persons. Also the decoction of a cocke may conueniently be giuen for diseases in the brest and of *disypuras*, if medicines pectorall be decoct with it: as *Rx.* of hysope, and of *emula campana*. ana. *M. j.* the third part of Sauorie. *M. j.* the fourth part, horsehose called *ungula caballina*, which is an herbe called of some little clote, whereof you may take. *M. j.* seede of *carthamum*, and greene polipodie of the oke. ana. *℥. ij.* of anyse and liquorace scraped. ana. *℥. ℔.* rootes of ireos and rootes of *emula*. ana. *℥. iiij.* or *℥. ℔.* of fat figges not putrified foure or sixe in number, of fat dates the skinnies and filmes taken away, foure in number, of lubes and sebesten. ana. *xij.* in number, of raisons the stones picked out. *℥. j.* the three cordial floures, ana. *p. j.* make a decoction in the belly of an old cocke, that is hunted preparate and dressed as it ought to be, putting into it at the end, of Agaricke and of the leaues of sene, as much as you thinke will be sufficient for your purpose: but note that here agaricke may conueniently be vsed and ministred. There are other medicines also which be made against all superfluities in other formes (that is to say) in the forme of liquid electuaries (that is) *ad formam opiata*: or in forme whole, (that is) like an electuarie made in lozenges or tables.

CHAP. VIII.

Of making Bolus.

BOLVS in English is called a moriell. It is a medicine laxatiue, in forme & fashion it is meanelly whole, and it is swallowed by little gobbets. It is made of diuerse things by reason of auoiding and purging of diuerse humors: but the plainest and simplest way of making it, is of *medulla*, *casia fistula*, new drawne out of a cane or reede *℥. vj.* or *℥. j.* of suger so much as sufficeth: and make a bole. But if it be feared that *casia* wil do hurt, as if great paine be in the bowels whereby many times is prouoked sounding, as some do that haue but weake and tender bowels: to such *casia* is not to be ministred neither by bole nor by clysters. And for that cause the sicke person must be asked how he feeleth himselfe before *casia* be ministred vnto him. Truely many authors do thinke that this hurt which *casia* may bring, may be taken away if there be added to it some graines of barberies or suger roset: for they are of this minde, that through their stipicitie the belly and the bowels are strengthened, and the paine impedit and letted, which *casia* doth cause by his clamminesse and mollify-

ing softnes. There be others that do mixe some laxatiue with *casia*, that it may quicken the slownesse of his operation, and that it descending may the soner slide away and be auoided. Boles chiefly are thus ordained and made, being verie profitable remedies against the diseases of the reynes. *R. medulla casia fistule* newly drawne. $\mathfrak{z} . j .$ or $\mathfrak{z} . x .$ the graines (that is the kernels) of barbaries. $\mathfrak{D} . \mathfrak{ss} .$ and with suger roset make a bole. Other do adde. $\mathfrak{D} . i j .$ or $\mathfrak{z} . j .$ or $\mathfrak{z} . i j .$ of *diaprunis laxatiue*, or *electuarium de succo rosarum*: as in example following. *R. medulla casia fistule* newly drawne. $\mathfrak{z} . v j .$ of *diaprunis laxatiue*. $\mathfrak{z} . i j .$ of suger roset tabulate as much as sufficeth make a bole. Note that many, because of the ventositie which *casia* doth ingender in the bowels, they adde to the bole powder of anise. $\mathfrak{D} . j .$ or $\mathfrak{z} . \mathfrak{ss} .$ which auaieth much. *R. casia fistule* newly drawne out of a fat cane or reede. $\mathfrak{z} . i i j .$ or $\mathfrak{z} . j .$ the soft matter of fat Tamarindes. $\mathfrak{z} . j .$ $\mathfrak{ss} .$ of chosen rewbarbe. $\mathfrak{z} . \mathfrak{ss} .$ or $\mathfrak{D} . i j .$ or $\mathfrak{z} . j .$ suger as much as sufficeth, make a bole. If the sicke person be poore, instead of rewbarbe, make a bole with $\mathfrak{z} . \mathfrak{ss} .$ or $\mathfrak{z} . v j .$ of *casia*, and $\mathfrak{z} . i j .$ of *diaprunis laxatiue*, and with suger. *R. catholicon*. $\mathfrak{z} . j .$ or $\mathfrak{z} . x .$ & with white suger make a bole, or thus: *R. catholicon*. $\mathfrak{z} . \mathfrak{ss} .$ or $\mathfrak{z} . v j .$ of *confectio Hamelch*. $\mathfrak{z} . j .$ or $\mathfrak{z} . j .$ $\mathfrak{ss} .$ and with suger make a bole.

The forme of
a bole purging
choler.

The forme of a
bole against
melancholie.

CHAP IX.

Of making Pilles.

PILLES are ministred for the auoiding of euerie humor: viz. against reume or fleume raining, and also against *Cholera Netha*, which is vile and filthie choler hauing dominion in man. *Pilula aggregatiue* after the description of Mesue, *de agarico*, *de rhubarbaro*, *stomachica*, *de hiera simplici*, *de hiera composita*, which respecteth the head. *Coccie* or *cocchie* which is so called of *granis cocci*, and not of the head as some thinke. *Pillule auree*, *Elephantine*, *sine quibus de Hermodactilis maior & minor*, *de Serapina*, *de Sarcocolla*. Truly the foure kinds of piles last recyted are most appropriate and agreeing, against corrupt and stincking humors, of the which vertue also be *Arthreice maiores* and *minores* when reume reigneth, but these when choler reigneth in the diseases of the iointes: then also the piles of *Hermodactilis maior* and *minor* are dedicated and ministred. Pilles that do onely void pure choler and purge it, there are a thousand to be found, but many of them hath more respect to the auoiding of filthie and bastardly choler, or that which is greatly mixt with reume: as, *Pillule de Rheubarbaro*, *de Hieria simplici*, *Aggregatiue de Agarico*, *Ante Cibum*, *Imperiales*. In a manner the chiefe dose of piles is. $\mathfrak{z} . j .$ $\mathfrak{ss} .$ of which make nine piles, and with some conuenient syrupe, as syrupe of endiue, syrupe of maidenhaire, syrupe of *stachados*, or also with *Oxymel* or *Hydromel*, or with some other licour.

CHAP X.

Of making Apozema.

AN APOZEMA is a decoction of medicines gently made for the concoction and digestion of humours, or for preparation of them, and sometime for euacuation and purging. It may be made diuerse, and for diuerse intents & purposes:

purposes: as to make hote and to make cold, to make moist, and to make dry, to loosen and open, to reſtraine, and binde, to attenuate and make thinne, to make groſſe and thicke, to prouoke menſtruis and vrine. Of medicines particular and conuenient, and of their rootes, fruites, ſeedes, (and other, as it ſhal ſeeme meete and expedient for your purpoſe.) In effect an *ApoZema* doth not differ from a ſyrupe, but in boyling: for ſyrupes are wont to be boyled long and to the perfection, but an *ApoZema* is boyled eaſily and little. Therefore ſyrups may be long kept, and *Apozemes* may be kept but a few dayes. R^x. of ſucorie, endiue, *Cuscuta* and *Adiantum*, ana. M. ſſ. of the rootes of ſorrell, & of gra-

The forme of
an *ApoZema*
againſt chole-
rike humors.

men, ana. ʒ. ſſ. the foure great cold ſeedes made cleane. ana. ʒ. j. of the three cordiall floures. ana. p. j. make a decoction of lb. ſſ. In the ſtraining diſſolue ſyrupe of violets, or *Syrupus acetosus*, or ſyrupe of Limmons, or alſo of white ſuger. ʒ. iij. and make an *ApoZema*, clarifie it, and aromatizate it with. ʒ. ij. or ʒ. j. of cinnamon cleſt for two doſes. Likewise *ApoZema* may be made againſt other humors, the matter and effect whereof muſt be ſought out of the head of the ſyrupes. Note that in the confection and making of *ApoZema*: for ʒ. ij. or at the moſt for ʒ. iij. of the decoction it is ſufficient to adde. ʒ. j. of ſuger or ſyrupe. Alſo there may be made *Apozemes* laxatiue, as there be ſyrupes laxatiue, adding to laxatiue things in that decoction, or infuſing them in it after the decoction is made. Looke in the title of ſyrupes for the example, for they be like them, (this onely excepted as we ſaid before) that an *ApoZema* after the diſſoluing of the ſuger or ſyrupe in it, ought not to be boyled any longer.

CHAP XI.

Of making *Mulſio*.

MVLSIO is made of ſeedes clenled or of fruites or of both ſometime to quench the thirſt, and the inflammation of the breſt and lounes, and againſt diſeaſes of the reines and the bladder, or againſt *Iſchuria* (that is) retention and with-holding of vrine, and for the ſtrangury, (that is) the voiding of humors by cauſing the vrine to iſſue out by dropes with burning in the yard. R^x. of the foure great cold ſeedes & new cleane, ana. ʒ. iij. or ʒ. ſſ. of ſweete almonds blanched in cold water. ʒ. j. beate all together in a ſtone mortar with well water firſt ſodden, and make a decoction of lb. j. and reſerue it and keepe it in a glaſen veſſell. The aforeſaid *Mulſio* is good againſt the burning of the vrine, or the ſtrangurie, if ʒ. iij. or vj. be giuen in the morning three or foure houres before dinner, and two or three houres before ſupper, the ſame quantitie of the premiſſes, or a little leſſe with one Lozenge of *Diatragacanthum frigidum*, in which are put in the aforeſaid ſeedes, and gummes, and many other things. But if in the aforeſaid caſes we thinke that there be greater need of inſrigidation and cooling: mixe with your *Mulſio* the ſeedes of purcelaine, of lettuce, and of white poppie. But in the diſeaſes of the breſt, adde to new pine apples, ſweete Almonds and freſh figs that be not putriſied, with one Lozenge of *Electuarium Diatriſ ſimplicis*, or *Diatriſ S. l. menis*, let it be miniſtered ſtraight way without delay. Alſo with the aforeſaid *Mulſio*, there may conueniently be mixed ſome quantitie of Suger, or ſome Syrupe apt and meete for the purpoſe: (as *Ruellius* was wont to make againſt the filthy matter, and

The forme of
Mulſio.

LIBER VI.

corrupt blood in the vrine of man:) as thus : R \bar{x} . the seed of white poppie and the foure great cold seeds, or sweete Almonds, ana. \mathfrak{z} . \mathfrak{ss} . stampe all these in a mortar with as much water of the decoction of lyquorace as sufficeth. In the straying dissolue of syrupe of violets, of maidenhaire, and of mirtles, ana. \mathfrak{z} . j. make a *Mulsio* for two times, and let the griued person take it in the morning foure houres before dinner.

CHAP. XII.

Of making Powders.

*A powder to
helpe digestion*

POWDER is made of seedes, rootes and minerals powdred and beaten finely, and suger put to them, that they may be the more pleasant. Powders be ministred for many causes and intents, whereof their most common ministration is after meate to helpe digestion, or to stop and keepe downe vapors, which ascend and are caried vp into the braine, or else for both causes as it often chanceth. R \bar{x} . the seedes of annise and fennell, ana. \mathfrak{z} . j. the seed of citron, cinnamon, liquorace, and roses, ana. \mathfrak{z} . j. of chosen pearles and the scraping of yuorie, ana. \mathfrak{z} . \mathfrak{ss} . of suger rosate, as much as sufficeth: make a fine powder, wherof minister after meate one spooneful: and looke what powder is so made to stoppe and keepe downe vapors, euen the same is good to help digestion: as is this that followeth. R \bar{x} . coriander preparate \mathfrak{z} . j. \mathfrak{ss} . the scraping of yuorie, red corall, the horne of a Hart burned, ana. \mathfrak{z} . j. of cinnamon. \mathfrak{z} . \mathfrak{ss} . of suger rosate as much as sufficeth: make a powder which may be giuen after meate. Also they are good for many other things, as for wormes in children, for binding in the belly, and for strength, and against the Plague coming of the owne proper matter: These powders are to be ministred before meate, some alone, some with wine or vpon tostes of bread wet in wine. Sometime they are giuen for the corroboration and strengthening of all vertues, in malignant feauers, and in great imbecillitie and weaknesse of strength. R \bar{x} . the scraping of an vnicornes horne, gra. 4. 5. or 6. the scraping of yuorie, of chosen pearles, and of harts horne. ana. gra. 6. seed of citron, and *Cardus benedictus*. ana. gra. 4. and make a fine powder, which may be giuen with conuenient liquor, as with white wine, distillation restorative, water of Scabious, or Buglosse, or of some other such like. And such powders for the most part are ministred about midnight, or early in the morning. There may also be made powders laxatiue (as is) *Diasene*, and *Diaturbith*, and the powder of *Electuarium Diacarthani*, to the which ought to be added three times or foure times as much suger, and they may be ministred being dissolued in the decoction of a chicken, or of liquorace or of prysan. But yet these powders are seeldome vsed among practicioners.

CHAP. XIII.

*Of Electuaries, and Conserues: Of Lozenges,
and Manes Christi.*

AN ELECTVARIE is ordained & made two wayes (that is) either liquid, as in *Forma opiate*, or whole as in tables or lozēges, or in fashion four square and

and long which they call *Manus Christi*, Electuaries truly are ministred to corroborate and strengthen, and for that cause they be called *Ionica*, as affording strength to the members (that is to say) they roborate and strengthen the vertues naturall, vitall, and animall. If they be confect and made to strengthen the naturall faculties and vertues, then they must be ministred to a fasting stomach. If the vertue digestiue be weake through coldnesse, minister them after meate. But if anie matter arise through moistnesse, then minister one houre or two before meate, that they may alter the temperature and drie vp the vnwholesome substance. But if the vertue vitall requireth strengthening, you may minister them verie well in a maner at all houres. But if you intend to strengthen the vertue animall, you may conueniently minister in the houre of sleep or about midnight. The formes of Electuaries are in this order as followeth, and first, of a liquide Electuarie which is profitable to strengthen the naturall vertue when the substance of the belly is made feeble by coldnesse & moistnesse. R^x. of the powder of *Electuarium Aromatici maioris* (which Gabriel describeth). \mathfrak{z} .ij. powder of *Electuarium Aromaticum Dialaminhi* \mathfrak{z} .j. of Diatrion piperon. \mathfrak{z} .ij. of *Conserua Anihos* (that is) of flowers of Rosemary, and of Roses, ana. \mathfrak{z} . β . of suger taberzet. \mathfrak{z} .j. β . of sirupe of mintes as much as suffiseth, make a liquide Electuarie in *Forma Opiata*, and minister it before dinner or breakfast an houre, or an houre and halfe, or two houres: the dose is. \mathfrak{z} . β . or rather. \mathfrak{z} .ij. *Electuarium Aromaticum Rufatum*, being ministred fasting taketh away all corrupt and rotten humidities, and being ministred after meate, it strengthneth the vertue digestiue. Now followeth the forme of a whole or hard Electuarie made in Lozenges, or fashioned like *Manus Christi*, against hote distemper of the liuer and against obstructions of the same, as thus: R^x. of the powder of *Tria sandalorum*. \mathfrak{z} .ij. the powder of *Diarrhodon Abbatis*. \mathfrak{z} .j. of conserues of succorie and Roses, ana. \mathfrak{z} .j. β . of suger taberzet or white suger dissolued in water of succorie or endiue, as much as suffiseth, make an Electuarie in Lozenges of the weight of. \mathfrak{z} .ij. or \mathfrak{z} .ij. β . or \mathfrak{z} .iij. minister one before meate. Manie times conserues are not put in, but onely powders. The Apothecaries are woont for euerie drachme of powder, to put to \mathfrak{z} .j. of suger. But if you will make the Electuarie more strong, you may well take a drachme and a half of powder, for \mathfrak{z} .j. of suger. If the stomache be troubled with the presence of Melancholie abounding & flowing to it, either through the vice of the liuer that multiplieth it, or by diseases of the spleene, as be stoppings which hinder the receipt thereof: then make an hard Electuarie, or in *Forma Opiata*, with thinges following, as in example, R^x. of the powder of *Electuarium Letificans Galeni*. \mathfrak{z} .iij. the powder of *Electuarium Diamargariton Calidum*, \mathfrak{z} .j. the powders of the Electuaries of *Aromatibus*, or of *Gemmis*, or *Di musci dulcis*, or *Diambre* may be put in, seeing that they haue the same vertue: of conserues of Buglosse, and Borage, and Violets, ana. \mathfrak{z} .j. β . the barke of Cyrron seasoned. \mathfrak{z} .j. of as much white suger dissolued in water of Buglosse or Borage as suffiseth: Make an Electuarie in Lozenges, or in little gobbers, or like *Manus Christi*: in weight. \mathfrak{z} .iij. or \mathfrak{z} . β . And if you will make it in the forme of a liquide Electuarie, put to it twile or thrise as much more of the conserues, and some powder of white suger or suger rosate (that is to say) \mathfrak{z} .ij. as is shewed in the example afore-

An Electuarie
strengthening
the naturall
vertue.

An Electuarie
against hote
distempere of
the liuer.

An Electuarie
against Me-
lancholie.

said, with some sirup hauing respect to the melancholike humour (as is) sirupe of Buglosse, of Borage, of Roses, of Hartstonge, of Epithimum, of Fumitorie, of which adde to as much as suffiseth: My meaning is, that it may be in a liquide forme.

An Electuarie for the strong stopping of the liuer or the spleene, wherein there is danger of the dropsie, or in the breeding of *Cachexia*, (that is) a spice of consumption: such an Electuarie (I say) is made of the powders of the Electuaries *Diagalanga*, *Diacucumeris*, *Diacapparis*, *Dialarce*, & of conserues, which if you will commixe together, conserues of Succorie may conueniently be mixed with them. Note also that Electuaries be made of Trochiskes, or of powder of Trochiskes, hauing respect to the disease, as in a hote cause take *Trochisci Diarrhodon*, Trochiskes of *Carclus*, Trochiskes of Bole armoniacke, of *terra sigillata* (specially if we would restraine or bind) Trochiskes of *Carabe*, if we would stop the fluxe of bloud. But if we would open or loosen the obstructions of the liuer or spleene, we must bring this to passe with Trochiskes of Reubarbe, or of *Capparis*. Electuaries respecting the vertue vitall, if it be aggriued with cold, may be made of *Electuarium Diambra*, *Diamusci dulcis*, *Electuarium de Gemmis*, and *Aromaticum nardinum*, *Aromaticum muscatum*, *aromaticum Rosatum*, *maior Gabrielis*, *Latificans Galeni* or *Rasis*, *Electuarium Comialitoris*, of Alkermes confection and making. Conserues for the same intent be these, Conserues of Roses, Buglose, Borage, Anthos, barks of Ciron, ginger condite, oranges condite, and other of that sort. If the vertue vitall be wearied, and labourerth of heate, take the Electuarie *Resata nouella*, *Electuarium trium Sandalorum*, and *Diarrhodon abbatis*, *Diamargariton frigidum*, and Trochiskes of *Camphora*, vse them often. These be the Conserues that be good, Conserues of Roses, of Violets, of Buglosse, and of Borage, and also of *Nimphææ* or *Nenuphar* (that is) water lillies. If the cough be present, and if the humour contained in the brest be hote, flowing and thinne, if you will cause it to auoid and come forth, minister *Diarragacanthum frigidum*: if the humour be clammish and thicke, minister *Diarragacanthum calidum*, and *Diarris simplex* or *Diarris Salomonis*. And if there be suspicion of venemous substance, then with the powders of Electuaries colde or hote, which doe resist poison, we doe commixe maces, and muske, *Zedoaria*, saffron, Cinamon, and *Xiloalces* in colde causes. But in hote causes there may conueniently be mixed pearles, corall, christall, roses and *Camphora*. In causes mingled one with another either hote or colde, by a certaine propertie, these doe corroborate and strengthen, and defend, pearles, seede of Citron, roote of Tormentill, *Tunici*, and *Dictamus*, the bone of the Hartes heart one in number, or if you will wey it. ℞. the powder of the Electuarie of *Diamargariton frigidum*. ℥. j. ℞. or white shining pearles, cleft and powdred in a marble morter. ℞. j. of *Camphora*. G. ij. or else Trochiskes of *camphora*. ℞. j. or ℞. ℞. the rootes of *Dictamus*, of Tormentill, and of *Tunici*, and the barks of Citron. ana. ℞. j. of Conserues of Buglosse, Borage, *Nimphææ*, and Roses, take of these, one, two, or three, or all, to the quantitie of two or three drachmes: of white suger dissolued in water of Roses, or of Buglosse or Borage as much as suffiseth, make an Electuarie in Lozenges, or make a liquide

Electuarie

An Electuarie
for the vertue
vitall.

An Electuarie
against a pesti-
lent feuer.

Electuarie in the forme aforesaid. R^x. the three kindes of Sanders, and *Diarrhodon Abbatis*, ana. \mathfrak{z} .j. the bone of the Harts heart one in number, suger *Rosate tabulate*, or white suger dissolued in rose water as much as suffiseth, make an Electuarie, gilt it with leaues of pure gold in weight. \mathfrak{z} . β . Also there be made Electuaries laxatiue against all superfluities and diseases, that together with the purging, we may also strengthen, as in example, against long diseases coming of Reume, or of some clammish humour breeding the cough. R^x. *Cassia* that is new. \mathfrak{z} .ij. β . *Diacarthami*. \mathfrak{z} .vj. new *Penidios*, and *Diavis simplex*, ana. \mathfrak{z} . β . of conserues of Violets. \mathfrak{z} .iij. of sweete anise powdred, and powder of liquorace, ana. \mathfrak{z} . β . sirup of Violets as much as suffiseth: make a liquide Electuarie, in *forma Opiate*. The dose is \mathfrak{z} .j. or \mathfrak{z} .x. or at the most. \mathfrak{z} .j. β . the which may be ministred an houre or an houre and halfe, swallowing it, or he may take it foure houres before dinner, because it may not conueniently be giuen a litle before meate, because of the *Diacarthamum* which hath *Diagredium* in it. Also you may dissolue it in the broth of a chicken, or in ptyfan, or in a common pectorall decoction, and make a potion, and minister it foure or fiue houres before meate. And this note, that you must appoint the waies and meanes of the ministrati- on of Phisicke, according as you see the nature and condition of the sicke pers^{on}. Such Electuaries which may be brought into a powder, are made in Lo- zenges or Boles of laxatiue medicines that be pleasant in taste, the forme and fashion whereof may be knowne in taking *Diacarthamum*, and *Electuarium de Succo Rosarum*, after which fashion you may make other verie meete and ser- uing for your purpose.

An Electuarie
for the vertue
animall, in a
hate cause.

An Electuarie
against disea-
ses of the brest,
and against
the cough.

CHAP. XIII.

Of making Conditum, and Conserua.

CONDITA be made as Electuaries be made to strengthen the might and the primitiue and worthiest members. They rather haue respect to the substance and matter of breathing, then to the beautie and soundnesse of the flesh. But forasmuch as the weakenesse of strength, causeth sores and diseases to grow in their instruments, therefore it is ministred to them that begin to recouer and waxe strong, R^x. *Conserua Anthos* (that is) of Rosemarie, conserue of Borage, Buglosse, maiden haire, and succorie, ana. \mathfrak{z} .ij. the barke of citron con- dite. \mathfrak{z} .j. β . the powder of *Electuarium plirisarconicon*, the powder of *Electuarium ducis*, *Diarrhodon abbatis*, and *Tria sandali*, ana. \mathfrak{z} . β . the leaues of golde in num- ber. vj. of white suger as much as suffiseth, make a *Conditum*. Of the same powders of Electuaries is made a whole and a hard *conditum*, as thus: R^x. the powder of *Electuarium plirisacroticon*, the powder of *Dianthos*, the powder of *Du- cis*, *Diarrhodon Abbatis*, and *Tria sandali*, an. \mathfrak{z} .ij. conserues of roses and succorie, ana. \mathfrak{z} .j. β . white suger dissolued in rose water, as much as suffiseth make an Electuarie in lozenges or morsels, like vnto *manus christi*, of the weight of \mathfrak{z} .ij. In like proportion may condites or Electuaries be made to strengthen all kind of vertues: as in example. If onely the vertue vitall be weake, then take Ele- ctuaries and conserues either hot or cold, hauing respect to the vertue, accor- ding as the owne distempere or the cause of it desireth: now there followeth

A conditum to
strengthen all
vertues and
powers.

Hote Electuaries respecting the vertues vitall. these hote Electuaries hauing respect to the vertue vitall : as *Electuarium Diambra*, *Diamargariton Calidum*, *Diamuscum amarum*, *Diamuscum dulce*, de *Gemmis*, *latificans Galeni*. Cold Electuaries, *Electuarium Diamargariton frigidum*, *Diarrhodon Abbatis* which is temperate, *Tria sandali*. Conserues respecting both the distempures (that is) hote and colde : as *Conserua Rosarum*, *Boraginis*, *Buglosse*, *Violarum*. Cold conserues, *Conserua Nymphaeae*, *Violarum*. Hote Conditas respecting the vertue vitall, as *Cortex citri conditus*, which may be ministred in both causes, *confectio de cinamomo*, *confectio de Xiloalo*, *confectio Alkeruces*, which is common to the Physitions, of *Montisfessulari*, ginger condite, peares condite, apples condite, and so of other. Hote Electuaries for the vertue animal, be these: *Plirisarcoticon*, *Dianthos*, *Diamuscum dulce* and *amarum*, *Mithridatum* and *Triacle*, which be opiata (that is) liquid. Hote conserues respecting the vertue animal be these, *conserua Anthos*, *Acori*, *Rosarum*, which is temperate, almost all Opiata (that is) liquid things, as *Mithridatum*, *Triacle*, and *aurea Alexandrina*. Hote Electuaries for the vertue naturall be these, *Diacalaminthum*, *Diacuminum*, *Diatrion pipereon*, *Aromaticum rosatum maioris* (which Gabriel describeth) *Diarrhodon Abbatis*, which is temperate, and necessarie in both causes, *Diatriis Salomonis*, or *simplex*, *Dialacca*, and *Diacucurma*, the which are good against opilations of the liuer and against the dropsi. Hote conserues respecting mightily the vertue naturall, be these: *conserua Eringiorum*, *conserua Saryij*, *Zinziber conditum*, *cortex citri conditus*, meate of quinces condite, peares condite, and such like. Cold Electuaries be these, *Tria sandali*, *Diatragacanthum frigidum*, *Diarrhodon Abbatis*, *Diamargariton frigidum*. Cold conserues be these: *conserua Violarum*, *cichorea*, *Nymphaeae*, &c.
 A Conditum against the hote distemper of all kindes of reynes. R^x. The powder of *Electuarium trium Sandolorum*. ʒ.ij. the powder of *Diamargariton frigidum*, and *Diarrhodon Abbatis*, ana. ʒ.ij. conserues of succorie and violets, ana. ʒ.ij. ʒ. white suger dissolued in water of endiue, or succorie, or roses as much as suffiseth. Make a condite in lozenges in weight. ʒ.ij. or ʒ.iiij. or thus, R^x. conserues of succorie, of violets, of *Nymphaeae*, and of *Buglosse*, ana. ʒ.ij. ʒ. conserue of *Roses*. ʒ.ij. ʒ. powder of *Tria sandali*, and of *Diamargariton frigidum*, ana. ʒ.iiij. the leaues of gold. viij. numb. white suger as much as suffiseth, make a condite : the dose is one siluer sponesfull. Manie in these condites, where there is suspicion of some venemous matter : as in pestilent feauers, or in swoounding, they doe adde to, the seede of Citron, the seede of *Carduus Benedictus*, the roote of *Dictamus* and *Tormentill*. And for rich folke of the scraping of Vnicornes horne (although there is no author that maketh mention of it) but onely the opinion of the common people : as in example, in the aforesayd Conditum take away some portion of the aforesaid Electuaries (that is to say) the third or fourth part, and then let it be in this order as followeth, R^x. of the seede of *Carduus Benedictus*, of the seede of Citron, of the roote of *Dictamus* and *Tormentill*, ana. ʒ.ij. or ʒ. ʒ. two or three of these may be added. Furthermore Trochisks are added to Electuaries and condites, as in example: to stop the fluxe, take Trochiskes of *Diacorallus*, *Diarrhodon*, of *Terra sigillata*, of bole Armoniacke, and of *carabe*. And to keepe the temperance of the heart, take Trochiskes of *camphora*, of the which take as much in quantitie, as the powders of the Electuaries be, when there is no suger put into them.

CHAP.

CHAP. XV.

Of making Pasta Regia or Mazapane.

PASTA Regia is a confection, so called by the Physicians of late time, which is specially ordeined for diseases of the brest, or to driue awaie the causes of leanness. The forme and making whereof doth followe being verie effectually against both the causes: (that is) the diseases of the brest, and the loongs, and against leanness: as thus, *Rx.* Sweet almonds blanch'd. \mathfrak{z} . iij. of new pines clen'd, & tempered ten houres in water of scabious, or of *Enula campana*, or in some other, meet for this purpose. \mathfrak{z} . β . of *Pistacium* (that is) a kind of nuts, let them be new, clen'd, and tempered one day in some of the aforesaid waters. \mathfrak{z} . j. of *Amylum*, *Diagacanthum*, and of gumme Arabicke, ana. \mathfrak{z} . β . of the meat of dates, pruines damaske, and sebesten, and raisons, one or else more of these to the quantitie of one ounce, white suger dissolued in well water, or in rose water, or in water of *Enula*, as much as suffiseth, make a *Pasta Regia*, and cut it in fashion like a wafer, or else make it in little gobbets. Also sometime the great cold feedes (the barks being picked off) are put into them.

CHAP. XVI.

Of making a Lohoch or Ecligma.

ALOHOC or *Ecligma* is a medicine that must not be eaten or chewed, but it must melt in the mouth, and distill downe to the stomache by little and litle. It is good against diseases of the brest and the loongs, (as is) *Dispneas*, *Apneas*, short and hard breathings, sighings, and coughes whether it commeth by heaping of matter together, or by falling downe of some moist substance (as be catarres, and reumes, which chance oftentimes.) *Rx.* *Electuarium Diaridis Salomonis*, & *Diaridis simplex*, ana. \mathfrak{z} . vi. Lohoch de Pino. \mathfrak{z} . j. conserue of *Enula campana*. \mathfrak{z} . β . oxymel *Scilliticum*, as much as suffiseth. Make a Lohoch and let the sicke vse it with a liquorace stick, licking or swallowing a little at once. If there be greater need of deterfion and scouring, then there is of incision and cutting, you must augment and increase the quantity of the scouring receipts, and in stead of oxymel *Scilliticum* put to sirup of liquorace, or of Horehound called *Prassium*, or of iuiubes, or else of hysope, manie doe thinke sirupe of hysope to be abstersiue, onely for the saying of Auicen, which (*Mesue* declareth) is vnlike to be true. Lohoch *Compositum*, Lohoch de Pino, Lohoch de caulibus sanum and expertum, Lohoch de Scilla, these may conueniently be ministred by themselues. But when a feauer is present (as in the plurisie) then to auoid & bring out from the brest, the materiall cause that floweth, and partly for the matter that is already flowne, we may make a Lohoch after this sort and fashion. *Rx.* *Electuarium Diatragacanthi frigidi*. \mathfrak{z} . x. new penidies, and white pilles, ana. \mathfrak{z} . iij. sirup of violets, or of Iniubes, or of both as much as suffiseth, make a Lohoch and vse it with a liquorace stick, swallowing it by litle and litle. If the matter be partly flowed, and partly flowing, you shall make a Lohoch to correct both after this fashion, *Rx.* *Electuarium Diaridis simplex*. \mathfrak{z} . j. *Diatragacanthi frigidum*. \mathfrak{z} . vi. new Penidies. \mathfrak{z} . iij. sirupe of Iniubes, or Ilope, euen as you thinke good, the more to enforce the matter now flowed or flowing: and make a Lohoch. A Lohoch

A Lohoch against reume congealed together, dammish, hard, and thicke.

A Lohoch in the beginning of the pleurisie where the matter floweth.

also may be made against defluxions and flowinges of humours that be hote, and sharpe, or gnawing, causing the cough: that the heate and gnawing of the humour may be stopped, and also that the thinnesse and subtiltie thereof may be made thicke and grosse, and the partes to which the fluxe commeth being subiect and obedient, they may be made safe from any nocument or hurt (as in example,) *Rx. Electuarium Diarragacanthi frigidi.* ℥.j. bole Armoniack washed in rose water. ℥.ij. Trochiskes of *Terra sigillata.* ℥.ij. sirupe of poppie as much as suffiseth and make a Lohoch. In the steede of *Diarragacanthum* may be taken *Diapapauer*, or of ech a like quantitie. Also Trochiskes of *Carabe* in the which is put some *opium*, may be added to them, if there be no cause that *opium* be suspected to doe hurt. These Lohoches are giuen against the Ptyicke in the houre of sleepe, *Electuarium Diapapaueris*, *Lobot* of Popie. All the pilles of *Mesue* for this vse against diseases of Catarre and Reume, may be mixed and giuen the same houres, and for the same intent.

CHAP. XVII.

Of making Balneum and Semicupium.

BALNEVM is a baine: the vse whereof was common and often among bold practitioners, but now it is rare and seldom, and not at all vsed almost, except it be in certaine diseases, as in an vniuersall gout, in the pallsie and in consuming feauers. But against the gout and the pallsie naturall baines are conuenient, in the which, although there be penurie and lacke of thinges, yet we may make things artificially, and cunningly, prepared with boyling together in water, herbes, rootes, feedes, flowers, and also manie mettals, as it shall seeme requisite for the disease. But Semicupium, which in Latine is called *Inseffum*, is a perticular bath, which is applied for paines of the nephresie, for the cholicke, and for the iliacke, so that they come not by reason of an impostume. It is profitable against diseases of the belly and wombe, for it is a conuenient ayd and defence to prouoke menstruis, and to amend the distempure of the wombe. Nowe followeth the forme of a Semicupium, when we would in the Nefreticke disease, haue the poores and passages of the bodie enlarged and made soft & plyant, and also to cease the pain, as thus, *Rx.* the roots of *Althea*. ℥.iiij. the leaues of *Malua*, *Bisinalua*, and *Parietarie*, the flowers of cammomill, and melilote, the tops of dill, ana. *M.* ij. of organ, calamint, betonie, and sothernwood. ana. *M.* j. seedes of flaxe and fennell, ana. ℥. ij. of leane branne. p. iij. put all these in a little bagge, and make a boiling in sufficient water, for a Semicupium. Note also that one that hath the Nefresie may enter a Bathe before he hath receiued a Clister. If the paine of the cholicke or the Nefresie seeme to come of much ventositie, or of a cold humour, which seemeth to haue need of calefaction, and attenuation or thinnesse with incision and cutting, make a Semicupium thus, *Rx.* organ, calamint, toppes of dill, and of cammomill, ana. *M.* iij. fenugreeke, carawaies, anise and fennell, ana. ℥. ij. laurell berries. ℥. ss. And if there be moe sicknesses and causes wrapped in with the aforesaid griefes, you may adde to such medicines as be meete for your purpose, as if there be need of mollifying and making soft, the leaues of *Malua*,
Bisinalua

The forme of
Semicupium.

Aliud Semi-
cupium.

Bismalua, *Parietarie*, and violets, will worke that effect. If you iudge it necessary to make incision, or to open the poores and passages of the body, adde to, of the roote of spinache, *bruscus* and *Apium*, knit them in a little bagge and seeth them for a Semicupium. Likewise to prouoke menstruis, make *Infessus* or *Semicupia*, putting in medicines meete and apt to prouoke menstruis, as Mugwort, Sauien, Horehound, nex, cypresse, and iunipper berries, of all these there may be put in. *M.ij.*

CHAP. XVIII.

Of Epithema or Fotus.

EPITHEMA is a medicine ordeined, to lay to the heart or liuer to coole it: and *Fotus* is a medicine nourishing or keeping warme. They are made for manie intentes and purposes, but chiefly to correct the hote distempure of the liuer, the making whereof is this, as ensueth, *R.* the waters of endiue, succorie, roses, and petimorrell and night shade, ana. $\mathfrak{z}.$ $\mathfrak{ij}.$ of vinegar. $\mathfrak{z}.$ $\mathfrak{j}.$ the powder of *Electuarium triisandali*. $\mathfrak{z}.$ $\mathfrak{ij}.$ or $\mathfrak{z}.$ $\mathfrak{j}.$ $\mathfrak{ss}.$ mixe them for an Epitheme of the liuer with a felt, or a peece of linnen or wollé cloth, or a sponge, infused in the aforesaid liquor, and laid against the liuer before meate an houre or an houre and halfe. Also there is made for the same purpose the like decoction of the herbes, as is of the aforesaid waters. If there be stoppings of the liuer, together with his hote distempure, make an Epitheme after this sort. *R.* succorie both the roote and the herbe, yoong set endiue, agrimonie (which is) eupatorie, ana. *M.* $\mathfrak{j}.$ flowers of succorie. *p.* $\mathfrak{j}.$ the foure great cold seedes, and little cold seed, ana. $\mathfrak{z}.$ $\mathfrak{ss}.$ of cypresse. $\mathfrak{z}.$ $\mathfrak{ij}.$ of lupines. $\mathfrak{z}.$ $\mathfrak{ij}.$ al the sanders, ana. $\mathfrak{z}.$ of squinant. $\mathfrak{z}.$ $\mathfrak{ss}.$ the toppes of wormewood. *M.* $\mathfrak{ss}.$ make a little bagge and boile it in foure partes of water, and one of wine, and a little vinegar, with one onely great heate in earthen vessell, and make a fomentation in the maner aforesaid. Such an Epitheme is verie good for diseases depending vpon opilation or stopping, and misfortune comming by opilation and stopping, as is a fluxe, and for him that is diseased in the liuer, and for those diseases for the most part which come and go by courses. Also it is good against consumptions, which cause distempures and stoppings of the liuer. Moreouer against the beginnings of knobbes and kernels, to which (if they be come forth) there must be applied mollificatiues, and things that doe loosen and vnbind. Also there be Epithemes that be made for manie purposes of the stomache: First to strengthen the stomach that it receiue not the superfluities comming from other places, and then the Epitheme is made of stipticke thinges: Secondly to correct and amend the distempure of the stomache: And thirdly they serue to cease the paines, that are caused by the nature and condition of that grieve: ministring duely to the contrarietie of the matter, as the cause shall require. The making of the first intent, that the stomach may be deliuered from flowing of humours to it, and may be preserued safely, that it shall not suffer inflammation, or course of euill humours. *R.* red Roses. *p.* $\mathfrak{ij}.$ of Arnoglossa and plantine. ana. *M.* $\mathfrak{ss}.$ the toppes of wormewood. *M.* $\mathfrak{j}.$ the third part, all the saunders, ana. $\mathfrak{z}.$ $\mathfrak{ij}.$ red corall. $\mathfrak{z}.$ $\mathfrak{ij}.$ put all these into a little bag, and make a decoction in sufficient quantitie of water, with a litle vinegar, to which may be added a litle rennish wine &

Epitheme.

make a fomentation. Corall (although it be *Achymum*) yet it is not put into the decoction without great cause, for it profiteeth naturally against all diseases of the stomache, and therefore it ought rather to be beaten into powder. Epithemes for all other intentes and purposes may be described by perticular and proper medicines, after the forme of the late described Epitheme. There be Epithemes good for the stomache made of oile, as oile of roses, cammomill, wormwood, masticke, and mirtles. Note that in all Epithemes, for what intent soeuer they be ministred, you must mixe something with them that may preserve and keepe the essence and strength of the member, that the Epitheme is laid to, as Galen commandeth and teacheth in manie places, to be obserued and done likewise in medicines taken inwardly. But *Epithema* and *Fotus* be all one, yet some doe make a difference, saying that *Epithema* is onely that, which is made of distilled waters, and powders mixed together: and *Fotus* is a more generall thing, which is made of the decoction of any kind of herbs and roots.

CHAP. XIX.

Of making Sacculus.

*A drie bagge
against the
windie cholicke
or Timpanites.*

A moist bag.

SACCULVS, viz. a little bagge. It is ministred for the same causes that *Fotus* be vsed for. It is made of herbs, flowers, seedes & other such like things. They be laid to, either drie, or else wet in some liquor. The drie be chiefly made of seedes and herbs: the wet must first be pressed before it be laid to the place. *Rx.* milij *rustulati*. p. iij. of *orobum*, (which some think to be tares) & of leane bran, ana. p. ij. flowers of cammomill, and tops of dill. ana. p. j. of *camman* and caraway, ana. \mathfrak{z} . ij. of lawrel berries. \mathfrak{z} . iij. make thereof two little bags, and sew them in, into two linnen clothes of a competent bignesse, and bast them thoroughly. Let them be so bigge, that they may couer the belly, and let one after another be laid hote to the beilie againe and againe. Now followeth the forme of a moist bagge for the digesting, mollifying, and dissolving of raw humours as thus: *Rx.* the flowers of Cammomill. p. ij. the tops of dill, melilote, and origan, ana. p. j. fenugreeke and flaxe seede, ana. \mathfrak{z} . j. the leaues of *malua*, *bismalua*, and violets, ana. *M. ss.* make a litle bagge, or make two bagges, and boile them in water or in coves milke, and of the decoction make a fomentation with a sponge, or a felt, or wollen clothes, or two bagges, let them be laid to the grieved places one after another. According to this forme, you may make and apply bagges, partly of thinges that can mollifie, and partly of thinges that can remoue and discusse, and lay them to knobbes, karnels, and hardnesse in the flesh. But if the person be strong, take other remollitiues, or discussiues, euen as you shall find the matter, that causeth the hardnesse, to require.

CHAP. XX.

Of making Scutum.

SCVTVM in English is a target or buckler. *Scuta* are ministred to the stomach, and made for the same causes that ointments & Epithemes be. They are often made of the drie powder of medicines, to correct some distemper of the stomach, and to adde strength to it. Furthermore they serue in the
steed

steed of ointmentes or emplaisters, when the patientes do refuse and abhorre them for their tediousnesse. *Rx.* mintes, maioram and wormwood dried, ana. *gainst the cold* p.j. or 3.j. β . of cloues, galingale, and Xiloaloes, ana. \mathfrak{D} .ij. of commin and red *distempere of* corall, ana. 3.j. make a powder, wherewith make a *Scutum* with a little cotton, the stomache, sewed in betweene two little clothes with stitchinges betweene and bandes as with ventosi- it ought to be, let it be bound to the stomach. Powders to *Scutum* ought not *ties and other* to be past an ounce and a halfe at the most, manie times. 3.j. or 3.vj. is enough. *substance.*

CHAP. XXI.

Of making a Cataplasme.

CATAPLASMA is a plaister, &c. *Cataplasmata* be made of herbes, rootes, seedes, and meale sodden in water or milke, with some greace or oyle added to them as the matter requireth. *Cataplasmata* be made for diuerse intentes, sometime to cease paines, sometime to resolue and vnbind, sometime to make ripe, sometime to mollifie or make soft, sometime to consume, & sometime to drie vp humours and vapours. In commixed affects and causes, diuerse intentes and purposes are mixed together in *cataplasma*, as remollitiues with discussiues, and discussiues with such things as cease paine, as the examples following shall declare. And first of the forme of a cataplasme for the cure of *oedema*, (which is a botch of flegmatick matter, or an impostem without grief,) in the which euill it is necessarie to haue remollition with discussion, or (as they say) resoluing, loosening and ceasing of paine, as thus, *Rx.* the leaues of *malua*, *bismalua*, and violets, ana. *M.*j. or *M.* β . the roote of *Althea*, the roote of white lillies, & the roote of ireos (that is) floure de luce, ana. 3. β or 3.j. floures of cammomill, melilote, and tops of dill, ana. p.j. seede of flaxe, and of fenugreeke, (or rather) meale of flaxe seed, meale of fenugreeke, and meale of barley, ana. 3. β or 3.j. or you may measure it by litle handfuls, comin. 3.j. laurell berries. 3.ij. saffron. \mathfrak{D} .j. or 3. β . of duckes greace, goose greace, the marrow of calues shancks, fresh butter, oile of lillies, and oile of ireos, ana. as much as suffiseth: make a Cataplasme. In this plaister are contained three intentes and purposes (that is) mollifying, dissoluing, and ceasing of paine, as may be knowne by the matters contained in it. The quantitie of mollificatiues ought to be most, if there be greatest need of mollifying, and the quantitie of dissoluers ought to be most, if there need to be great dissoluing, and so likewise of ceasing of paine. Therefore in the beginning of *Oedema*, as also in the beginning of euerie abscession or course of ill humours, you must commixe together with mollificatiues some repercussiuue remedie, wherwith the member may be comforted. In the beginning of the augmenting, take most remollitiues, and fewest discussiues. In the end of the augmenting and state of the disease, take of both a like much. In the declination, take and applie onely dissoluers, and looseners. In the making of this present plaister, you must put into it no stipticke thing: but if you doe put in anie, put it in at the beginning of the flowing of the humour. But what medicines they be that haue stipticke vertue, and which doe comfort the member, and also which doe mollifie, and dissolue, you must seeke them in the tables of Authors, as *Arnoldus*, and *Sauamorolla*, and such like. Also there be plaisters made without oyle or greace, as is

that common thing of crummes of bread stieped in coves milke, and a little sodden together, with whites of egges, oftentimes mixed with a little of saffron, as ten or twelue chiues. And this Cataplasme we often vse for the cure of the gout.

CHAP. XXII.

Of making Emplastrum.

EMPLASTERS are ordeined and made for diuerse purposes, & the making of them is common as well to Physitians as Chyrurgians. They are made of gummes, oiles, greace, and drie medicines, commixed with some sufficient quantitie of waxe, or without waxe, if that the materialls can thicken, and gather together of themselves. Emplaisters are applied to all parts of the bodie, but chiefly to the stomach, for the same cause that ointments, Cataplasmes, and *Scuta* are ordained. Now followeth the forme of an Emplaister for the stomach when it is afflicted with a cold distemper, by reason of the flowing of some cold substance, as thus: *Rx. Ceratum stomachi confortatiui Galeni. ℥.ij.* of galingale, cloues, and red coral, ana. *℥.℞.* of wax dissolved, brayed altogether in a mortar with oile of masticke, or of wormwood, as much as suffiseth. Commixte them and make a plaister spred vpon leather like a buckler with a double linnen cloth, well stitched and basted as it ought to be. Also an Emplaister may be made of simples for the aforesaid intentes, in this maner, *Rx. pure Lapidanum. ℥.vj.* masticke. *℥.ij.* frankensence. *℥.j.* coriander preparete, red corall, drie mintes and galingale, ana. *℥.ij.* Xilaloes, and macies, ana. *℥.* turpentine. *℥.ij.* waxe dissolved with oile of spikenard, or wormwood, or masticke, or roses, or of two or three of these, as much as suffiseth. Make it in a lump together, spread it vpon leather, and make it like a *Scutum* of double linnen with stiches and bandes, and lay it to the stomach as it is requisite. Warnethe Apothecarie to dissolue the gummes with wine and oile, afterward let him commixe the rest without the vse of anie fire. *Ceratum stomachi confortatiuum Galeni* is made of roses, wormewood, masticke, spikenard, waxe and oile of roses. In hote causes and cholerike vomites, you may likewise make *Scuta* of cold simples, as is mirtles, coriander, coral, mastick, which is temperat, *Psidia*, *balaustia*, also oiles, as of roses, mirtles, quinces, & of mastick. There are made Emplaisters for the liuer, for the alaying of euerie distempere of it, to loosen the obstructions thereof, and to strengthen it also, as in this example following, *Rx. Ceratum sandalinum. ℥.ij.* meate of quinces. *℥.j.* of masticke. *℥.℞.* of corall. *℥.j.* of waxe dissolved with oile of roses as much as suffiseth. Make it in a lumpe, and spread it vpon leather, like a Moone when she is beginning to encrease, with a double linnen cloth, and with bandes, as it ought to be, and applie it to the liuer. Emplaisters also are made to cease paines, and partly to ripen Apotemes, and partly to resolute them, as in example, *Rx. Muscilaginis* of the seed of *Althea*, fenugreeke, and seede of flaxe, ana. *℥.iiij.* barley meale. *℥.iiij.* oile of white lillies, and the fatnesse of a henne, ana. *℥.ij.* butter. *℥.j.* saffron. *℥.j.* the whites of egges in number. *ij.* boile the *Muscilagines* with a soft fire, and with the meale, and put in the whites of egges in the end. It doth soften and ripen

A plaister for
the hote di-
stemper of the
liuer.

ripen all Apostemes congealed of a hote and cold matter, and it ceaseth their paine, in what part focuer of the bodie they be resident. If you will appropriate this Emplaister to all kindes of cold Apostemes, then adde to it *Ammoniacum*, *Bdellum*, *Storax liquida*, ana. $\mathfrak{z}.j.$ and it will worke a marvellous and profitable effect.

CHAP. XXIII.

Of making Vnguenta.

VNGVENTA in English, ointmentes : And those which pertaine vnto Phisitions, are made to lenifie and assuage paine, to represent, shew, and assigne alteration and changing, to mollifie and dissolue knobbes and kernels, specially in the liuer, in the spleene, and in the stomache. The vertue of ointments for other purposes and for other members belongeth to surgerie, the forme and making whereof is to be sought out of the Antidotaries. The forme of an ointment to mitigate the paine of the stomache caused of cold, or by the presense of some such like substance, is in this maner, *Rx.* oile of mastic, spike, and wormwood, ana. $\mathfrak{z}.j.$ cloues, Xilo aloes, maces, and *Calamus Aromaticus* ana. $\mathfrak{z}.j.$ gallia muschata. $\mathfrak{z}.j.$ or $j. \mathfrak{ss}$. if he be rich, because of the dearenesse therof, of new waxe as much as suffiseth, make an ointment for the stomache, and a *Scutum* with cotton, and with bands, as it ought to be, and lay it vpon the stomache after the annointing. But to cease the paine in the stomache coming of a hote cause, as of the flowing of choler, which often chanceth in feuers, vse this ointment, *Rx.* oile of roses. $\mathfrak{z}.j.$ oile of mirtles or else of quinces. $\mathfrak{z}.j.$ white sanders, and red, ana. $\mathfrak{z}.ij.$ or $\mathfrak{z}.j.$ newe waxe washed in endiue water, or in rose water, as much as suffiseth, and make an ointment for the stomache. Also make a *Scutum* of cotton, and apply it to the stomache after the annointing. In ointments we doe exceed or passe the quantitie of $\mathfrak{z}.j.$ It is also to be noted that some do wash oiles with the iuice or the water of distillation of cold herbes in a hote cause, or in hote iuices, in a cold cause or disease. Moreover note, that manie doe thinke, that there should be no ointment nor cerote applied to the stomache without galingale, neither to the heart without mace or saffron, neither to the braine without *Spica Arabica*, nor to the liuer without *Spodiū*, or sanders, or wormwood, or other such like things, thinking verily, the nature of the member to be preserued with restrainers, but yet not alwaies in the fore named medicines. For that law and method is to be kept in all causes of contrarietie, which should be broken in medicines, if galingale were added to the aforesaid medicine, because galingale is hote. For truely the nature of the stomache is strengthened sufficiently by the commixing together of stipticke things which are put into the aforesaid ointment, because truely they be temperat in heat, as it appeareth by their nature. Now followeth an ointment very profitable for hardnesse & knobs of the liuer or spleene, wherewith these two members are most in danger, in this form, *Rx.* the roots of *Althea*, & the rootes of white lillies, an. $\mathfrak{z}.j.$ leaues of *Malua*, *Bismalua*, & violets, ana. $M. j.$ of the flours of cammomill, melilot, & the tops of dill, ana. $M. \mathfrak{ss}$. meale of fenugreeke, & meale of flaxe seed, ana. $\mathfrak{z}.j.$ gum Ammoniack, called *Serapini*. $\mathfrak{z}.j.$ *Bdellum* that is soft &

*An ointment
for the sto-
mach.*

Aliud.

Vnguentum.

LIBER VI.

whitish. \mathfrak{z} . β . turpentine. \mathfrak{z} . iij. gumme of pine tree. \mathfrak{z} . β . *Storax liquida*. \mathfrak{z} . ij. or \mathfrak{z} . iij. the marrow of calves or heartes shankes, if you can get it, hennes greace, and ducks greace, oiles of sweet almonds and of ireos, ana. \mathfrak{z} . j. β . or ana. as much as suffiseth. Dissolue the gummes with wine and a little vinegar, and to the aforesaid oiles adde to new waxe as much as suffiseth, then afterward take the said greaces and powders, or meales, or herbes first sodden and brayed, and mixe them altogether, and make an oyntment: in this sayd oyntment there be moe things that doe mollifie, then there be that dissolue, because the matter of scirrhus knobbes doth chiefly require the same. If you will minister the aforesaid ointment for the hardnesse of the liuer, you may adde to it of the branches of wormwood, of roses, of squinace, or of spikenard to preserue the strength and nature of the member. If you will minister it to the spleene, you may mixe with it some *Tamariscus* barke, the roote of capares, or such like. If you minister to the hardnesse of the stomach, adde to wormwood, red roses, *calamus aromaticus*, mintes and galingale.

CHAP. XXIII.

Of making a Liniment.

LINIMENTVM is an ointment that is soft and liquid, which hath in it little waxe or none at all. It is also made for the same vse that ointmentes be made for. The forme of a liniment to cease paine, (as in the pleurisie) is after this maner, \mathcal{R} . oile of cammomill, and capons greace, ana. \mathfrak{z} . β . freth new butter without salt. \mathfrak{z} . ij. a little waxe washed, and make a Liniment.

CHAP. XXV.

Of making Frontale.

FRONTALE or *Splenium* be plaisters made to apply to the forehead, either to cease pain in the forepart of the head, or to cause and to prouoke sleep, or to cease pain in the head caused of a hote distemper, as it oftentimes changeth in feuers. Against cold causes make a *Frontale* (as Galen teacheth) of red roses steeped and soaked in vinegar, laid betweene two linnen clothes, of three fingers bredth, and in length from one eare to another, or make it for the same intent, after this fashion, \mathcal{R} . red roses. p. j. β . flowers of water lillies and violets, ana p. j. betonie, and melilote, ana, p. β . put all betweene two fine linnen clothes, (if the patient be rich) or betweene two course linnen clothes, if he be poore: and make a *Frontale* well sewed (as it ought to bee) for the forehead and the temples if you will prouoke sleep, adde to the aforesaid *Frontale*, the leaues of lettuce, or of new white poppie, or of *mandragoras* in the places & times, that you may haue it, but there is but small store of these cold things. At all times you may put in the seedes of white poppie, or the barkes of the heads of white poppie, or lettuce seed, or henbane seed, as in exāple, \mathcal{R} . flours of water lillies, violets, and melilote, ana p. j. flours of lettuce, or white poppie, ana the \mathfrak{z} . part of \mathcal{M} . j. or of each of the \mathcal{M} . j. β . seed of white poppie. \mathfrak{z} . ij. lettuce seed, dill seed, & white hēbane seed, ana. \mathfrak{z} . β . bray al together. & make a *Frōtale* betweene

betweene the course or fine linnē clothes well sewed & basted in right order. To the former *Frontale* melilote and dil seede is added to comfort the braine, that it be not hurt with cold things. In the diseases called *Cephalalgia* comming of a cold cause, make *Frontalia*, of hot hearbes and floures, as sage, rosmarie, cammomill, betony, briony, mellilote and such like. *Frontalia*, before they be laid to the forehead, are wont to haue some liquour powred vpon them, or to be ayred with some vapour, as in example, R^x. the waters of roses, betonie and baulme, ana. ℥. j. of vineger. ℥. ℞. commix them, & of the aforesaid waters, poure a little portion vpon a burning tyle, or some such like thing, and hold the aforesaid *Frontale* ouer the steeme and smoke of the said waters. The forehead is oftentimes annointed with many ointments seruing for the same vse and purpose, that *Frontalia* do serue for, as in a hot cause, *unguentum populeon*, *rubea trochiscata* dissolued in water, very meete for this purpose, and yet it is seldome in vse with them at Paris. Many Physitions in the old time, in a cold cause did annoint with *Mithridatum*, and *Aurea Alexandrina*, and such like. In all causes (sath Galen, 12. lib. *Therapeutices*) you may conueniently annoint with *Oxyrhodini*, which is made of oile of roses, & fixe times so much vineger, as in example: R^x. oile of roses. ℥. j. vineger. ℥. ij. commix them, stirring them in a plate: or else thus in hotter causes, when as without foresight the frensie will breed, then we commixe cold things, as thus, R^x. oile of roses. ℥. j. oile of nenuphar. ℥. ℞. oile of popie. ℥. iij. iuice of *Solatrum*, or lettuce, or white poppie, water of roses and of vineger. ana. ℥. ℞. commixe them together, stirring them verie long in some peece of plate: and annoint the fore part of the head therewith, yea all the head, if there be inflammation of the braine.

CHAP. XXVI.

Of making Cucufa, and Semicucufa.

CVCVFA is made for the cure of the euill called *Cephalalgia*, which is a paine in the head comming of cold, and many times also to stop reume, as in example, R^x. *Sampfucus*, (that is) marioram, rosemarie, stechados both of Araby, and yellow, ana. p. j. of red roses. p. j. ℞. drie cytron barks, graines of Alkermes, ana. ℥. iij. macis, long pepper, quibibes and cloues, ana. ℥. ℞. Make a powder, and make a *Cucufa*, betweene two fine linnen clothes, with a little cotten basted between, or with flaxe, or scarlet scraped, and giue it according to the measure. And if the paine lyeth most in the fore part of the head, put most of the powders or spices in that place: likewise if it be in the hinder part, do so also, and if the *Cephalalgia* be in al parts of the head, then commix them equally. But it is called *Semicucufa*, when we prouide but for one part of the head. If we will stoppe reumes, then we mixe with it stipticke things, or we make a *Cucufa* onely of stipticke things, either cold or hote as the cause requireth. Therefore we make a *cucufa* with *miliū* burned, or not burned, mirtles, cipresse nuts, and *sandaracha* (commonly called vernice) viz. yellow oker, the barke of franckensence, and such like stiptike things.

Cc iij

LIBER VI.
CHAP. XXVII.
Of making Suffitus.

SUFFITVS (in English a perfuming) is made of driethings to stoppe distillations which fall from the braine into the lower parts, & it is made of restraining medicines, as thus for example. R. red roses. p. j. masticke. ʒ. ʒ. vernice, that is yellow oker. ʒ. j. mixe them and make a perfuming for the head, or thus, R. *Milum*. p. j. red roses. p. ʒ. of vernice and *Olibanum*. ana. ʒ. ʒ. Commixe them and make a perfume for the head. Note that when the distillation falleth to the lounes, and thereof commeth spittell, then take no perfume by the mouth, because it shorreneth the breath, and letteth the spitting, and maketh the humors grosse and thicke: but you must perfume the couering of the head, or else perfume some wooll, and applie it to the head.

CHAP. XXVIII.
Of making a Collirium.

COLLIRIUM is a medicine that is ministred in a liquide forme to heale the eyes. Wherefore, because there be diuerse euils in the eyes, the Colliries are made of diuerse fashions: for you must vse one kinde in the beginning of *Ophthalmia*: another in the state of it, and another in the declination thereof as it is also commonly vsed in the inflammations of other members. Therefore in the beginning you must make it of cold and stipticke repercussives, as the whites of egges, the sappe of quince seed, and *Psyllium*, and other things of like vertue: minister them alone, or else let them be first dissolued with conuenient waters, and afterward applied, as in this example following: R. the white of one egge, and stirre it with rose water, or plantaine water, or with water of balme, or with all these waters, make a Collirie, and put it into the eye that is pained. Or thus: R. the sappe of quince seed drawne out with plantaine water, or rose water. ʒ. j. and mixe them with the white of an egge, & stir it a long time with a spater, and make a *Collirium*. But if there be no paine nor rednesse in the eyes, but a certaine vncleannesse which ought to be dried vp, then it is good to make *Colliries* of Tuttie preparete, and of Aloës washed, & of *Lapis calaminaris*, & other such like things, which ought to be takē with some conuenient licour, (except it rather liketh you better) to put into the eye the powders of them: for so they drie vp, and wipe away the filthines the cleaner.

A Collirium in the beginning of Ophthalmia.

CHAP. XXIX.

Of making Nasale or Erthinum.

NASALE and *Erthinum* be medicines which be cast into the Nose for many causes and intents, as to stoppe bleeding at the nose, to prouoke sneezings, to cause child birth, or to bring forth the Secundine which is reteined within after the birth, and furthermore it purgeth the braine. It may be made many wayes, as in drie powders, which must be snuffed or blowne vp into the Nose, or it may be made liquid, and then you must annoint the nosethrils within, or you may make it whole & hard, and then it must be put vp into the Nose. R. the heares that be in a Hares belly. p. ʒ. the sawdust, or moosynesse of willow,

A Nasale to stanch bleeding at the Nose.

willow. p. β . bole armoniacke and *Sanguis Draconis* powdred, ana. \mathfrak{z} . j. cut the haire verie smal and mixe them all together, and blow them vp into the nose, or dissolue them all with some stipticke water, or with the iuice of some hearb, or with the white of an egge, and adde to them also (if you please) *Balaustia*, or the rindes of pomegranates, or *Acacia*, all powdred, and with a linnen cloath make a *Nasale*, and dip it in the aforesaid medicines, and put it into the nose. *A Nasale to Sneeings* are prouoked by drie powders, snufted or blowne into the Nose, *prouoke Snee-* which be sharp & byring, as be these, pepper, pellitorie, stauisacre, and roote of *fig.* *floure deluce* powdred. You may commixe the said things with some licour, annoint the nosethrills, or take cloth or silke wound vp together, and dippe it in the aforesaid licour, and put it into one nosethrill, or into both.

CHAP. XXX.

Of making Apophlegmatismus.

APOPHLEGMATISMVS is a medicine which causeth one to vomite vp fleume: it prouoketh reume out of the braine into the mouth, & it is good to purge the braine. Masticke is commonly vsed in this case, which being long holden in the mouth and chewed, it bringeth forth reume and fleume. Also Sage leaues holden in the mouth doth likewise purge reume by the mouth. Also make *Noduli* of Pellitorie, pepper, stauisacre, roote of Ireos, and *Panax*, & hold them in the mouth. Furthermore make gargarismes of the same medicines. Also there are ointments made of the same things, wherewith the roose of the mouth must be annointed, for they by reason of their heate and tartnesse, do draw fleume and reume into the mouth.

CHAP. XXXI.

Of making Distillations Restorative.

DISTILLATIONS be made to sustaine strength and might, when the sicke is so weake, that he cannot digest any hard nourishment. Distillations are of a mixed kind, (that is to say) they are partly food, and partly medicines. They are made for many intents and purposes: for some be made to re-
 straine, as in the fluxe of the belly, some to alter or change, as when they are
 ministred for feauers to refrigerate, or in cold diseases to make hote, and some
 do resist poyson and malignant humors, as in pestilent feauers, and they are
 made after this manner. *Rx.* conserues of succorie, of roses, of *Simphytum* (that
 is) cumfrey, of *Cornelius*, of *Mina*, and of quinces, ana. \mathfrak{z} . ij. powder of Electuaries,
Diarrhodon Abbatis, and *Tria Sandali*, ana. \mathfrak{z} . ij. trochiskes of *Carabe*, of Berberies,
 and of *Terra sigillata*, ana. \mathfrak{z} . β . of red corall, and *Lapis hematidis*, ana. \mathfrak{z} . j. water of
 the decoction of one capon or of two, altered with plantaine, knot grasse, mo-
 leyne, lettuce, seed of Berberies, *Sumaach*, and *Omphacium*, \mathfrak{lb} . viij. put all togi-
 ther in a Lembecke with the flesh of two chickens, or of two partridges, or of
 two turtle doues, or of one capon, or of mo. of these, and with the crummes of
 one white loafe, or of two wet in rose water, and make a distillation in *balneo*
Marie with a soft fire. *Rx.* of the aforesaid distillation. \mathfrak{lb} . β . iuice of pomgranats.
 \mathfrak{z} . j. or \mathfrak{z} . j. β . sugar roset. \mathfrak{z} . ij. cinnamon elect. \mathfrak{z} . straine them (as Hippocrates

*A distillation
restorative re-
streining.*

Another.

reacher, though a fleave, and let the sicke vse it euerie houre. But if you wil
 make a distillation to haue a cooling vertue, alwayes obserue the same order
 and portion that is spoken of before, and for the restraining conserues, adde
 to such as do coole, as conserues of water lillies, of violets, of roses, succorie,
 and balme, and likewise cold Electuaries, as *Diamargariton frigidum*, and Tro-
 chiskes of *Camphora*, also alter the decoction of the flesh with lettuce, sorrell,
 purcelaine, scarioll, and such like. Moreouer you shall make a distillation re-
 storatiue against malignant and pestilent feauers in this sort. R. Conserues of
 violets, water lillies, balme, borage, and buglosse, ana. 3. ij. barke of citron con-
 dite. 3. j. roote of *Dictamus* and Tormentill, roote of *Angelica*, and roote of gen-
 tian, ana. 3. ss. powder of *Electuarium Diamargariton frigidum*, all the Sanders,
 bole Armoniacke, trochiskes of *Camphora*, wood of Aloës, ana. 3. ij. scraping of
 yuorie, and harts horne, maces, cinnamon, cloues, and seed of *Cardus Benedi-
 ctus*, ana. 3. j. of old Triacle. 3. iiij. the water of the decoction of two chickens, or
 of capons altered with sorrell, scabious lettuce, borage, buglosse, quar. iiij. put
 all together in a glassen Limbecke, with the flesh of some things, and with the
 crummes of two white loaves infused in white wine, and make a distillation
 with a lente and soft fire, in conuenient order as is requisite, or thus. R. of
 the foresaid distillation. 1b. ss. *Syrupus de acetositate Curi*. 3. ij. commixe them to-
 gether, and let the sicke vse it euery houre.

Another.

Finis Libri Sexti.

